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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JANUARY 2, 1930 No. 1

"HAPPY NEW YEAR"

Has your past been full of trials;
Have you drunk from bitter vials;
As if wormwood had been added;
Such as you have always dreaded?
Praise the Lord for grace sustaining,
Who through trials gave you training—
Purifying from the drosses –
You were thinking it were losses.
You were only thus permitted,
For more fruitage to be fitted,
Nothing came just as "perchance,"
As a hideous phantom dance.
Every cloud had silver lining,
When in darkness you were pining.
Wipe away your tears of sorrow;
Be not anxious for the morrow
You may just as well be singing,
And your daily praises bringing.
Every burden you are bearing,
Your High Priest with you is sharing;
And as faithful Advocate,
You can trust to him your fate—
Rest in him for all the year—
Have good courage—do not fear!

—P. E. P.

CHANGE OF ADDRESS

After January 1st my address will be 121 Towamencin Avenue, Lansdale, Pa.

Sincerely,
Daniel J. Unruh.

CHICAGO MEETING OF THE CENTRAL COMMITTEE

Plans Made to Help the Russian Brethren

Dear Readers of the Mennonite:

It may interest a number of you to read a few jottings about the meeting which was held by representatives of the different Mennonite bodies at 2812 Lincoln Ave., Chicago, on Dec. 14, 1929. This meeting was called by the former Mennonite Central Committee, which did such effective work during the time of the great starvation in Russia. This time the meeting was called to discuss ways and means to aid our brothers and sisters in Russia and those going to Germany at the present time, who have been stripped of all their earthly possessions by the Soviets.

The forenoon was spent by listening to report of the conditions as they now exist by such men as Prof. H. S. Bender who traveled in Europe and Russia last summer. David Toews who is putting his whole time and energy into the rescue and immigration work of the Mennonite people in distress. Bro. Jacob H Janzen who is always well informed by his relatives and friends in the Old Country and Bro. M. H. Kratz who is always having a keen interest in helping the distressed and needy. Bro. Kratz also read a cablegram from Prof. Benj. Unruh, Germany, which he had received a day or two ago and which stated, that the 9th group of German refugees had arrived in Germany from Moscow. There are about 6,000 now in Germany. Over 4,-000 have been deported already from Moscow by the Soviets, leaving still between 2 and 3,-000 in Moscow. The German government and people are doing all in their power to provide food and shelter for these refugees with the expectation that doors will soon open when they will be able to go to Canada or some other country.

In the afternoon the question was foremost "How can we most effectively help these most needy?" After some discussion, all of the representatives felt, that a Central Committee of all Mennonites would be desirable. The Mennonite Central Committee that worked so diligently in the past felt that their work was finished. The representatives proceeded to organize a new Mennonite Central Committee with almost the same personnel that constituted the previous Mennonite Central Committee. P. C. Hiebert is chairman, Levi Mumaw, Sec-Treas., M. H. Kratz and Orie Miller constitute the Ex. Com. and a member from all the other branches completes the whole committee. Some one suggested that the General Conference have another member on the committee from the middle west. This was unanimously voted on and Rev. C. C. Wedel of Canton, Kans., was added to the committee. The following branches of Mennonites were represented by about 30 men. Gen. Conf., Old Menn., Ill. Central Conf., Lancaster Menn. M. B. and K. M. B. Hope was expressed that the Defenseless Menn., and the Mennonite Brethren in Christ also will join this organization.

Some resolutions that were passed. The Central Committee should at all times get all possible information from Russia and Germany and forward same to different relief bodies and the congregations. Soliciting funds for relief to be left to individual relief bodies and the congregations. The Central Committee to find right channels, through which funds be distributed to help the poor. That the Red Cross, Friends Service and other organizations be thoroughly informed by the Central Com., of the condition of our brethren and sisters in Germany and Russia and keep in contact with these groups as they see fit.

A study committee was selected whose special duty it is to study immigration possibilities into the U. S., South America and other countries. H. S. Bender, M. H. Kratz and P. C. Hiebert are the committee.

At the close of our meeting the following resolution was adopted in substance: Resolved, by this body of representatives, that we stand back of the Com. Menn. Board of Colonization.

The Gen. Conference was represented at the above meeting by David Toews and J. H. Janzen and the following members of the Em. Relief Board, M. H. Kratz, J. P. Habegger and the writer of this. C. F. Krehbiel, Sec. of the Gen. Conf. was expected to be present but could not come.

I hope this will give you a fair idea of the work done at Chicago.

Yours in the service of the needy,

John C. Mueller.

GENERAL CONFERENCE BUDGETS FOR 1930

To the Conference Churches
Greetings:

Again we have been permitted to celebrate Christmas and to cross the thre hold of a new year. What this may hold in store for any of us we do not know. God knows. And we do know that he doeth all thing well.

We know, too, that some of the most momentous problems face us as a Conference. Look in whatever horizontal direction we will, mountains and water and enemies seem to encompass us as Israel was surrounded at the Red Sea. Only in one direction is the vision clear upward! We must look upward, not down, and lend a hand!

The Foreign Mission Board has a debt of $20,000 and the Home Mission Board one of about $10,000. The General Conference treasury is practically empty and the cry for relief is taking on overwhelming proportions. We must stand together shoulder to shoulder and obey implicitly the commands of the Head of the Church, Christ the Lord, or we shall face material and spiritual insolvency.

With this the Budgets for 1930, as far as they have been handed in, are presented to you for your prayerful consideration. **Will you kindly make provision for them all as the Lord has prospered your church?**

1. The **General Conference** Treasury has been hampered for some time though strictest economy has been practiced. From this treasury the expenses of the Conference proper, such as preparing and printing the Minutes, Constitution, Articles of Faith, etc; the time and expenses of the Secretary, Statistician, Field-Secretary; the expenses of the Peace Committee and of the Trustees, etc are paid. We should have about $2,000 or on an average of 8 cents per member for the year.

The Treasurer is Karl A. Richert, Newton, Kansas.

2. The **Foreign Mission** Board has drawn up the following budget. Study it and you will see that they are economical.

Foreign Mission Budget—1930

Salaries for 67 missionaries	$40,075.00
Salaries for 220 native helpers	12,080.00
Board Secretary's salary	500.00
Children's allowances	4,560.00
Auto. money	3,300.00
Furlough trip	4,000.00
Board meetings	200.00
Special support Coarding pupils	8,000.00
Station workers	10,000.00
Mission Quarterly	1,100.00
Exchange	3,354.00
Translation	500.00
Stretcher for medical station, Champa	1,750.00
Medical buildings	8,000.00
Jewish Home at Basra	3,000.00
Salaries	2,000.00

10% increase in salaries (?)	3,600.00
Total	$125,959.00

J. G. Regier, Treas.,
Newton, Kans.

3. The **Home Mission** Board has been greatly handicapped in recent years on account of a strangling debt. The last session endorsed a Home at Saskatoon, will the churches do so also?

Home Mission Budget for 1930

Salaries of Workers (U. S.)	$10,000
Salaries of Workers (Canada)	10,000
Running Expenses	1,500
Workers' Traveling expenses	1,000
Property Upkeep	1,000
Board Meeting and expenses	1,000
Interest on Loans	600
Mission Quarterly	300
Insurance	100
Buildings	2,000
Saskatoon (New Church)	10,000
Church Building Loans	3,000
Debt	9,000
	$49,500

The treasurer is J. E. Amstutz, Trenton, Ohio.

4. The Board of **Publication** has recently issued a call for a free-will offering and we hope this will provide the necessary funds to balance this budget for the year. You can make it unnecessary for this Board to present a budget if all of you subscribe to the Conference publications and order books and other needed church supplies from The Mennonite Book Concern, Berne, Indiana, which is the property of the General Conference.

The treasurer is J. F. Lehman, Berne, Ind.

5. The Board of **Education** has reduced its budget for 1930 from $800 to $700 as you will note. They write:

"Our estimate for next year is $700.00 for the same items as for the last two years. The sum is less this year because we have more in the treasury at present."

The treasurer is D. H. Richert, Newton, Kansas.

6. The **Emergency Relief** Board has handed in no budget. As explained last year, they are an Emergency board and their needs cannot be estimated definitely in advance. Last year the sum of $20,000 was suggested. This year, by all appearances, this will in no wise suffice.

There is a cry going up again from our brethren in Russia which is heard around the world. Where in 1921-23 crop failures added to the suffering caused by the war and revolution, now economic and anti-religious pressure is sapping the very life-blood out of the most substantial element of the Mennonite colonists and all are face to face with the alternative of physical extermination or soul slavery.

Friends, are we going to enjoy freedom and just give $1.00 a piece in 1930 to help our most unfortunate brethren? In 1922 you gave more than $20,000 in one single month. I have the confidence you will do it again.

Watch for the call of the Emergency Relief Board and send all your contributions for relief to

The Treasurer, C. F. Claassen, Newton, Kansas.

Cordially and fraternally yours,
C. E. Krehbiel, Newton, Kan.
Sec. General Conference.

THERE WAS A CHILD WENT FORTH

By Joseph S. Taylor, Ph. D.
New York.

Here is what Walt Whitman sang many years ago:

"There was a child went forth every day,
And the first object he look'd upon, that object he became,
And that object became part of him for the day, or a certain part of the day,
Or for many years or stretching cycles of years.

The early lilacs became part of this child
And grass and white and red morning-glories, and white and red clover, and the song of the phoebe-bird,
And all the changes of city and country wherever he went."

The objects we looked upon in childhood became part of us. What are they?—Father, mother, brothers, sisters, the home, toys, pets, playmates. The experience of the writer's childhood on a Bucks County farm is part of him today—his dog Jack and grandfather Moyer, who were his only playmates, the clover fields, the bees, the barn.

"There is the barn,—and, as of yore, I can smell the hay from the open door,
And see the busy swallows throng
And hear the peewee's mournful song.
Oh, ye who lightly cross the sill,
Step lightly, for I love it still!
And when you crowd the old barn leaves,
Then think what countless harvest sheaves
Have passed within that scented door
To gladden eyes that are no more."

Then there was the school at Gruver's Lane, with its boys and girls (Many, ah, many already in their graves!) who used to stand in line in the spelling class. The ear of memory distinctly hears the songs we sang so lustily at the opening and closing of school. One of these songs the writer found last summer in **Eben Holden** (Irving Bacheler's biographical novel):

"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."

Farmers in those days were tired folk. Most of the machinery now employed in agriculture had not yet been invented. They rose at five and worked until eight or nine. Their idea of heaven was a place where one could rest. "On the other side of Jordan there is rest for you," they sang. And it was an agricultural heaven: "the sweet fields of Eden, where the tree of life is blooming."

"Experience," says Emerson, "is converted into thought as the mulberry leaf is converted into satin by the silkworm." What I do today is thought in the caterpillar stage. By and by, when I reflect upon my act, the self-same thing unfurls wings and becomes an angel of beauty or wisdom. "Our farmer neighbors knew this. They prune and graft and fertilize certain trees, and as their behavior becomes increasingly that of behavior toward apple-bearing trees, these trees become increasingly apple-bearing trees. The tree releases energy in me and I in it; it makes me plan and work and think, and I make it bear edible fruit." This is what Whitman means when he sings of the child that went forth every day, and the objects which he became as he looked upon them, and which became part of him.

So it befalls that the family usages of one's childhood, the company, the furniture, the yearning and swelling heart, "affection that will not be gainsaid," are all gathered up into the human soul and become part of its substance for all time. So it befalls also that one's mother, at ninety-two, just before the long sleep, sings again the lullabies with which she had crooned her babe to sleep in the cradle. So it happens too that the Springfield Mennonite church is a part of the permanent furniture of the soul of a man now grown gray. He hears the old hymn, sung without accompaniment:

"Nun danket Alle Gott
Mit Herz und Mund und Hände."

He can see the preachers: Jacob Moyer, Sr., and his son Jacob, Andrew B. Shelly, John H. Oberholzer; and the Elders who sat in the pulpit: John O. Schimmel and Peter A. Moyer; and many of the congregation,—the Schimmels, the Moyers, the Landeses, the Geisingers. He recalls the social hour after the service, when the congregation exchanged greetings and invited each other to their several homes for dinner. Frequently Jacob and Reuben Moyer would return with three or four carriages bearing dinner guests. All this and the conversation, the hearty laughter, the overflowing good-will became a part of the little boy, who now weaves the experiences of sixty years ago into a fabric of thought for readers of this paper.

That same little boy, on June 22, 1924, had a part in celebrating the one hundredth anniversary of the Springfield Mennonite Church; and on November 28, 1926, he assisted in a like celebration of the two hundredth anniversary of the West Swamp Mennonite church. The former church he had joined, after six months of catechetical instruction, in 1872, under the pastorate of Rev. Jacob S. Moyer. He had memorized the German catechism, from beginning to end, but has since successfully forgotten every word of it. The boy also attended the Sunday school of the West Swamp church. Christian Musselman was the leader. The teaching method was primitive. The pupil learned as many verses of Scripture as he could during the week (in English this time). On Sunday he recited them to the teacher. For each group of five verses the scholar received a blue ticket, and five of these could be exchanged for a red ticket. A given number of red ones were worth some other kind of ticket; and a sufficient number of these purchased a New Testament.

But though the teaching was crude and the catechism is forgotten, there was something in the teaching or the teacher that made a lasting impression. So far as the writer knows, none of Christian Musselman's pupils have been in jail; but all became active church members. One of them, the late William S. Taylor, the writer's brother, was treasurer of the Quakertown Mennonite church; another, Mr. U. S. Stauffer, is choir leader in the same church; and a third was for Stauffer, is choir leader in the Church of the Strangers in New York, and for the last thirty-five years has been on the consistory of Fordham Manor Dutch Reformed church in the same city.

Quo Vadis?

There is a tradition that while St. Peter was in Rome the persecution of the Christians became so frightful—so many of the leaders had been slain by fire and sword and animals in the arena—that the apostle lost courage and was about to flee from the imperial city. In the Appian Way, a short distance outside of the city wall, he met, as St. Paul had done on the Damascus road, the glorified Christ, who said to him: "Quo Vadis?" (Where are you going?) Instantly turning in

(Continued on page 5)

THE MENNONITE

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EDITORIAL

We are now again well into another New Year. In many respects it will not differ much frim the one that has passed. More than likely it finds us holding down the same old job, meeting the same old acquaintances and waking up every morning with the same old ills that have troubled us for goodness knows how long. We will be no richer or poorer in this world's goods. The tax collector will be making his usual unwelcome visits. The bills that the mail man brings will be much like those he left at our doors on other occasions. It may be that as we glance at ourselves we may note that the timber lines on our domes are a little lower and the thin gray lines are becoming thinner and grayer. We will somewhat unconsciously feel that our ways are a little better than those of the younger generation if somewhat old fashioned. We will also note that we are well satisfied with the circle of friends in which we move and have little if any inclination to make it much wider. In fact we have become conservative in spite of ourselves and take more than a passing satisfaction in being conservative. "Old wood to burn, old friends to love" etc seems to express our feeling very well just now.

Yet, in spite of our contentment and self-satisfied philosophy, there comes, whether we will have it or not, a feeling that we are becoming older and are avoiding the swift currents in which we once so delighted to swim. That circle of intimates which we cherish is becoming smaller and its decrease is rapid. We recall having missed things which in other days would surely not have been permitted to slip out of our hands. Though we can face hard conditions bravely and have no inclination to avoid any of our responsibility, we note that we have become more and more cautious. If we win victories the weapons of wit and experience rather than those of brute force must be ours. We are confident that we can carry on but we are also conscious of our limitations and unconsciously perhaps, we have acquired the habit of husbanding our resources. We must make them last while we can for we will have plenty of need for them all.

But, as life goes on, there is no reason for discouragement. Old minds live in the past and the past of this generation had been the most glorious of all generations. Neither the earth, the sky or the sea have ever been so brought under the control by man as they have in this generation. The poor live to enjoy things that would have been priceless luxuries for kings a hundred years ago. We have seen the common people come to their own as never before. Once there were great lords whose sway reached to the humblest now even kings are among the scarcest things of earth and those who remain have been shorn of their power and their pomp, that remains is but mummery. Though this generation has seen what those of others could not even dream of seeing and tasted of luxuries that within the lives of our fathers were wicked extravagances, we are unsatisfied and are bold enough to believe that in the next decade that which we have and know today will appear amateurish. We do hope that the generation following us will not need to pass through the terrible tortures of war that have been our lot and we are encouraged in this hope since the world has become more peace-minded than it ever was before. An institution such as war cannot be abolished by the passing of resolutions. It cannot be discarded as a worn out tool over night Men must be convinced of its utter uselessness and then led to seek a better and more effective tool for straightening out their differences. This is not a job of a few months or years, it is a job that will need time. May we be cautious enough to avoid being led into another war and may we be conservative enough not to jump hastily at conclusions that assure nothing. The best we may do in an emergency is to submit individually to whatever penalty may be imposed upon us for holding unreservedly to the Christ doctrine of peace.

Were we to read the papers, supported as they are by influences that care little for the morality of our nation and are aiding and abetting violations of the law with their sympathies, either because it is for their financial gain or because the law has struck at their own bellies, we might be inclined to think that we are living in an age of hypocrisy or an age when the lawless wiggle their fingers at decency and order. But we know better. None but a wilful liar or a blind fool would dare to assert that the country is worse off than before prohibition. Figures do not lie, but liars have been figuring out all sorts of absurdities to show that the return of the open saloon is the sure way of making the nation prosperous, happy and moral. We have seen the passing of laws that made the use of strong drink illegal. We have also seen how hard has been the battle of enforcement. We may not live to see the country entirely free from lawlessness with regard to the use of liquor, but then there have been laws against murder, stealing, rape and many other repulsive crimes The fact that an occasional violation of these laws occur does not by any means move us to desire their repeal. The way things are looking at Washington, D C., just now it appears as though a mighty battle against the enforcement of the 18th amendment is about to develop. The wets will array their usual arguments with the hope that they will carry better with the beginning of this year than ever before. We are reminded of a story we must tell in this connection because it portrays the working of the mind of the law breakers. A murderer, one who had committed an unspeakable outrage in connection with his crime stood on the gallows. He had but a moment to live and the officers asked him if he had anything to say before the trap would be sprung. His answer was, "Yes I am conscientiously opposed to capital punishment." The wets like the criminal having been caught in the meshes of the law they violated are against punishment for their wrongs.

WOMAN'S WORK

ANNUAL REPORT OF THE WOMEN'S MISSIONARY SOCIETY

Upland, California, from June 1928 to June 1929

The Annual Meeting was held Sunday evening, December 1 1929.

Our Society has 45 members. The average attendance was 22. Visitors numbered 42 during the year. We had twelve regular and two all-day meetings, when we gathered and repaired clothing to be sent to the Russian Refugees in Canada. A total of 780 pounds were sent, including 10 comforters which we had made. We sent 85 new garments to the Basna station in India. We also sent 50 pounds of dried peaches, 100 pounds of raisins and 35 pounds of apples and 23 quarts of jam to India, to be divided among the Mission workers.

Our offerings during the year, taken at the meetings were $106.76 or an average of $8.20 per meeting. The Society supports two Bible Women, 2 orphans, and $5.00 were sent to each of the 13 stations in Arizona, Montana and Oklahoma. The Los Angeles Mission was remembered; $15.00 was sent to the Leper Asylum at Champa. The names of our Mission workers were assigned to the members of the society, and at Christmas time, each worker on the Foreign field received a greeting, a letter and a small gift. The Visiting Committee reported having made 325 visits to the sick and shut-ins and they distributed 245 bouquets, also three Cyclamens were sent to sick members at Christmas. Frequently "Our Quartet" brought cheer and comfort to the sick in singing for them.

There were 46 letters and cards read at our meetings, most of them coming from our mission workers. We had two canned fruit showers; one for a needy family consisting of 14 quarts of fruit and 5 pints of jam, the second shower was for our Community Hospital at Thanksgiving time. At this time 36 quarts of fruit and 24 glasses of jam were donated. On four afternoons we helped in doing repair work in the linen room at the hospital.

The program committee prepared eight programs which were used at different times of the year. Our Social Committee served the annual church dinner January 4, 1929, also the picnic dinner at the Geuesha Park. Both these events were greatly enjoyed by all those present. The committee also served light refreshments two times in connection with programs when Missionaries spoke. At another time they assisted the S. O. Circle during an evening service.

The finance committee did good work, by passing lists and raising money for special needs and occasions. We had three of our own missionaries, and three from other churches visit us during the year. All of them telling about their work. It is always an inspiration to hear such addresses.

Our quilters have been hard at

(Continued on page 5.)

The Christian Expondent "Chat"

WEEK OF PRAYER JANUARY 5—11

For many decades the churches have observed the first full week in January as the Universal Week of Prayer. The Federal Council's Commission on Evangelism has again issued the call for its observance this year from January 5 to 11. It is always appropriate but this year particularly so because of the Nineteen-Hundredth Anniversary of Pentecost. Before the baptism of the Holy Spirit, we read of the early Church that "they all continued with one accord in prayer and supplication." The greatest need of the church today is not for more machinery but for more power. And power comes as individuals surrender themselves to the will of God as they wait before Him in prayer.

The topics for the successive days in the Week of Prayer are as follows:

Monday — Thanksgiving and Confession.

Tuesday — The Church Universal.

Wednesday — International Friendship and Cooperation.

Thursday—Foreign Missions.

Friday—Family, School, and University Life.

Saturday—Home Missions.

THE PROBLEM OF SUNDAY

In preparation for an Open Forum discussion on the wisest ways of using Sunday, a committee of three young people were asked to bring in a time schedu'e for Sunday showing when a young person should get up, what kinds of activities should fill his day, how much time should be given to the church, etc. They reported the following schedule:

5 A. M. Rising.

5 to 6:30 Bible Reading and Prayer.

6:30 to 7 Breakfast.

7 to 7:30 Review Sunday School Lesson.

7:30 to 8 Family Worship.

8 to 9 Get ready for Sunday School and Church.

9:30 to 11:30 in Sunday School and Church.

11:30 to 12:30 Lunch (not a heavy dinner.)

12:30 to 5 P. M. Visit sick or friends or write letters.

5 to 6:30 Supper.

6:30 to 8 Christian Endeavor and Church.

Prayer before retiring at night.

The committee was instructed to report upon what one ought to do rather than present a defense of what is being practiced.

To most of those present at the meeting, the schedule seemed too rigororous. The discussion brought out the fact however that at least one of the group observed the rising hour, and spent the suggested hour and a half in Bible Study and prayer. Many questions were raised. Probably the most difficult questions pertained to Sunday afternoon. Among the suggestions that were made was that Sunday afternoon should be devoted to something which the whole family enjoys, music, or games, or candy-making, depending upon the interests of the members of the family. Is it right to play ball on Sunday afternoon, or to study, or to go on an excursion? There was some difference of opinion regarding some of these but all agreed upon this general principle as a guide to Sunday observance: that Sunday should be a day of rest which brings us closer to God and makes us more helpful to our fellow-men.

AN URGENT APPEAL

The serious plight in which the Mennonites in Russia find themselves is confirmed by a telegram from Dr. Adolph Keller the European Director of the Central Bureau for Relief of the Evangelical Churches of Europe. From the Geneva office Dr. Keller wired this cable letter to the Reformed Church Mesenger:

Thousands of farmers leaving Russia because of insupportable conditions imposed by Soviet Government. Hope to migrate to Canada but Canadian government hestitates to consent because of economic conditions in the Dominion. Thousands of families therefore stopped on their flight from Russia. . . .all their possessions sold or lost . . .no money, food, or winter clothing. . . .living in terrible squalor in concentration camps near Moscow, in Bigossowo, Sebesch: Schneidemuhl (Germany), Hamburg and Bremen. In Moscow camp alone are 10,000 families Bitterest need for immediate help. This concerns all Protestant people as most of these refugees are Lutheran or Mennonite. Our office working with leaders of refugee migration movement, and with Dr. Fritjof Nansen. Urge again necessity for immediate help, as sickness already breaking out.

—Keller.

In December 11 issue of The Christian Century appears an interesting editorial in which the writer suggests that others besides the soviet government are guilty of mistreating the Mennonites. We reprint the editorial in full:

MENNONITES IN RUSSIA —AND HERE

The misfortunes of the German Mennonites in Russia have awakened keen sympathy both in the United States and in country of their origin. The present descendants of the Mennonites who settled in Russia some generations ago now number about 14,000. They are thrifty and industrious and have not been content to sink to the level of farm laborers on wages under the soviet regime. Selling their holdings for what they would bring, or abandoning them they have concentrated in Moscow in the hope of emigrating to Germany or elsewhere. But the government has imposed such conditions that few of them have been able to get away. The others are ordered to return to their former places, where they now have nothing to return to. Generous but inadequate aid has been sent to them from Germany to relieve their painful situation. Some of the loudest anti-Russian voices in the American press have been raised in denunciation of the folly of Russia in being so unappreciative of these peaceful and industrious settlers. One cannot but agree. The Mennonites have peculiar religious and social ideas which have prevented them from being readily assimilated into the country of their residence, but they are loyal and law-abiding citizens and their thrift has enabled them to add more than their apportunate quota to the national wealth. It certainly is foolish for Russia to treat them in such a way that they want to escape. Well, how do we treat the Mennonites in this country? We do not tax them to death to be sure, and until recently we have extended to them the hospitality which they deserve. But now, under the supreme court's new reading of the law, we refuse them the privilege of citizenship. They are pacifists. Nonresistance is a part of their religion. They will not bear arms. And so, together with the Quakers, who are also distinguished for their thrift and industry besides having other qualities which give them value to the nation, they are not allowed to acquire civil rights under the recent decision of the supreme court. Yes the benighted and intolerant soviet government is very, very foolish.

In conclusion, I wish to express my appreciation to the readers who have so kindly responded to my request a few weeks ago for suggestions for the Young People's pages which are to appear again in 1930. Though not numerous, the responses were encouraging. I hope that readers will feel free at any time to send in their reactions and suggestions. And if you write your letters for publication, so much the better.

Lester Hostetler.

THE NEED OF A DEEPER CHRISTIAN LIFE

Being a reader of the Mennonite and having read Mr. R. Babson's article on Church Government, I am giving my view and experience as I have found it. I do not believe that it is possible for anybody to have success in soul saving unless he is born-again.

A natural man can not discern that which is spiritual.

There is a certain amount of business in every church but that is not first for if the members are not born-again they will not be able to pray in faith, hold on, that God through our Lord Jesus Christ may send conviction on the people that they repent and hold on until they know that they are washed in the blood of the Lamb.

Last year in April we had a revival here at Aberdeen and to our surprise about 80 per cent. of the members were under conviction.

They came to the alter but only a few prayed through and received the victory. I was one that did not get through but my wife did!

Seeing then the difference in her life I became more hungry and praise God he answered my prayer.

I was always told to believe in the Lord Jesus and thou shalt be saved, I did that all my life, as our parents taught us children that.

I also taught Sunday School, was on the church board, but what bothered me was, should Jesus come today am I ready? No! I did not know that I was lost much less that I had to repeat. In the Word we read: "All have sinned and come short of the Glory of God", and we know that repentence comes before believing. Then after the born again experience old things pass away and all things become new.

I know I had not got rid of self. Now what is on my heart is that the Mennonite denomination would get down before God, ask Him to call out men that have the whole divine power of God with which to go out to each church and hold revivals and pray through for how can

ministers called of God preach, get the people under conviction and then not hold on until they have the victory? Some will say I believe in the Lord Jesus as my Savior: then the question. Are the signs following? As we read in Mark. 16: 15-20.

If Jesus is the same yesterday today and forever, why do we not believe Him? If he is able to save a soul, surely the other signs are also possible, for which is easier to say, thy sins are for given thee or take up thy bed and walk?

When I sought my Lord with my whole heart I found him! Thank God I know what it means to be born-again. Jesus said to Nicodemus: "Art thou a master of Israel and knowest not these things?

Paul received his born-again experience on the way to Damascus and three days later was baptized with the Holy Ghost. Paul also said to King Agrippa, "I know thou believest the Prophets," and the Prophets made it plain concerning the Lord Jesus. Then the king said, "Almost thou persuadest me to be a Christian.

Why then was not King Agrippa a saved man?

Then we read the word that says "without Holiness no man shall see God." Could this be a reason for the lack of power?

The growth of a church is measured by the souls it saves! How many churches can report a growth outside of born, or married in?

Luke 24:49. The need of the endowment with power.

Acts 1:8. Being his witnesses at home as well as abroad.

C. G. Tiahrt.

Aberdeen, Idaho.

III. BOOKS FOR CHILDREN

By Elsie B. Burkhard

The Older Child

Not long ago, in a certain large city, an investigation was made with reference to the kind of reading material children select when left to choose for themselves. A list was made of the books used most frequently in the children's reading room of that particular locality. The result showed that in the area under consideration, the so-called fairy tale was far more widely read than any other kind of story.

The parties making the investigation next turned to the magazines edited for children to find out what kind of material these were offering their young readers. It was rather interesting to find that here editors were using almost entirely stories of real life or, if not from real life at least well within the range of probability. While they occasionally made use of a romantic story, they much preferred the realistic story because their young readers wanted them.

Feeling sure there must be some good reason for one group of children wanting the romantic story and another group (of practically the same age) wanting only the realistic story, those making the investigation next turned their attention to home conditions of the two groups. It was found that the children of the first group—the children using the reading rooms and reading the fairy tales—came largely from homes of the very poor. Their homes lacked not only books but a great many other things that help to make life beautiful and worthwhile. Those making the investigation concluded that these children chose the romantic story rather than the realistic in an effort to get away from the sordid realism of their own homes. It was a temporary escape into what seemed to the child a different but at the same time a beautiful world.

Following up the group that preferred the story of real life, they found the explanation again lay in the home life of the children. Good magazines, especially those for children, seldom find their way into the home until many other equally fine things have found their way there before them. This later group of children had a rich and interesting home life before they began reading. For them then, reading was not an escape from every day activities and interests, but rather a continuation of these a little farther afield. These children were not trying to get away from life. They wanted to know it more intimately.

Sometimes the boy and girl between the ages of twelve and sixteen years are not reading what their parents feel (and sometimes rightly so) they should read. Occasionally the girl of this age turns to light fiction—supposedly romantic adult situations—far beyond her years. The boy may read adventures of the type that brings its hero into the possession of power and influence by chance rather than by the sweat of his brow. It would probably be unfair to the home to say that in every case where the young girl turns to such reading, it is because of a lack of wholesome social life in her home and home community. It would be just as unfair to say that in every case where the boy whiles away his time with cheap adventure, it is because he lacks the opportunity for wholesome effort and achievement in his own home life. And yet, whenever their reading is not what it should be, it might be well for the parents to look into the home life of such readers to see if it offers any explanation for such tastes in reading.

Children of the age we sometimes speak of as the early teen age usually like stories of adventure—the story in which there is some struggle from which the hero wrests success. This is the theme around which a great many stories appearing in the boys' and girls' magazines are built every month. The same theme appears over and over and over again in books written for this age. This is one theme it seems, that never fails to enlist their interest.

Well written biography always interests the adolescent. There is now a Boys' Life Series of biographies which includes a number of famous Americans. Two of these—the Boys' Life of Lincoln, and the Boys' Life of Edison would perhaps have the widest appeal. For the girl reader the Life of Helen Keller would be a welcome gift.

Within the last two decades our facilities for travel have greatly increased. This in turn has increased our interest in the out-of-doors near us, as well as in other lands. As a result stories of travel in our homeland, on the seas, and in far away lands are now being written in large numbers for both boys and girls of this age. Some of these books are well written and some not. On the whole though, their influence is good. They turn the mind of youth away from himself to the great out-of-doors—which, while always desirable, is especially so at this age.

There are many good books to be had for this age. Only a few can be listed here.

For Boys

Abe Lincoln Grows Up. Carl Sandburg.

The Boys' Life of Edison. W H. Meadowcroft.

For Girls

The Life of Helen Keller.

Adventure Trails. Edited by Helen Ferris.

For Either

Les Miserables. Victor Hugo

Ghond: The Hunter. Dhan Gopal Mukerji.

A Child's Story of Civilization Stephen King-Hall.

The Boy Who Found Out. (The story of the scientist Henry Fabre). Mary Wade

4708 Skillman Ave.,

Long Island City, N. Y.

(This is the third and final article of an interesting series on **Books for Children** by Elsie B. Burkhard. The first two appeared in the Nov. 28 and Dec. 12 issues, each containing a suggestive list of books for children. L. H.).

WOMAN'S WORK

(Continued from page 3)

work; 19 quilts were made during the year, the proceeds were $189.54. This money was used for different purposes: $50.00 was sent to the Girls' Homes in Canada, $10.00 was sent for the medical ward, India, $25.00 to a sister in a hospital in Kansas, $25.00 to the Mission in Portland, Oregon. We spent some of our quilting money for our missionary room for a gas heater, a clock, lowering the lights, etc. and several floral pieces were bought for funerals.

Our treasurer reports receipts for the year, $641.00 and disbursements for $508.50, leaving $132.50 in the treasury, June 1.

Elizabeth Ruth, Sec.

THERE WAS A CHILD WENT FORTH

(Continued from Page 5)

his tracks, Peter answered, "To Rome!" The vision of Christ had restored his confidence, put new courage into his heart, and assured him that neither Caesar nor all his legions could overcome the living truth. From this time forward he never faltered but kept the faith, and finished the fight, and won the crown of martyrdom.

In 1910 I visited the church which has been built on the spot where Jesus and Peter met. It is called the Church of Quo Vadis. Modern superstition shows you the rock within the church whereon the alleged footprints of Peter were miraculously impressed as he turned and faced toward Rome.

Whether we accept the tradition as fact or fiction, the story points for us an important moral. It reminds us that Christ is Commander in Chief of the militant church. He has issued orders to his army to carry his propaganda to all the world. The Mennonite church is one of the outposts of the great army. We have held it against the enemy for some hundreds of years. We can see only the little sector of the line where we happen to be intrenched; and, like Peter, we sometimes lose heart and feel like deserting. From our point of view it looks like defeat. But Jesus has assured us that his army must succeed and the gates of hell shall not prevail against it.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat.
Oh! be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on."

THE S. S. LESSON

January 19

Jesus Begins His Ministry. Mat. 5:17-25.

Golden Text: "Repent ye: for the kingdom of heaven is at hand." Matt. 4:17.

Jesus already had some slight acquaintance with the men whom He calls in this lesson to abandon their secular pursuits and follow Him. We find that this first acquaintanceship began when John the Baptist pointed Him out as the "Lamb of God who taketh away the sins of the world." Jesus seems to have retired ot his home in Nazareth for a short time and most likely the scene in the synagogue when he was rejected by His townspeople had just taken place. From thence He retired, making Capernaum his home and going forth to proclaim his message which was, the Scripture tells us, "Repent ye: for the kingdom of Heaven is at hand." It might be of interest to us to know what the impressions were that Jesus made to these fishermen who returned to their nets after first meeting Jesus and who were the people to whom He brought the warning message of repentance but since Scripture is silent on this matter, we can only suppose that He kept himself busy with the common people, observing their problems and more and more emphasizing the fact that the first thing to do in changing one's attitude toward God is to repent. This of course involved a sense of something not being right and a sincere desire to get right with God shown by a contrite spirit and a desire for a new life, different from the old manner of living and going.

From the very beginning of Christ's ministry the necessity of repentance is stressed. The one who will not turn from his evil way and show his desire by a contrite spirit, has nothing to hope for. He loves darkness rather than light and therefore is unfitted for the better things that God makes possible for the truly repentant. Is there need of repentance now? There certainly is so long as men and women sin and wander away from God. As "all have sinned and come short of the glory of God" so each individual must pass through the experience of penitence. None is so great or good but what he has not at sometime and often despised the grace of God and His goodness. That one, if her is to be received into the bosom of the Father, must come as one who has been heartily sorry for his sins, confessed them and cast himself upon the mercy of God.

Repentance, however, is not all of the process by which one becomes acceptable to God. It is only the beginning for, no matter how much one repents, if that repentance is not followed by faith it but becomes a hollow mockery and a sham. Believing is taking one at his word. That is what is necessary in most of the dealings we have with one another in life. The Bible tells us that "without faith it is impossible to please Him". We might add that without faith it is also impossible to get along with anyone. We must take one another's word in business, in our social relations and in many other things. But when we take God's word in believing the Gospel we comply with the condition He sets. Faith involves an absolute confidence in Him and in showing that kind of a confidence we trust our present and eternal happiness to Him. To be happy indeed we must make the decision of faith and leave all things in His hands. With confidence naturally must be obedience. All the profession in the world, as well as every expression one may make concerning his confidence remains only so many words until the proof is given in obedience to Him in all things. Let us recall what this involves even for us. We are to leave and follow Him. We are to take up the cross and go after Him. We are to renounce riches and honors for his sake. We are to trust ourselves in His service without making provision for our future needs. The same message "Repent and believe the Gospel" rings down the ages. What is our response?

We note that the first men called to follow him were two sets of brothers. They made their living by hard and dangerous work on the Sea of Galilee. They had known something of Jesus before, but not He comes to them with a call for definite service. There must have been something in their lives and characters that made Jesus see in them men into whose hands He could, after a period of training entrust the responsible work of carrying His Gospel to the ends of the earth. Surely they came from homes that were especially noted for their piety and certainly they were men above the average fishermen in faithfulness and devotion. Not all men and women are so called for such distinctive religious service as were these four men, yet others are needed to maintain them in their hard struggles. Did it ever occur to us that now that his two sons were in the service of the Master the road for Zebedee to travel would be a lonesome and a trying one? Instead of three two youths and an elder man to do the work, it now developed that all the toil must fall upon the aged father. His sons followed Jesus but Zebedee had to give them up and take upon himself the burdens that called for the strength of two youths.

Jesus came to restore the whole man. He healed those afflicted with various bodily ailments. It was His chosen mission to be wherever there was misery and relieve it. This remains the mission of His people. They are to care for the afflicted, be they troubled in body, mind or spirit. Spiritual ministrations if they are sincere will be followed up with things that show sympathy for bodily distresses. The best way to impress a hungry man concerning God's care is to first feed him and preach to him afterward.

BOOK REVIEW

"The Origins of the World War"

(Concluded)

Serbia wanted to bring all the Serbs under one national government, which meant freeing those in Austria-Hungary, and had been encouraged to expect help from Russia. After the assassination of the Archduke Franz Ferdinand, Mr. Pashitch, Serbian prime minister, made no effort to discover and punish Serbians in Belgrade who had participated in the plot. Serbia believed that war would be forced upon her. "That Mr. Pashitch was aware of the plot three weeks before it was executed, failed to take effective steps to prevent the assassins from crossing over from Serbia to Bosnia, and then failed to give Austria any warning or information which might have averted the fatal crime, were facts unknown to Austria in July, 1914; . . . but they are part of Serbia's responsibility. . . ."

Austria, according to Professor Fay, bears the greatest responsibilty for the immediate outbreak of the war. But she considered that she was acting in self-defense against the Greater Serbian agitation which seemed to threaten her national existence. If the Archduke's assassination through a plot prepared in Belgrade were not severely punished Austria would be considered "incapable of action". Therefore Berchtold resolved to crush Serbia in war. He framed the ultimatum so that it would be rejected, hastily declared war on Serbia to prevent mediation and ignored Germany's requests for an understanding with Russia. "Berchtold gambled on a 'local' war with Serbia only . . . but rather than abandon his war with Serbia, he was ready to drag the rest of Europe into war."

"Germany did not plot a European war, did not want one, and made genuine, though too belated, efforts to avert one. She was the victim of her alliances with Austria and of her own folly. Bethmann's belated efforts to exert pressure on Berchtold were useless and the Entente powers did not believe in his sincerity." The invasion of Belgium was strategically called for because of Germany's geographical position between France and Russia and because of her inferiority in number of troops.

Russia's responsibility lay in the encouragement she had frequently given Serbia to expect Russian help against Austria, in her secret military preparations while diplomatic negotiations were being carried on and, especially, in her general mobilization "which precipitated the final catastrophe, causing Germany to mobilize and declare war."

Since French diplomatic documents have not been fully published, her part is less clear. It is evident that when M. Poincare visited Russia just after the assassination at Serajevo he assured the Czar's government of French support to prevent the humiliation of Serbia by Austria. While M. Poincare worked for peace after his return to Paris "his great preoccupation was to minimize French and Russian preparatory measures and emphasize those of Germany, in order to secure the certainty of British support in a struggle which he now regarded as inevitable".

Sir Edward Grey's efforts for peace failed "partly but not exclusively" because of Germany's attitude. Professor Fay believes that Sir Edward Grey could probably have prevented war if he had warned Germany early in the crisis that England would stand by France and Russia, or if he had warned France and Russia that England would remain neutral. But he could not be sure that public opinion would support him in a war against Germany. He was unwilling to restrain France and Russia "because he did not wish to endanger the Anglo-Russian Entente and the solidarity of the Triple Entente, because he felt a moral obligation to France growing out of the Anglo-French military and naval conversations of the past years, and because he suspected that Germany was backing Austria up in an unjustifiable course and that Prussian militarists had

taken the direction of affairs at Berlin out of the hands of Herr von Bethmann-Hollweg and the civilian authorities."

The assassination of the Archduke Frank Ferdinand was the factor that consolidated the hostile elements and started the chain of events which resulted in the World War and "for that factor Serbian nationalism was primarily responsible."

The Origins of the World War takes front rank among works dealing with the question of responsibility for the conflict.—From "Information Service".

THE CHRISTIAN SPIRIT OF INDUSTRY

The basis of practical religion is service. This applies equally to the religion of business and to the religion of the soul. The only way one can permanently keep his business religion is to give it away in the spirit of honest service. The irreligionist in business — the one dominated solely by selfishness—cannot long survive. And he cannot be happy for the only way to get happiness is to give it away. Happiness in business cannot be bought; it must be earned. There is a vast difference between the Golden Rule and the rule of gold. There is an old saying that "honesty is the best policy." As a matter of fact honesty is not a policy but is a virtue that has its rightful place in every policy.

Religion in business means the building of business character, and sound business character is a great asset when it comes to do business with a bank and business character is the thing that gains the confidence of the people. A man can make mistakes in business, but if his character has not been sacrificed he can make those mistakes stepping stones. A man who twists or sacrifices character to get business may deceive for a time and in the long run he will be labeled for what he actually is, and he knows down deep in his heart, that he does not legitimately fit into the scheme of things. The fair practice by any association or organization by any individual should be built on a real foundation. They are not advanced in the spirit of "Don't", but are intended to strengthen the weak inspire confidence and make the way easy, overcome unnecessary obstacles. They have been tried out and have not been found wanting. Honestly applied, they form essential ingredients in the formula of business character. and the success of any business whether the automobile business as well as any other business, depends upon the strength of character behind it. In this article we have not time to sermonize or to be "preachy", simply giving expression to what any thinking man of character and of pride knows. If a man has no pride in his business, he has no pride in himself, or in his family. And however much he may deny it, he is eternally being haunted by accusing eyes and doubting hearts. There is no security in deception in business; there is nothing but grief in one form or another, and, no matter if a man lives as long as Methuselah, he doesn't live long enough to make it worth while. Honest service is the anchor, in any business. when it is thrown out, those on board are safe, even though the ship sink, "and they are bound to reach port in ultimate safety. There is another ship—a staunch ship in port and its name is not 'Regret".

It is homely philosophy, but the man who gives gets. Into every transaction he must throw his heart, his pride, his character. This triple offering not only builds for good will, but serves as the bulwark of the trust, any confidence so necessary to durable and abiding success in business.

R. S. Stauffer.

West Swamp.

CORRESPONDENCE

Salem Mennonite Church Freeman, S. D. Dec. 10, 1929.—As the psalmist of old has said, we can say with him: "Many, O Lord our God are thy Wonderful Works, and thy thoughts which are to us-ward, they cannot be reckoned up in order unto thee and if we should declare and speak of them they are more than can be numbered."

The year 1929 is rapidly drawing to a close. Looking back our hearts feel grateful for the many blessings, spiritually and materially which we have received God has wonderfully blessed us and given us far more than we have deserved.

All our church services and its auxiliaries could hold their meeting quite regularly. Our dear pastor Rev. W. S. Gottschall has served us very ably and faithfully. Also Mrs. Gottschall is a wonderful helper and worker in Sunday School, Ladies Missionary Society, and the various other activities of the church.

Of special blessing to our church, and the surrounding churches of this community was Oct. 13 when we were privileged to celebrate with Rev. Gottschall the 45th anniversary of his active ministry. It was a beautiful autumn day, and throngs of people gathered for the occasion from far and near. It was a day of great blessedness. That the service and efforts of our dear pastor are being held in high esteem was manifested by the numerous congratulations and good wishes extended him in person by letter and by telegram. May they be permitted to continue in the service of our Master for many more years. The following Sunday Oct. 20th. our congregation was very unpleasantly surprised when Rev. Gottschall presented his resignation. He has accepted a charge in Brick Tavern, Pa. The congregation there may consider itself very fortunate in securing him as their pastor.

On Oct. 6th we had baptismal services. Five young people who have been receiving catechetical instructions for some time were baptized, and three others were received into our church through the right hand of fellowship. The same day the Lord's Supper was observed commemorating the suffering and death of our Lord and Saviour Jesus Christ.

We had the pleasure of having several visiting pastors and missionaries in our midst during the past year. Rev. A. P. Waltner of Marion, South Dakota. and Rev. J. J. Balzer of Mt. Lake, Minn., occupied the pulpit here during the two weeks absence of Rev. Gottschall in March, when he conducted meetings in Moundridge and Buhler, Kansas. Then on other occasions such men as Mr. Addison Raws of Keswick N. J., and Evangelist Wm. Clyde Rhea of Chicago, Rev. P. R Schroeder of Freeman College. Rev. J. Janzen of Waterloo, Ontario, and Missionary and Mrs. H. J. Brown who have just recently returned to their field of labor in China, each one bringing to our hearts a Gospel message inspiring us in our Christian living. Thank you, one and all, may God the giver of all good and perfect gifts bountifully reward you.

Our Sunday School has started to prepare a program with the children for Christmas.

As we approach this festive season may we not lose sight of the proper Christmas spirit to think not only of our own family. and good friends, and our own church, but also af the oppressed, the needy and the sick, remember with sympathetic hearts those who have experienced great sorrow, those who have lost loved ones so recently, and we have a few such in our own church. May the joys of Christmas dispel the gloom from their hearts, as clouds are dispelled by the noonday sun. At this season of the year, may we be especially grateful to our Heavenly Father for that beautiful message of "Peace on earth, good will toward men."

Adolph Preheim.

Salem Church, Dalton, Ohio— Greetings to all the readers in the Master's name. Salem church has enjoyed many spiritual blessings during the past summer.

From May 26th until June 2d Rev. Jesse Smucker of Smithville spoke every evening on the Beatitudes, endearing these words of our Lord more than ever to our hearts.

A Vacation Bible School was conducted in connection with the United Presbyterian and the Methodist and Mennonite churches at Dalton for two weeks, teachers being selected from the three denominations, with an enrollment of about 100 scholars. Final exercises took place at the Salem church.

A few weeks ago Rev. Jantzen of Canada presented to us the needs of the Russian Mennonites stirring our hearts to do our utmost in their behalf. May God grant that they may soon all be delivered from the bondage of Russian reign.

Our church celebrated a Homecoming from November 28 to 30 inclusive. Prof. Kauffman of Bluffton College, former missionary to China, distributed the Bread of Life from God's Word to us in a number of stirring messages. On account of stormy weather many who had planned to attend were unable to do so yet quite a number braved the storm and worshipped with us again as in former years. On Sunday forenoon letters from all former pastors were read, coming from the states of California, South Dakota, Iowa, Indiana and our own state. Dinner was served to all present in the church basement and during the afternoon several former members of the church gave us a message, and in the evening Rev. Kauffman gave us the last of his messages.

On Sunday evening December 8th the Women's Missionary Society gave their annual program at the church. We feel that our work in the past year has not been in vain, as God has blessed our efforts and has given us a small corner at least, where we may brighten other lives, and in so doing will shed some rays of light abroad.

Our pastor Bro. Keiser and Bro. W. S. Shelly of Wadsworth have been taking post-graduate work at the Seminary at Oberlin every week for a semester.

We extend wishes for a joyful Christmas and a blessed New Year to all readers.—**The Corr.**

JOTTINGS

Rev. L. L. Miller, former pastor of the Wadsworth, Ohio, church, is now located in Brewer, Maine, where he is pastor of a Congregational church which has the distinction of having the largest Junior Christian Endeavor Society in the state of Maine.

The South church, near Freeman, S. D., appointed a committee to make a house to house canvass to collect funds for the poor Russian Mennonites in Canada. The committee met with excellent response and a considerable amount of clothing was gathered for the needy brethren.

Missionary Moyer, writing from shipboard, says in a recent letter: "The trip has been a very fine one thus far. Tomorrow it will be five weeks since we left New York. We are due to dock tomorrow about 4 p. m. at Bombay."

Because the contemplated work of the Board of Publication is not completed for 1929 The Mennonite and Bundesbote will continue the same "Format" as in the past. There is for the present to be no change in the form of the paper, management or editorships.

The West Swamp, Pa., C. E. Society was the guest of the East Swamp society on New Year's Day. Christmas exercises were held on the evening of Dec. 22 by the East Swamp Sunday School. Bluffton College Men's Glee Club was scheduled for the evening of Dec. 27.

Bluffton College Men's Glee Club on tour through Eastern Pennsylvania by bus had a hard time of it crossing the mountains in bad weather. They were so much delayed by snow, ice and bad roads that three concerts were missed. However as this was the first trip east for some the wonderful scenery was a real treat in spite of other difficulties.

In the Ebenezer church near Bluffton, Ohio, of which Rev. P. A. Kliewer is pastor, twenty young people were received into church membership through the rite of baptism on Christmas day. The choir of the Ebenezer church rendered the cantata, "The Christmas King" as its offering for the season. There are sixty voices in the choir.

The Choral Society of the Berne, Ind., church rendered the beautiful Christmas cantata, "The Wondrous Light" by R. M. Stults. The program was given entirely by local talent and was a creditable performance. The director was Menno E. Stauffer. At the beginning of the program the Ladies Choir offered an appropriate selection and the Men's Chorus gave a vigorous climax with the "Hallelujah Chorus".

Dr. and Mrs. C. Henry Smith, who are in Los Angeles, where Mr. Smith is doing some research work at the University of Southern California, attended the Fifth Institute of International Relations, held in the famous Mission Inn at Riverside, Calif., Dec. 6-13. Rev. A. J. Neuenschwander, representing the Peace Committee of the General Conference was also an attendant at the meeting.

Copies of the first draft of the Junior Catechism, prepared under the direction of the Board of Education of the General Conference, may be gotten by writing to Rev. A. S. Rosenberger, Pandora, Ohio. There were not enough copies made for all the members of the Conference because of the expense, but there a number to be had and others can be mimeographed if there is a demand for them.

The reports being circulated concerning the movements of refugee Mennonites may not always be reliable but that by no means indicates that matters are easing up. A picture appearing in a Philadelphia paper shows a group landing at Latvia as they appear to be segregated and in charge of nurses it is no doubt true that serious sickness prevails among them. Some of the groups who have in some way worked across Siberia into China (Manchuria) have already arrived in this country and are now being cared for by brethren in the west. It is not at all unlikely that there are many other groups headed in the same direction with the hope being cared for by brethren in the country or in Canada. Another group is reported to be heading for South America through the dangerous way across Persia because they were refused permission from the Soviet government to cross European Russia from Siberia. It is estimated that in normal times there were 10,000 Mennonites in Siberia.

The Second Mennonite Sunday School, Philadelphia, recognizes with a special reward the perfect attendances of the scholars during the year. Among those so recognized were some with long records for perfect attendances. Mrs. Emma Rees enters her 26th year with the first Sunday of the year. Mr. Howard Spoerel has a record of 25 years, Dr. Charles Krausz one of 16 years and Blanche Parkinson one of nine years.

The American Bible Society announces the appointment of Charles Warren Fowle to the new office of assistant secretary. Mr. Fowle will give particular attention to the Society's work of distributing the Scriptures in the United States through its ten agencies and in cooperation with the more than one hundred auxiliary and state Bible Societies He was born at Talas, Turkey, of American missionary parents. He is a graduate of Harvard College. For seven years he was connected with the American Diplomatic Service, both in the American Embassy in Constantinople and in the Division of Near Eastern Affairs in the Department of State, Washington. After more than three years as Foreign Secretary of the Near East Relief Mr. Fowle opened up the N. E. R. work in Greece and was for four years its director in Syria and Palestine. He comes to the American Bible Society from Clifton Springs Sanitarium and Clinic, Clifton Springs, New York, where for the last two years he has been assistant business manager.

The Mennonite Year Book and Almanac

1930

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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Prepared at the Request of
The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JANUARY 9, 1930 No. 2

A CALL FOR A DAY OF PRAYER

Dear Friends of Missions:

When the missionaries of India at their annual conference faced the work and needs of our field, they felt that we should again call for a day of special praise and of united prayer and fasting for the work in India. There is abundant reason for praise and thanksgiving, for the Lord has greatly blessed the work. The needs, on the other hand, loom up so great that we must invite our friends to join us in special prayer. Hence the Conference has resolved to call for a day of praise and prayer to be observed at home as well as in our Indian churches. Sunday, January 26, 1930 was chosen as a suitable date. We trust that our friends in America will join us and our Indian brethren in prayer.

The following information and suggestions may be of help.

1. Praise God for the generous support which our churches in America have given to the work in India.

2. Praise God for the expansion of the work in India. The Indian church is growing, and assumes increasing responsibilities. An Indian pastor has been ordained this year. A Sunday School Convention has been organized. A Bible School is to be opened in Janjgir in a few months. Two new workers have come out this year. The evangelistic work, that is, the village touring work, could go on without any special interruptions. A beautiful church for the lepers has been erected. The Janjgir Girls' School has been completed this year. The standard of our schools has been raised. The two main buildings of the Medical Station at Champa are nearing completion. A fine beginning of the medical work at Basna has been made. A substantial gift for the beginning of a Christian agricultural project at Basna has come.

3. Pray that the Mission deficit may be wiped out.

4. Pray for definite results in our evangelistic work, that a great ingathering may soon take place.

5. Pray for guidance in the planning and the opening of the Bible School at Janjgir.

6. Pray for a full time doctor for the Leper Home in Champa.

7. Pray for a new couple and a single lady that are needed in the India field.

8. Pray for the money that is needed for the completion of the hospital buildings at Champa and for the equipment of that hospital.

9. Pray for the money needed for the hospital buildings and equipment at Basna.

10. Pray that the money for the first two permanent units of the Basna School plant may soon come.

11. Pray that the money which has already been sanctioned by the Mission Board for a bungalow at Basna may come in time so that the building may not be delayed.

With fraternal greetings,
W. F. Unruh,
Sec'y. of Prayer Day Comm.

THE FOURTEEN REFUGEES—THEIR ARRIVAL AND SETTLEMENT IN THE STATE OF WASHINGTON

By H. P. Krehbiel*

The Mennonite Refugees from Russia, coming from Harbin, China, are arriving in America in small groups. That they may come is due to the generous attitude of our Government in Washington. For notwithstanding the greatly restricted immigration under which a very limited number of immigrants from Russia is permitted, and though no provision had been made for immigrants coming via China, visas were provided for the Mennonite Refugees coming via Harbin, China. This was arrived at through the mediation of the American counsul at Harbin, by submitting the case of the refugees to Washington, where the giving of visas was granted on condition that the immigrants agree to devote themselves to farming.

A maximum of fifteen is the monthly quota which has been fixed for the Harbin Mennonites. However in practice some non-Mennonites are occasionally in this maximum. Thus in the quota for November of 15 persons, there were only 14 Mennonites and one non-Mennonite.

Early in November these 14 refugees had left Harbin. There the rigors of winter had then already set in. A foot of snow covered the earth and it was cold. But to them it did not seem cold, for they were accustomed to far more severe winter weather in the frigid climate of Siberia, which had formerly been their home. As the first stage of their journey led directly south they met in southern Manchuria and Japan a mild climate similar to that of southern Texas, which spared them the hardships of wintery climate on their long journey.

Having embarked on the Japanese steamer Iyo Maru on November 13 in Kobe, Japan, the 14 Mennonite refugees, having escaped from the God-hating, atrocious Russian tyranny, they arrived on November 30 in Seattle, Washington. The arrival of the ship was somewhat belated. In that latitude the days are quite short at this time of the year. Besides a heavy fog was hanging over the landscape, in consequence night was rapidly approaching. I had invited Bro. M. J. Galle of Lind, Wash., to join me on this occasion that he might be prepared for receiving groups arriving later. There were with me also two representatives of the Great Northern R. R., Mr. F. W. Graham of Seattle, and Mr. F. H. Reeves of Wichita, Kan., as also Mr. Dudel, Editor of the Washington Staatszeitung, published in Seattle.

As the ship drew near the pier the immigrants were seen standing at the rail looking eagerly and curiously at their first sights of America. Their names being called from the shore they gazed surprised in the direction of those hailing them, then a glad, broad smile played across their faces. From the Steamship Company and approved by the Revenue office passes to enter the ship had been obtained. As soon as the ship was at the dock we entered across the bridge and were soon welcoming the smiling—yet almost weeping Mennonite Refugeee fathers and mothers while the children stood curiously by wondering at what was happening. Soon the immigrants were due to appear on board ship before the immigration officers for examination of their papers and as to other requirements for admission at the border to the United States. Our government is exercising a very rigid border control, and the exactions are steadily made more stringent,—a veritable modern "Chinese Wall" being built about our country.

As very many Mennonites as well as numerous others have been admitted to the United States under practically the same conditions as were the conditions under which these refugees were coming, I entertained no misgivings about their admission. I thought the formality of the examination of papers would be a matter of a few minutes only, and then we would carry our friends away joyfully toward their prospective future home. As they do not understand English and the officers knew neither German nor Russian, I served as interpreter. By this time it was night. Everything was in readiness to carry the immigrants promptly to the R. R. station. At 9 P. M. we would depart for the destination where there would be waiting for them in their coming home a reception by waiting friends. However, all these preparations were doomed to be in vain. For I could hardly believe my ears when I heard the officers telling me that the immigrants could not be released today; that they must be held over until Monday for further investigation. That was a crushing disappointment, which depressing information was assigned to me to impart to the unhappy refugees. But these suffering people have been in the school of bitter trials and afflictions so long that they could

*Printed at the request of the Emergency Relief Board of General Conference.

bear up under their new rebuff wonderfully well. They have learned to trust in God and to hope against hope. That was a great relief to me. Asking of the officers the ground for the temporary refusal, I was informed that they were not in possession of enough funds. I offered to provide a good surety bond for their support in any amount they might deem necessary. However, they declined to give consideration to my offer. But I thought that on Monday the objection raised would be quickly overcome.

After the immigrants had passed through the customs office, we had to part from them, as they were taken to the detention prison by the immigration officers. What a turn things had taken! Longingly, eagerly our refugee friends had looked forward to the moment when they might set foot on freedom's soil, when they would know themselves freed from the tyranny of Russia, and when they at last, received by friends among a friendly and kindly people, might live with their own in peace, quiet and security. And now—after they had for a few brief hours touched the hands of friends in the promised land of freedom, they were led away alone in a strange land by people whose language they did not understand, to confinement!

A troubled night followed for me. The unfortunate situation of the disappointed men, women and children allowed me no rest. Would that the Lord give me light to know what to do toward attaining their release and admittance. After long hours of wrestling the Lord did show the course to take at this time. For should the fact that these people were destitute actually bar them from admittance I was willing and had offered to supply surety bond for their support. However General Conference had undertaken to bring these people, so they would also be ready to give assurance of their support if needed. In view of that fact I rose in the late hours of the night and by wire apprised my brother C. E. Krehbiel, secretary of the General Conference, of the facts, sug- Conference place assurance of Conference support in my hands. By noon of the following day I received the following telegram—

"P. P. Wedel President and C. E. Krehbiel Secretary General Conference Mennonite Church assure support of fourteen immigrants now at Seattle. C. E. Krehbiel."

(To be continued)

WOMAN'S WORK

ST. JOHN'S MENNONITE CHURCH, PANDORA, O.

Jan. 2, 1930.

Greetings to all!

James 1:1. "James a servant of God and of the Lord Jesus Christ to the twelve tribes scattered abroad greetings."

May we transpose this Scripture and in so doing send greetings to all the readers of the Mennonite.

The year 1929 is history, 1930 ushered in and so we wish you all a very Happy and Prosperous New Year in its deepest meaning.

New duties lie before us, new tasks, new trials, new crosses, new strength, new happiness, new pleasures.

Our motto is found in Gal. 6:9. Let us not grow weary in well doing, for in due season we shall reap if we faint not.

The last day of the year 1929 the sisters of our society met together at the church for an all-day sewing. We took up a station in India to sew for. Sixty pieces were included in the list. Besides that, two quilts and five comforters are to be given for Russian relief.

Our society had the election of officers in June and the elected officers are to serve for one year.

The time set for our meetings is the first Thursday afternoon of every month.

At these meetings programs are carried out consisting of music, readings, and topics on different subjects.

In July the theme was "The Church in Our Nation's History."

In August, "God's Friendliness as Expressed in Nature."

In September we had the opportunity to listen to Miss Minnie Hilty, a returned missionary from China. Many exciting and thrilling experiences were experienced by her during the war at the above named place. But God's promise never failed her and under his wings is refuge.

In October, the theme of "Wise and Unwise Decisions" was discussed.

The November meeting was turned over to Mr. and Mrs. Thiessen from India who in return gave us a description of the life in India as they experienced it.

In December the "Joys of Christmas" was the theme.

At the close of these meetings a free will offering is lifted. The money is used for mission purposes "Home" and "Foreign."

The sick and shut-ins of the community are also visited and remembered with a token of respect.

Although our society is in a rural district the average attendance numbers 20.

We trust that our time is not wasted in doing what we are doing although no great result may be visible to us. A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously but it did not blossom. Day after day she cultivated it and watered it and tried to coax it into bloom.

One morning as she stood disappointed before it, her invalid neighbor whose lot adjoined hers, called over and said "You can't imagine how much I have been enjoying the blooms of that vine you planted." The owner looked, on the other side of the wall was a mass of flowers. The vine had crept through the crevices, and flowered luxuriantly on the other side.

So often we think our efforts thrown away because we do not see their fruit. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear fruit and some heart will receive their blessing and their joy. We can only love our friends as we should, when we love Christ as we should. Let us give our best.

Corr. Sec'y.

CORRESPONDENCE

Salem Mennonite Church, Wisner, Nebr. Thanksgiving and Christmas are again days of the past. But should not the true Thanksgiving and Christmas Spirit be ever a part of a Christian?

We as a church also have reasons to be thankful for the many blessings we have received during the past year. Not only have we received blessings spiritually, but also materially, for our many fields of yellow corn have yielded abundantly, and God has protected us from all harm. May we remember to do our part in helping the less fortunate ones.

In the spring of the year Rev. M. M. Horsch was with us and gave us a number of real spirit-filled sermons; at which time we also partook of the Holy Communion.

This fall Rev. Gerhard Toews, who had served us for some time, found a new field of work in a parochial school at Henderson, Nebr. Thus our church is without a pastor, which we regret very much.

In September we had the pleasure of listening to a good C. E. program, rendered by the young people of the Avon, South Dakota, church. They drove down in cars, and after the program we all gathered in a park for a picnic dinner and a social hour before they departed for home.

One of our oldest members, Mrs. J. J. Schowalter, who had been ailing for some time, passed away on November 3d. Rev. M. M. Horsch from Beatrice was called and conducted very fitting services. The funeral text was: "Be thou faithful unto death and I will give thee the crown of life."

The church had called Rev. H. A. Fast from Bethel College, for special services during the Thanksgiving week end. In spite of cold and snow we had a fairly good turn out, and all felt spiritually uplifted upon the four very fitting and Spirit-filled services. On Sunday we also partook of communion.

Christmas Eve was again a day of great joy, especially for the children, for our Sunday school rendered a very nice program. May the love of Christ be manifested in and through our lives.

Mrs. Henry Boehr.

Halstead, Kansas.—The church year has come to a close and the various organizations have had their business meetings to make arrangements for the coming year.

We have been privileged to have services each Sunday during the year. The weather and the condition of the roads helped to make this possible. Early in the year a class of seven young people was taken into the church through baptism.

Several have joined by letters during the year.

Services were discontinued at the German M. E. Church of Halstead as many of their members were transferring their membership to the English M. E. Church. Since then several of their members have transferred their membership to our church. We were privileged to have several visiting ministers assist with our services. Rev. J. F. Moyer of Bethel College very ably filled the pulpit for one Sunday morning service.

Rev. E. Kaufman returned missionary from China gave the question to think about. America might not be taking the attitude of the rich man by rebuilding her barns when she could be helping needy nations.

The Sunday preceding Conference Rev. H. D. Penner of Geary, Okla., preached a very helpful pre-Conference sermon. He impressed us with the need of meeting with and appreciating our fellow-workers of other churches.

Rev. Musselman of Bluffton, Ohio, preached a very interesting

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THE MENNONITE

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EDITORIAL

It sometimes happens that contributor to The Mennonite sends in an article written in German accompanied by a note, written in good English, asking the editor to translate the article so that it may be published in our paper. We are perfectly willing to do our best in such a case but as our only way of learning German was at the knee of our Pennsylvania Dutch grandmother, dead now some thirty years, we must confess that we are often up against sentences that might as well be written in Arabic so far as our ability to translate them correctly and gracefully is concerned. Should any contributor feel that he or she is not able to write in a way fitting for publication we would merely inform that one that it would be a simple matter for us to edit a poorly written English article, but, an elegantly written German article submitted for translation and publication is forwarded at the sender's risk and might in the end result in a publication "wonderfully and fearfully made."

We greatly appreciate the patronage that comes to The Mennonite from congregations in which the German language is used and we are always glad to receive news items or appropriate articles for publication from such sources, but we hope that those who send them will get our point of view and send them in English. We will be glad to see to it that they will appear in the best form we can give them.

It has been a matter of satisfaction to Mennonites everywhere that when the terrible famine of several years ago struck our Russian brethren we were able to work hand in hand and shoulder to shoulder for the relief of the sufferers, and, it was not American Mennonites alone who were active in this magnificent relief for brethren of common spiritual heritage, for there were Mennonites in Holland Germany and France as well as Switzerland who were willing to do their bits, although they had hardly recovered from the terrible physical and financial strain of the World War. The work went on without serious friction of any kind and many of those active in it came to have a larger outlook for the Mennonite people than they had been able to see while their activities were confined to the limits of the particular branch with which they were identified. The occasion was also one that gave opportunity for widening the circle of friendships beyond the narrow limits of local interests.

A new situation has arisen that calls for efforts as great as those that came in the time of famine. The brethren of Russia now find themselves in danger of being persecuted to extermination. Those of them who want to preserve their faith must either escape from Russia or suffer everything that the devilish ingenuity of the Russian government can invent for their utter destruction. We are glad that the German Government has made it possible for some thousands of Mennonites and other Protestants to enter that country. But a refuge is not a home. At best it may be a miserable makeshift. What our people need and the other Protestants of Russia of German extraction, is a place where they may erect their homes and establish communities in which their children may be brought up in the fear of the Lord and they can lead the Christian life as their conscience directs. Ways must be found for opening such communities for them. It meant a sacrifice and some intense work to respond to the call of the hungry and feed them in times of famine, but the task of relieving our Russian brethren now means one that must of necessity extend over years and cost vast sums of money. The question to be asked in the face of this situation is: Is our church big enough to take up this gigantic task immediately and enthusiastically? We believe that it is, but, certain things must be kept in mind. The first thing we want to keep before us is that helping these brethren in no wise obligates them to become Mennonites after our own particular type. Mennonites in Russia differ greatly from Mennonites in America. Yet all of them hold with us to the things essentially Mennonite. If we permit ourselves to think, now or later, that there should be a flocking into our particular kinds of conferences because we have helped them then we degrade our gifts of love into the mere price by which we hope to buy them. Let us feel it our task to do good to all men but especially to those of the household of faith. Help that members of the household give to one another is neither charity nor a price by which they are bought to support peculiar ideas and customs.

The next thing to be borne carefully in mind is that the situation is an international one. There are Mennonites from Russia who have been brought to Canada under an agreement of a large railroad corporation there are Mennonites in Paraguay who have gone there because of an agreement with another concern that is semi-official, then there are Mennonites, the guests of the German government because their ancestors of one hundred and fifty years ago were Germans, again are Mennonites in Manchuria who have escaped by the way of Siberia and these latter have secured the rare privilege of entering this country which is denied others who come from Europe. With conditions as these we note that relief must go in many directions, some to the Far East, some to the German border and preparations must be made for the proper supervision of such relief. We do not know where it may end. Undoubtedly, there are other groups working their way over Siberia to Manchuria with the hope of eventually getting to America. There is a report of another group that is wandering somewhere in Persia since having escaped through dangerous passes. At any moment there may come from unsuspected quarters the cry for help from stranded brethren about whom we know nothing today. They cannot all be located in Germany where the population is still poor because of the war and will be so for years to come. It is hard to tell when the door into Canada might be closed because of the inability of the Canadian brethren to give security to their Government that the very many new comers will not become objects of public charity. Paraguay, where several thousand Mennonites are now located, has room for a large population to settle on its vast unoccupied lands, and would welcome other Mennonites, but, remembering that our Russian refugee brethren are absolutely penniless, the cost of their transportation and setting them down with the barest necessities of life will be $1,000 per individual, which would be a burden beyond us if large masses were to be moved.

So here is the situation. Will we respond to the call as quickly and as unselfishly as our heart would tell us to do? Will we be willing to go the limit? or will we weary in well doing? If we do tire it will be against all the traditions of our beloved Mennonite church and will stand out as an unlovely record written up against us of this generation.

CORRESPONDENCE

(Continued from page 2)

sermon for us on Conference Sunday. Sunday school was dismissed for that day so that all might attend the Conference Y. P. Program at Hutchinson in the afternoon. The following Sunday we were very glad to have Rev. and Mrs. J. E. Amstutz of Trenton, Ohio, who had served us so faithfully for ten years, with us. Rev. Amstutz preached a very interesting and helpful sermon on the last words of Christ reminding us that each one must answer the question—"What will you do with Christ?"

After services the congregation enjoyed a basket dinner in the basement of the church and the afternoon was spent in visiting.

On Oct. 6th a farewell service for Miss Clara Kuehny, who was soon to leave for India, was held.

Rev. J. E. Langenwalter brought the message in the morning. Each were baptized—holding their first church membership in our church. Rev. Langenwalter stressed the need of both home and foreign mission work and reminded us that each Christian was a missionary.

Dinner was served in the basement of the church after which a short program was held.

Rev. H. T. Unruh in behalf of the churches wished Miss Kuehny Godspeed and gave us a parting message "Be of Good Cheer." Miss Kuehny in a short talk reminded us that missionaries needed not only material support from home but needed the prayers of the Christians at home.

Rev. H. T. Unruh our pastor is again teaching Biblical Literature in our high school with a larger class than in any previous year. This course is optional with high school students.

We surely should be grateful that our young people have the privilege of taking this course as we can hardly overestimate its value.

Corr.

WHAT OF THE CHILD?

(This is the second of a series of articles by Prof. Eschliman of Freeman College on the subject of "Child Training."—L. H.)

TEMPER TANTRUMS

It is highly important for parents to know what Temper Tantrums are. I find that many children have them and the parents do not realize it nor would they realize the danger of them if they did know what ailed the children. If the child habitually becomes angry when things do not please him it is a pretty good sign that he has the start, at least, of Temper Tantrums. He may show his anger by throwing himself on the floor, refusing to be lifted up or to be appealed to in any reasonable way. If this is not sufficient he may add to this already undesirable behavior screaming, kicking, yelling, holding his breath or any other undesirable behavior that might come before his diseased little mind. So if you know of a child that resorts to any or several of these modes of behavior you can be reasonably certain that he has a nervous system with a disease of a more or less serious type, a disease that only the one that understands child nature can deal with and all too frequently this is not the parent for, in many cases it is the fault of the parent that the child has gotten into this condition. Unless the parent can pull himself together and start out on a very definite program he will not get very far, may even make matters worse.

To give a few suggestions as to what Temper Tantrums are what causes them and how to deal with them so that the informed parent can set about in a systematic way to set right the child that has become the victim of such an undesirable mode of behavior is the purpose of this article.

The wise teacher is the one who is constantly checking up on her mistakes and learning where she can improve her teaching. The same thing is true of the doctor, lawyer, farmer and above all should be true of the parent. One author has said, "be always learning something about your job as parent. No one knows it all. The job is too big". So if by working together we can increase our intelligence along this line we will have accomplished something very much worth while.

Too few parents know as much of the mal-adjustments we find they are responsible for many as they should about the most important product with which they have to deal—that of child nature and because of this lack in children and unfortunately many of these mal-adjustments carry over into adult life. Many parents are too busy to pay the attention to the child's wishes and desires that are due them and the only way a child can get some attention is to do something spectacular. If he has been begging for something and gets no consideration his nervous system becomes irritated and, at first gradually develops some peculiar sort of behavior. The child may walk away in disgust, without thinking, stamp the floor harder than usual. This attract the parent's attention which in turn gives the child some relief. The next time he will stamp harder and notice that he has gotten some attention again and so on. He gradually develops this method of making an impression until he is apt to resort to almost anything imaginable, for he learns that out of fear of his hurting himself or of getting sick, or of disturbing the neighbors, the parent will give him the desired attention and even give in to things that had been refused. How much better it would be if parents could understand the wishes of the child and give him due consideration before such things develop. If the child wants something why doesn't the parent talk it over with the child, if he is old enough? If it is for his good and within the the range of possibility for the parent there is no reason in the world why the child should not have it. If it is not for his good proceed in the most tactful manner, not to tell him, for most of us parents do too much "telling", but in some way help him to realize that it is not for his good. If he wants to touch the hot stove supervise the touch so that he will not burn himself too severely nor lose confidence in you, but learn that there are some things that are not for him to play with. You will find that after a few experiments of this nature he will have more and more confidence in your judgment. I find that one must not go too far in this procedure or the child will soon rely too much on the parent's judgment when he should be developing a judgment of his own.

Sometimes the child, after having developed Temper Tantrums is given bribes so that he will calm down. This is bad practice for soon he will perform just to get the bribe. Bribing is always bad practice and in this connection it is especially bad. It is much better practice to give a reward on an occasion when he has not gone into a tantrum thus showing him that he is apt to get things more readily because of civil behavior. A little boy had developed bad tantrums by the time he was two years of age. His parents discovered the cause and removed it as quickly as possible and then set about to remove the tantrums. They succeeded quite well but when he was three years old he still occasionally had light cases. One morning while getting ready for Sunday School he threw himself on the floor in the bedroom. Instead of making a fuss over it or trying to coax him out of it the father simply took the covers off the child's bed, covered him nicely and said, "Johnnie is too tired to go to Sunday School (He was very anxious to go or this would have been the wrong procedure to choose) so we will just leave him sleep here until the rest of us come back. Then he will feel better." Needless to say that he was soon on his feet and had little desire to try a stunt like that again.

Many times children develop this type of behavior because they gain something by it and the sooner one can have them feel that they are going to miss Sunday School or something else they like, by a natural process of their behavior, not as direct punishment, for that is apt to irritate, the sooner you take the "joy" out of tantrums for them and the sooner they will overcome the difficulty.

Many children develop tantrums because of irregular hours. It is sad to note how few children get enough sleep. They are so active while awake that they must have much sleep or the little nervous systems become worn out and it is impossible for the child to act normally. Children under two years should have a long night of undisturbed sleep and a short nap both in the forenoon and the afternoon. After two they should continue either the forenoon or afternoon nap until school age. Even after starting to school the number of hours of sleep should be carefully guarded. I received many inquiries about how to get children to sleep. The facts in the case are that a newly born babe sleeps most of the time. One of the wisest things a mother can do is to guard that sleep religiously and never let the child get in the habit of taking less sleep than it should. Almost nothing should interfere with the sleep period, not even for a single time. If parents realize the importance of this they will sacrifice almost anything rather than to violate this very important rule. Even with the best of supervision the child will sometimes slow to give up his play for bed. One mother solved the problem by using a story that her little girl knew about rabbits going "hop-hippity-hop". They acted this out as they were going to bed and it proved to be an easy solution to the problem. Another mother with a very industrious boy who was very much interested in trains played train, imitating the engine as they went and thus maintained the regular sleep period until he was ready for school.

If children are well directed in their play there is little chance for the development of undesirable behavior. Children need plenty of activity and are bound to react unfavorably if it is not supplied. On the other hand too much excitement is just as bad as not enough activity. If you should like to do some studying on this subject, a very wise thing for every parent to do, simply watch several children you know, through the holiday season, with too much Santa Claus, too many visitors, too many presents, too many shopping tours, too many programs, etc., etc. Some of each of these might be good. It would not be Christmas without some of them, but the wise parent will supervise them carefully. The unwise parent will leave the whole program take its course and after it is all over will wonder why her child acts so strangely. "I simply can't understand my child, he acts so differently of late," is a statement you will hear after the season is over and most of the parents making the statement will be so blind to the situation that they will not realize that it is only since Christmas that this strange behavior has developed.

Just one example. Most of the children whose parents will read this article get entirely too many Christmas presents, three or four is a great plenty. More will cause too much excitement. If they get more presents why not let the children see them all and as the first ones are laid aside for the later ones put the first ones away and you will be surprised how readily they are forgotten only showing that there are too many for the little minds to appreciate. Leave only a few, just enough to satisfy and as these wear out or become tiresome replace them with some that have been laid aside. Just recently our children got the last of last year's Christmas presents. As far as gifts are considered they had a "Happy Christmas" the entire year and enjoyed the little book that happened to be the last just as much as any of the rest. I am persuaded that it was enjoyed much more than it would have been had it been left with all the rest of the presents from the beginning.

Another mistake parents make is to display bad tempers before their children. In many cases the child catches it from the mother or father or from older brothers or sisters. Parents or older brothers and sisters should never angrily shout "Stop" "Don't!" "Be Quiet!" "Come here!" etc., at the child or at any one else for that matter. Anger or fretting only hinder and never help, so why set such an example for the tender little plants that God has put into your care.

Parents too frequently discuss the child's bad temper in presence of the child and these little ones who understand far more than they are given credit for soon get the idea that they must live up to their reputation, and will soon be demonstrating.

In conclusion: I have tried to tell what Temper Tantrums are. I have also tried to show what are a few of the causes and with the cause have tried to suggest a way of handling the case. I am sure if parents study their own individual cases and try to inform themselves on its peculiarities and then set about in a thoughtful way to overcome the difficulty they will get results.

I might suggest here, that the best book I have ever read on the subject of child rearing is the one written by Blanton and Blanton who are great specialists in this field, a book every parents should read.

BOOK REVIEW

WHAT IS CHRISTIAN EDUCATION?

George A. Coe

Many Christan Educators have been puzzled as to the essential function of Christian Education in the work of the Kingdom. On the mission fields the problem is to relate Christianity to the native cultures, at home to relate our religion to modern science and industrialism and to relate the home churches to the national school systems.

In the past the notion has prevailed that the chief function of the church school was to hand on a body of "saving truth". This has resulted in a very dogmatic type of education. Coe says, "The lack of vitality in the dogmas becomes ironically evident when some unquestionably orthodox leaders openly support war without incurring the least suspicion that they do not really believe in the deity of Jesus Christ!"

The fact that teachers and pupils are personalities living in a changing world raises the question, "Shall the primary purpose of Christian Education be to hand on a religion, or to create a new world?" Is education essentially transmissive or creative?

The chief task of the book is to compare these two types of education. Transmissive education fails because it hands on our faults, forces all learners to accept its teachings and brings some men into subjection to others. The intelligence and freedom of the individual is practically denied.

But the worth and the freedom of the individual soul is a fundamental principle of Christianity. This recognition of personality provides the creative principle in Christian education. A person grows by understanding truth and accepting it on his own account. He must exercise his own judgment and make his own contribution to true progress.

Christianity is a radical religion. Jesus, like the prophets before him, saw the shortcomings of the prevailing religion of his own day and pointed forward to a better day. When institutions became an end in themselves he said, "the Sabbath was made for man, and not man for the Sabbath." While he did not come to destroy, he did come to fulfill. He taught his disciples to pray "Thy Kingdom come, Thy will be done on earth as it is in heaven."

These two principles inherent in Christianity—that persons grow by free self activity and that the Kingdom of God will come by the making of real progress, made by real persons, call for a creative rather than a transmissive education.

This view of education will call for different curricula, methods, and teachers. We need schools that inspire and guide growing childhood and youth to prepare themselves to be workers with God in a creative way to answer our Lord's prayer "Thy Kingdom Come."

This is a challenging and thought provoking book that should be read by all thinking Christian leaders. It would be contrary to the principles advocated in the book to suggest that the conclusions should be accepted without question.

None of us know the final truth about Christian education and anyone who can raise questions and suggest new solutions that call forth our best thinking deserves the gratitude of every honest seeker after truth.

Dean N. E. Byers,
Bluffton College.

CORRESPONDENCE

Wadsworth, O., Dec. 26, 1929. —Another year of service has been completed. The past year has seen some decided advances in the work of the Wadsworth Mennonite church. The regular church attendance has been unusually good.

The Christian Endeavor Society, under the leadership of Vernon Sprunger has been awarded the banner two successive years at the Ohio-Indiana C. E. Rally.

The Junior Endeavor Society has been re-organized, Miss Yoakam, a teacher of young people at Akron, is the director of the Junior work.

Since Rev. Shelly is our pastor, a Woman's Missionary Society has been organized. It is growing in interest and efficiency. The programs and sewing days are much enjoyed. Mrs. Wilmer Shelly is the president.

Sunday the 21st Christmas was celebrated. In the morning the children of the Sunday school gave a pleasing playlet, "The Christmas Chain." Much credit is due Miss Donna Stewer the pianist for the success of the morning's program. As the congregation was about to sing the Doxology and listen to the benediction, suddenly the sanctuary was filled with music of a wedding march. Up the aisle moved to the altar Glenn Sprunger and Alta Mae Keith attended by Milo Sprunger and Clara Yoakam. Rev. Wilmer Shelly fastened the nuptial tie securely by the wedding ring ceremony. A beautiful surprise climax to the program of the morning.

We wish the young couple prosperity and happiness. Sunday evening the young people and older ones gave the pageant "Miriam's Vision." The pageant was impressively rendered. It was directed by Mrs. Ekegy and Mrs. Shelly.

Mrs. U. B. Schaub,
Corr.

Reedley, Calif., Dec. 5, 1929.—Dear Mennonite Readers—The fall activities of the First Mennonite Church at Reedley have been quite numerous.

On the 20th of October, after the morning church services, the congregation adjourned to the basement where all participated in a Harvest Home Festival. The fruits of the field adorned the room and tables. Thanksgiving was offered to the Giver of all Gifts for the abundant blessings which had been received by the people of this vicinity.

Early in the fall a group of interested workers met with the pastor and the church council to discuss ways in which anything about the church work could be improved. Some very valuable suggestions came out of these conferences, some of which were immediately acted upon, others being in the process of becoming realized. One greatly felt need, the re-establishment of the mid-week prayer services, was developed as a result of these meetings. Another thing which is really an experiment, but which so far has proven successful, is the way in which evening church services are conducted. An Adult Christian Endeavor Society was organized so that there would be a place for everyone in the family in a Christian Endeavor Society. This naturally increased the attendance in the Junior Society, as parents could come and bring their children. At the close of the hour of Christian Endeavor all four societies assembled in the church auditorium for a half hour service in which a summary of things discussed in each meeting is made by representatives of the respective societies, and a short sermon is given. This method increases both attendance in Christian Endeavor and church services and gives older people a better understanding of the work being done by the young people.

The Young People's Society has just begun an extensive study of The Life of Christ, from which all are expecting to derive an immense amount of benefit.

Another interesting thing in the work of the young people is their affiliation with the Young People's Union, composed of the young people of five different

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THE S. S. LESSON

Jan. 26, 1930

Standards of the Kingdom. Matt. 5:3-9, 17-20, 43-48.

Golden Text: Blessed are the pure in heart: for they shall see God. Matt. 5:8.

The beatitudes are God's message to the unsuccessful for certainly none of those upon whose head Christ pronounces blessings are among those whom the world regards as being successful. All the qualities touched upon in these verses are those which the world avoids. Surely no worldling would want to be poor in any sense, he certainly would not consider the mourner's lot a happy one, meekness with him would not be a virtue greatly to be desired, hunger and thirst in the sense of hungering and thirsting after food and drink are the most terrible of physical distresses and no one except one desiring the blessings of God would want to give himself to a smilar intense desire after the things of God called righteousness. Mercy cannot exist unless there is the Godly quality of love dwelling in the heart. Purity of heart, a quality only to be seen in its real purity by the eyes of God, is certainly nothing that men and women of the world seek after or value very highly. Peace-making, though sometimes superficially praised by godless men, can only be a human manifestation when one enjoys the "peace of God that passeth understanding" and when one has crowned the "Prince of Peace" his Lord and Master.

Law says to men what they **must** do, love tells them what they ought to do. The Sermon on the Mount is one in which the terms of law are spoken in terms of love. In other words, under the Old Dispensation force backed up by law was imposed, under the new the ethical, or that which we ought to do, is emphasized. Now, looking at the Beatitudes, we must conclude that they tell us what we ought to be doing rather than that they force us to do anything. The word blessed implied to us the state of highest good. When we comply with the recommendations of the Beatitudes we enter into the state of highest good. Some one wrote a book on the Beatitudes which he called the "Magna Charta of Our Faith." We may agree with that title that the great charter of our faith is to be found in these simple utterances of the Lord. There are those who would say that the ideas presented in the Beatitudes are to be found elsewhere. True, others have sensed them, even Confucius, the great Chinese philosopher once said: "Don't do to another what you would not want another do to you." But behind the Beatitudes was the entire life of our Lord. He illustrated them in his own life. They will mean very little to any one if he does not live them consistently and continually.

It is not contradictory when Christ says that he is not come to destroy the law but to fulfill it. In its higher sense the law means justice, equality, love. It is the business of the law to compel justice, equality and love, but Jesus shows us that he would have us comply with the law from a sense of obligation rather than of force. He did in a complete sense fulfill the law, even to the extent of laying down his life in atonement for the sins of the whole world. The remarkable thing about the Bible is that we see fulfilled in the New Testament that which was predicted about him in the Old.

From what we have seen fulfilled of the predictions in the Old Testament to our time we must conclude that the things predicted for the times to come will as certainly be fulfilled. There can be no doubt concerning the future in the mind of any one who notes what God has done in the past. As our Lord came to fulfill so he will continue until everything happens as was predicted by the sacred writers. We are living in the times when the climax of all that was prophesied may be realized, namely, the triumphant and blessed second coming of the Lord Jesus.

Blessedness and the kingdom of heaven go together in the minds of the believer. Jesus, after ing of blessedness and the kingdom, also warns that the attaining of blessedness and the kingdom must be through a way quite different from that which the Scribes and the Pharisees understood it to be. With them it was outward and ceremonial. With Jesus it was inner and had to do with the heart rather than to outside things. The way of the Scribes led to hypocrisy and sham, the Jesus way was the way of the sincere whose inner life was to be judged rather than their outside circumstances.

Verses 43 to 48 of our lesson have to do with the doctrine of love. Love is to have a new meaning. It is to be applied to all men, enemies as well as friends. We are to exercise love because we are all the children of the same heavenly Father and therefore must have a practical realization of the brotherhood of man. As God is good to all, good and bad alike, so we owe it to all our fellows to be good to them. If we treat enemies as enemies and only regard it our duty to serve our friends then we do nothing remarkable and the Christian is always to be a remarkable person for the good he does. While we are to be brethren we must in our lives and conduct realize that all are brethren.

CORRESPONDENCE

(Continued from Page 5)

Protestant churches of Reedley. The purpose of this union is to create a strong bond of Christian fellowship between the denominations, and to work together for the spread of His Kingdom. This group took an active part in the recent revival meetings sponsored by the Ministerial Union. On two Sunday evenings during the time of the union meetings joint young people's meetings were held, which were very inspiring and uplifting.

The union meetings referred to were conducted in a school building for two weeks in a very unique way. Instead of bringing in an outside evangelist at a great expense the ministers of the different churches alternated in preaching. Some very profitable evenings were enjoyed together. While this was just an experiment, it is hoped that it will be a beginning that will result in our doing greater and better things for our Savior in this community.

At a recent meeting the congregation voted to retain Rev. Regier indefinitely as pastor of this church. Rev. Regier has been with us nearly a year, having come here from Pandora, O., the place of his former pastorate. We pray God's blessing upon him and upon his ministry among us.

Last Sunday the congregation celebrated the Lord's Supper, at which time six new members were received into the church.

Attention is now being directed toward the rapidly approaching Christmas season. The annual Christmas program is being planned by the different departments of the Sunday school. As has been the custom for several years a White Gift Christmas will again be observed, the gifts probably going to the Portland Mission.

During prayer week, the first week in January, we are to have Bro. Joe Hedgepath of Visalia, a very able servant of God, with a forceful message, give a series of lectures on Bible Study. Much interest is already being displayed in this coming event, as it is truly a real treat.

As we look back over the year in which we have been permitted to work happily together for our Master we feel that our efforts have not been in vain and want to sincerely thank Him for the abundance of His grace he has given us. We would pray for the continuance of his blessings and an earnest desire to do His will.

Yours in his service,

Corr.

DEATHS

Strawn—On Dec. 8, 1929 in Perkasie, Pa., after lingering three years with a fractured hip bone, Elizabeth Doll Strawn; aged 95 years, 7 months and 21 days. Services and interment on the 12th, A. M. Fretz officiated. Text, Rev. 14:13.

Schrag—Andrew Schrag, son of Joseph and Anna (Kauffman) Schrag was born in Waldheim, Poland Jan. 19, 1851. Came to America with the great immigration of 1874. His first home was near the present Freeman, S. D. He married Elizabeth Waltner on Jan. 24, 1877. In the year 1882 the family moved to Dallas, Oregon and later to the country near Eugene, Oregon. In the year 1900 to Menno, Wash. and in the year 1920 to Colfax, Wash. On the 24th of Jan., 1927 they had the rare privilege to celebrate the Golden Wedding. Shortly after his health began to fail. Fully surrendered to the Savior, he bore his, at times very heavy, cross with great patience. He answered his call Dec. the 9th and carried to his last resting place Dec. 12. Words of comfort to the bereaved spoken by P. R. Aeschliman. Text John 10, 27-30. He leaves to mourn his faithful compaions, 2 sons, 4 daughters and 26 grandchildren, his oldest daughter and youngest son preceded him.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED AT THE EMERGENCY RELIEF FOR THE MONTH OF DECEMBER 1929

FOR RUSSIA: Two members of the Salem Zion Church, Marion, S. D., $6; First Menn. Church, Mt Lake, Minn., $45; Pulaski Menn. Church, Pulaski, Ia., $33.26; First Menn. Church, Wadsworth, Ohio, $15; Peter J. Becker, Aberdeen, Ida., $30; First Menn. Church, Berne, Ind., $120.-23; First Menn. Church, Berne, Ind. $120.22; Fairfield Bethel Church, Huron, S. D. $44.79; Tabor Church, Goessel, Ks., $20.81; First Menn. Church, Paso Robles, Calif., $67; Member of First Menn. Church, Wadsworth, O $5: Mennoville Church, El Reno, Okla. $25.20; First Menn S. S., Bluffton, Ohio, $40.67; A friend in Okla., $12; Ernest Lichti, Reedley, Calif., $4.05: D. J. Goering, M'dge, Ks., $100; D. W. Friesen, Altona, Manitoba, Canada, $4: Jacob Claassen, Beatrice, Nebr., $75: Young Peoples Soc. Bethany Church, Quakertown, Pa., $18; Schwetzer Menn. Church, Alsen, N. D., $30.17; Abr. Dirks, Buhler, Ks., $52; First Menn. Church, M'tain Lake, Minn., $168; Bethel Class First Menn. Church, Newton, Ks., $5; D. D Bargen, Newton, Ks., $10; Obed Rudiger, Greensburg, Ks., $12; J. H. Regier, Newton Ks., $25; Christian Church, Md. Ridge, Ks., $46; A friend, First Menn. Church, Beatrice, Nebr., $25; Mrs. Cath. Dueck, Beatrice, Nebr., $5; Mothers S. S. Class, Newton, Ks. $5.75; Bethel Church, Inman Ks., $130; Jakob H. Schroeder, Canton, Ks., $11.50; Mrs. H. H. Ewert, Gretna, Man., $25; Karl Badertscher, Pandora, Ohio, $10: Several Members of the Menn. Church, Berne, Ind., $50; John Landis, Lucien, Okla., $10; Bergfelder Church, Mt. Lake, Minn., $121.86; Schweizer Menn. Church, Alsen, N. D., $27.07; West Zion S. S. Grossvater Class, M'dridge, Ks., $60 Anonymous, Newton, Ks., $20.75; Bethel College Menn. Church, Newton, Ks., $111.44; W. B. Stoddard, Washington, D. C., $10; Hanston, Menn. Church, Hanston, Ks., $103; Bethel Menn. S. S. Hydro, Okla., $22.-65; Members of the Bethanien Church, Kingman, Ks., $68; John P. Claassen, Omaha, Nebr., $5: P. H. Dirksen, Goessel, Ks, $50; Mr. & Mrs. Sylvan Lehman, East Freedom, Pa., $15; First Menn. Church, Wadsworth, O., $40; Hoffnungsfeld S. S., Md. Ridge, Ks., $446.10; Schweizer Menn. Church, Alsen, N. D. $18.27; Estate of P. A. Flickner, Md. Ridge, Ks., $100;. Butterfield Menn. Church, Butterfield, Minn., $16.25; A Brother, Turpin Okla., $25; Salem Church, Freeman S. D., $1914.50; First Menn. S. S. Aberdeen Ida., $123; P. F. Funk, Aberdeen, Ida., $50; S. S. Texline, Tex., Simon Unruh, $21; First Ch., Lostwood, N. D., $161.37; Bethel S S., Inman, Ks., 41.46: Mrs. (Anna) Amos S. Gerhars, Lowell, Fla., $10; First Menn. Church, Berne Ind., $2,-440.92; W. P. Rempel, Pasadena, Calif., $25; C. U. Class, Upland, Calif., $32.-75; Bethel Church, Hydro, Okla., $20.

GENERAL FUND: H. J. Janzen, Hydro, Okla., $25; Greenfield Menn Ch., Ft. Cobb, Okla., $8; Emmaus Ch. Whitewater, Ks., $133; Herold Church Clinton, Okla., $25.27; First Menn. Church, Aberdeen, Ida., $244.27; Bethel College Menn. Church, Newton, Ks., $26; Ladies Aid Menn. Church, Butterfield, Minn., $100; Anonymous, Beatrice, Nebr., $50: Anonymous, Mt. Lake, Minn., $20; D. A. Garber, Versailles, Mo., $50; Bethlehem Ch., Bloomfield, Mont., $40; Alfred Wiebe, Upland, Calif., $200; Tabor Church, Goessel, Ks., $20; First Menn. S. S. & Xmas Eve, Newton, Ks., $30.04: Arlington, Menn. S. S. Arlington, Ks., $17.74: Menn. Church, Summerfield Ill., $50; S. S. Convention, Menn. Churches, Mt. Lake, Minn., $219; General S. S. Bergthal Church, Pawnee Rock, Ks., $163; First Menn Church, Aberdeen, Ida., $6; Buhler Menn. Church, Buhler, Ks., $31.53; Salems Zion Church, Marion, S. D. $95.16; Bethel S. S., Frazer, Mont., $11.73;

FOR CANADA: G. R. Esau Beatrice, Nebr., $10; Anonymous, Beatrice, Nebr., $5; Hutteral Church, Dolton, S. D. $138.10; Huttertal S. S., Dolton, S. D., $42.42; Sichar Church. Cordell, Okla., $20.70; A Friend Phila, Pa., $3; Mission Sew. Sec., Avon, S. D., $60; Mr. & Mrs. L. M. Lodg, Upland, Calif., $150; San Marcos Menn. Church, Paso Robles, Calif., $51.51; Second Menn. Church. Beatrice, Nebr., $342.88; Bethel Menn. Church, Mt. Lake, Minn., $225; Brudertal Church, Hillsboro, Ks., $47.08; Bergtal Church, Pawnee Rock, Ks., $59.88; First Menn. Church, Upland, Calif., $11.05; H. C. Wiebe, Trustee, Aberdeen, Ida., $50; West Zion Menn. Church, Md. Ridge, Ks., $59; Doreas Society, Alsen, N. D., $20.35; Junior Christian Endeavorer, Beatrice, Nebr., $24.70; P. J. Waltner, Pretty Prairie Ks., $25; Katie Entz Estate, For Int. ret., Newton, Ks., $6; J. H. & A Schmidt, Gotebo, Okla., $50; J. F. & F. S. Schmutz, Sedgwick, Ks., $100; Alexanderwohl Church, Goessel Ks. $75.50; Jacob Claassen, Beatrice Nebr., $75; Medford Menn. Church, Medford, Okla., $46.78; Anonymous Alexanderwohl Ch., $5; Bethany Ch. Freeman, S. D., $25.17; Herman Janzen, Elbing, Ks., $100; First Menn. Church, Newton Ks., $464.60; Hy-Y & Girl Reserve Goessel High School, Ks., $31.37: Bethel College Church, Newton, Ks., $13; Hebron Church Buhler, Ks., $16.52; West Zion Church (S. S. plus ultra) $23; Canton Church Galva, Ks., $20.

FOR HARBIN REFUGEES: Fred Bauman, Halstead, Ks., $5; Eden Menn. Sew. Soc. & M. B. Sew. Soc. Inola, Okla., $76 33; Mary-Martha Circle Menn. Church, Lehigh, Ks., $10: John K. Lichti S. S. Class, Upland, Calif., $17.20; Hebron Church. Buhler, Ks., $54.11: Box 35, Aberdeen, Ida $5:Brother Maurer's S. S. Class. First Menn. Church, Upland, Calif. $33;

FOR CHINA: Susie Rudiger, Great Bend, Ks., $7; A Friend, Goessel, Ks., $5; Atlantic Park: Bethel Church, Mt. Lake, Minn., $200.

NEAR EAST RELIEF: Sisters and all workers at Bethel Hospital, Newton, Ks., $10.

Dec. 1st Balance on Hand	$ 776.84
Received for Russia	7527.04
Received for General Fund	1555.74
Received for Canada	2397.61
Received for Harbin	200.64
Received for China Mission	12 00
Received for Atlantic Park	200.00
Received for Near East Relief	10.00
Total	12679.87
Paid out during month	11346.43
January first 1930 Balance	1333.44

Gratefully acknowledged.

C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR DECEMBER, 1929

Mennoville Ch., El Reno, Okla, $7.25; Mrs. J. H. Tschantz, Bluffton, Ohio, $35: Salem Zion Ch., Marion, S. Dak., $400; C. E. Soc., Zion Ch. Dallas, Ore., $22; C. E. Soc. North Star, Drake, Sask., $35: First Ch., Mt. Lake, Minn., $40.61, Zion Ch., Souderton, Pa., $500; Prim. Dept. Zion Ch., Souderton, Pa., $8; Bethel Ch. Lustre and Volt, Mont., $102.12; Second Ch., Phila., Pa., $12; Peter Burkhalter and family, Berne, Ind., $30; S. S. Garden Twp. Ch., Moundridge, Kan., $7.70; Friend, Goessel, Kan., $5; Gnadenberg Ch., Whitewater, Kan., $42.75: Alexanderwohl Ch., Goessel, Kans., (Thanksgiving Offering), $1409.91; Children, Alexanderwohl Ch., Goessel, Kan., (Thanksgiving Offering), $285.-80; Tabor Ch., Goessel, Kan, (Thanksgiving Offering) $556.80; Children, Tabor Ch., Goessel, Kan., $143.20; Ch. Buhler, Kan., $117.95: Juniors, Ch. Buhler, Kan., $31.25; C. E. Soc., Ch. Pratum, Oreg. $30; First Ch., Newton, Kans. (Thanksgiving Offering), $255.82: Children, First Ch., Newton, Kan., (Thanksgiving Offering) $119.54; Eden Ch., Moundridge Kan., $200.05; West Zion Ch., Moundridge, Kan., $44.00: Bethel Ch., Fortuna, Mo., $90; Maria U. Schmidt, Canton, Kan., $30; Friend, Goessel, Kan., $7; Bergtal Ch., Corn, Okla. $9.45; Ch., Goessel, Kan., (Thanksgiving Offering) $485.60: Children, Ch., Goessel, Kan., $133.66; Mary Bosse, Goessel, Kan., $30: Schweizer Ch., Alsen, N. Dak., $58.76; Ch., Lehigh, Kan., $74.53; Bergtal Ch., Hillsboro Kan., $313.72; S. S. Brudertal Ch. Hillsboro, Kan., $69.74; First Ch. Lostwood, N. Dak., $28.72; C. E. Soc. Bethel Ch., Waka, Texas, $17.58: Friend, Whitewater, Kan., $2: Jr. C. E. Soc., Bethel College Ch., Newton, Kan., $10; Anna Wiebe, American Falls, Idaho, $30; Ch., Waterloo-Kitchener, Waterloo, Ont., Can. (Thanksgiving Offering) $60; Bethesda Ch., Marion, S. Dak., $1040: Friend, Hoag, Nebr., $10; Ch. Halstead, Kan., $46.46; C. E. Soc., Eigenheim Ch., Laird, Sask., $40: Widow Laird, Sask., $3: C. E. Soc., Ch., Buhler, Kan., $30; Herold Ch., Bessie Okla., $10.53: Bergtal, Sichar and Herold Ch., Clinton, Okla., $38; Friedensburg Ch., Avon, S. Dak., $159.39: Bethany Ch., Kingman, Kan., $8.35; D. P. Dick, Burrton, Kan., $200: Garden Twp. Ch., Moundridge, Kan. 33.36; New Hopedale Ch., Meno, Okla., $59.10; S. S., First Ch., Reedley Cal., $66; S. S., Ch., Inman, Kan., $10; Ebenezer Ch., Bluffton, Ohio, $150: S. S. & Ch., Pratum, Oreg., $37.70: Hoffnungsau Ch., Inman, Kan., $878.-35; Mr. and Mrs. Herman Claassen, Paso Robles, Cal., $30; San Marcus Ch. Paso Roles, Cal., $100; Ch. Buhler, Kan., $3; C. E. Soc. Ch. Goessel, Kan., $25; Bethel Ch. Mt. Lake, Minn., $75; S. S. Class, Whitewater, Kan $34.46; Friend, Halstead, Kan, $30 S. P. & Agnes Edger, Inman, Kan. $30; L. M. Lodig, Upland, Cal., $100; Friend, Donnellson, Iowa, $5; Bethel Ch. Dolton, S. Dak., $43.81; First Ch Upland, Cal. $3.20; Ben Sprunger's class, Berne, Ind., $35; Isaac P. Tieszen, Marion, S. Dak., $500; Dr. Peter D. Tieszen, Marion, S. Dak., $100; Ch. Burrton, Kan., $6.25; First Ch. Paso Robles, Cal., $36.88; Eden Ch., Inola Okla., $23.25; Fairfield Bethel Ch Huron, S. Dak., $44.78; Sr. C. E. Soc Ch., Upland, Cal., $30: C. E. Soc., Ch., Madrid, Nebr., $18.45; S. S Johannestal Ch., Hillsboro, Kan. $89.-06; Jr. C. E. Soc., Eden Ch., Moundridge, Kan., $23; Bethesda Ch., Henderson, Nebr., $97.60; Grace Ch., Pandora, Ohio, $417; Hebron Ch. Buhler, Kan., $13.69; C. D. Epp, Henderson, Nebr., $15: English S. S., Henderson, Nebr., $32.71; Bethel College Ch., Newton, Kan., $172.72; Children Bethel College Ch., Newton, Kan. $140.12; Friend, Whitewater, Kan. $25; Group, Pelee Island, Ont., $7.50; Bergtal Ch., Pawnee Rock, Kan., $32.-09; Friend, Mt. Lake, Minn., $20; Ch Pulaski, Iowa, $18.03; S. S. Zion Ch., Souderton, Pa., $515.71; Bethel Ch., Perkasie, Pa., $12; John H. Regier, Newton, Kan., $50; Interest (Tamingfu School Fund) $160; Jacob Meschberger, Calumet, Okla., $75; S. S. Tabor Ch., Goessel, Kan., $25; C. E. Soc., Bergfield Ch., Bingham Lake, Minn $13.19; Catherine Roth, Quakertown, Pa., $2; West Swamp Ch., Quakertown, Pa., $17.76; Ch. Hutchinson, Kan., $19.21; Schowalter Sisters, Talmage, Nebr., 02; First Ch. Berne, Ind., $2,310.89: Ch., Escondido, Cal., $24.50; Alexanderwohl Ch., Goessel, Kan., $3; Friend, Goessel, Kan. $50: Salem Ch., Dalton, Ohio, $47.52: New Huttertal Ch., Freeman, S. Dak., $186.82; S. S. Upland, Cal., $3; Ch. Butterfield, Minn., $25.65; Jacob Claassen, Beatrice, Nebr., $100; Bethlehem Ch., Bloomfield, Mont., $73.85; C. A. Krehbiel, Donnellson, Iowa, $100; C. E. Soc. Ch., Pretty Prairie, Kan., $30: Greenfield Ch., Ft. Cobb, Okla., $10.08; Y. P. Soc. Bethany Ch., Quakertown, Pa., $15; S. S. Bethel Ch., Inman, Kan., $18.60; Hereford Ch. Bally, Pa., $112.60; C. E. Soc., Inman, Kan., $35; Ladies Aid, Ch., Donnellson, Ia., $5; C. E. Soc., Grace Hill Ch., Whitewater, Kan., $25; Friend, Newton, Kan., $50; Ch., Deep Run, Pa., $100; First Ch., Berne, Ind., $254.47; Bethany Ch., Freeman, S. Dak., $92; S. S. Ch., Deer Creek, Okla., $105.25; Hoffnungsau Ch., Inman, Kan., $111.81; Swiss Ch., Whitewater, Kan., $250; D. P. Dick, Burrton, Kan., $50; B. J. Klassen, Goessel, Kan., $25; Emmaus Ch. Blumenhof, Sask., $38.03; Beacon Light & Friendship Classes, Zion Ch., Donnellson, Iowa, $18.05; Golden Circle Class, Donnellson, Iowa., $10; Jr. C. E. Soc., First Ch., Aberdeen, Idaho, $15; S. S. Oraibi, Arizona, $17.84; Elizabeth Voran, Moundridge, Kan., $15; H. D. & Anna Voth, Escondido, Cal., $10; First Ch., Bluffton, Ohio $300: A. M. Ch., Milford, Nebr., $28.-78: C. E. Soc., Deep Run, Pa., $10; Sichar Ch., Cordell, Okla., $18.83; St. John Ch., Pandora, Ohio, $220; C. E. Soc., St. John Ch., Pandora, Ohio $25; Sister Hillegonda's Class (Birthday money) First Ch., Newton Kan., $16.50; North Star Ch., Drake, Sask., $130: S. S. Bergtal Ch., Corn, Okla., $14.16: S. S. First Ch., Chicago, Ill., $20; Herold Ch., Bessie, Okla., $12.25; Bethel College Ch., Newton, Kan., $27.75; S. S. Salem Ch., Munich, N. Dak., $149.38; Ch. Arlington, Kan. $10.07; College Ladies' S. S. Class, Newton, Kan., $5: First Ch., Aberdeen, Idaho, $29.60; Tabor Ch., Goessel, Kan., $54.09; Conference Trust Fund-Interest, $301.25; S. S. New Hopedale Ch., Meno, Okla., $55.45; First Ch., Upland, Cal., $39.96; S. S. Salem Ch., Wisner, Nebr., $35.32; S. S. Salem Zion Ch., Marion, S. Dak., $187.08: Salem Zion Ch., Marion, S. Dak., $751.97; S. S. Hoffnungsau Ch. Inman, Kan., $13.50; Bergtal Ch., Pawnee Rock, Kan., $29.42; S. S. Bethel Ch., Fortuna, Mo., $17.16; S. S. First Ch., Newton, Kan., $30.05; Gnadenberg Ch., Whitewater, Kan. $75.02; Ladies Aid, Zoar Ch., Waldheim, Sask., $250: C. E. Soc., Zoar Ch., Waldheim, Sask., $62.87; Interest, Pension Fund, $54.31; S. S Pleasant Valley, Vona, Colo., $21.64; Ex. Com. of Sew. Soc. (Receipted by Mrs. J. G. R. $1075.35; Total $20,-431.94.

Balance in Bank, December 1, 1929, $807.96; Gifts for General Fund, $18,-557.81; Gifts for Orphans, Teachers, etc., $1,382.29: Pension Fund, $89.82; Interest & Rents $235; Gifts for Sundries $167.02; $20, 431.94; Balance and Total Receipts $21,239.90; Money borrowed during the Month, $4,000; Paid on Orders during the Month, $4,586.32; Paid on Debt during the Month, $15,000: Check Outstanding $5,000; 24,856.32; Balance in Bank January 1, 1930, $383.58.

On January 1, 1930 your Board has a debt of $9,000.

Gratefully acknowledged,

J. G. Regier, Treasurer

J. E. Regier, Asst Treasurer

Newton, Kansas.

JOTTINGS

The Musselman Library building, now being erected on the campus of Bluffton College, is nearing completion, the brick work is about done and work will soon begin on the roof. Dr. Walter L. Engle, president of Davidson College, Davidson, N. C., will deliver daily addresses during the Bible Lecture Week, Feb. 2 to 7 inclusive.

Flatland, Pa., Church, is a part of the West Swamp charge. During the winter months services are held biweekly. The session of the Sunday School precedes the regular service. At the annual business meeting old officers were re-elected and an appropriate gift was given to the deacon, Daniel M. Landis in appreciation of the valuable service he has given to the congregation.

The Bluffton College Glee Club, which has been giving concerts in the churches of Eastern Pennsylvania during the Christmas vacation stopped off at Pittsburgh to broadcast a program. Barring a few unpleasant incidents such as stormy weather on the way and unforeseen delays the boys had a splendid trip and thoroughly enjoyed it.

In the city of Saskatoon, Sask., were brought to the attention of the more than 300 Russian Mennonite refugees have located and found employment. The needs of these people were brought to the attention of the General Conference at its meeting in Hutchinson and particular stress was laid upon the necessity of providing a church home for them. This led to the decision to spend $10,000 for the rection of a church building. The Home Mission Board will shortly inaugurate a drive to raise this money.

Rev. G. A. Peters, superintendent of the Girls' Home in Winnipeg, which our church is maintaining for the benefit of Russian Mennonite Girls has this important announcement to make: It often happens that our friends in their mail and parcels for the Mennonite Girls' Home, as for us personally, use our former address. All mail should now be addressed to 412 BANNATYNE AVE., Winnipeg Manitoba.

An item appearing as an associate press dispatch in the daily papers says that a strange disease has broken out among the children of the German Mennonite refugees who have lately arrived in Germany and that it has already caused forty deaths. Fifty others are suffering from the same disease which resembles measles and often causes death within a few hours. Doctors are baffled.

The monthly musical program of the First Mennonite Church, Bluffton, Ohio, was given on Christmas night. The decorations consisted of twenty-five live Christmas trees, a star and four large cut trees. The trees were lighted with electric lights. In the center was an altar upon which white gifts were placed. The star, which had twenty-six points, rested against a background of ever-green branches and shed its lights on the scene below.

The Christmas festival in many of the churches was largely given over to music. The Bethel College Sunday School had a successful celebration in the College Chapel. The celebration in the First Church, Newton, Kansas, was so well attended that there remained standing room only for the late comers. A Christmas Cantata was sung in the Alexanderwohl Church, Goessel, Kan., which was directed by John Unruh. The subject of the cantata offered in the Hoffnungfeld, Kan., church under the direction of Jacob Stucky was "The Manger Prince."

On Sunday morning, December 15 Dr. C. Henry Smith delivered an inspiring historical address at First church, Upland, on the subject, "The Fundamentals of Historic Mennoniteism". The Mennonite Church is indeed fortunate in having as able a man as Dr. Smith who is giving so freely of his time and energy to the task of helping us to know about our own denominational history.

On the evening of Dec. 27th a number of College and Bible School students participated in a special service in the Berne, Ind., Church. Student members of the church, home for the Christmas vacation, had been invited to attend and participate. The total offerings received at the Berne church at the Christmas festival was $2,315.92. The money will be a gift from the local congregation to the persecuted and suffering Mennonites in Russia. On Thanksgiving day the offerings of this church were $2,700. This sum was contributed to missions.

Rev. Jacob Janzen, whom many of our readers know is the Elder of the United Mennonite Church in Ontario, which comprises groups of refugees scattered all over the Province. He is required to make many long and trying journeys in supervising and serving this flock which consists of about 800 persons. In a letter signed Eliese and Jacob Janzen and dated, Dec. 27, 1929, he sends the following message: "God Bless You! This is the evening of the last (the third) Christmas day. We part from the feast with a feeling of gratitude. We are unworthy of the least of the kindness which God has shown us and the truth which He has revealed to us. Neither are we worthy of the least of the love that surrounded us here while our persecuted brethren in Russia are subjected to hatred and envy and find it impossible to join us, our hearts have been gladdened by the many congratulations and benedictions brought to us by friends from far and near. We regret that we are unable personally to reply to all these greetings individually and so avail ourselves of thanking our good friends through 'The Mennonite. May the Lord make your New Year a blessed one and reward you for the love and kindness shown to us."

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1930

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By

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JANUARY 16, 1930 No. 3

Goshen College Library

RELIEF NOTES

By Levi Mumaw

A recent cable from Germany states that about 3500 of the refugees from Russia are Mennonites. Their present problem is to find another suitable country for colonization. During this time, they must have food and shelter which is being provided through the sympathy and help extended to them. The Mennonite Central Committee is using its best efforts to ascertain what has and is being done for them by the Red Cross of Germany and other charitable organizations of that country, and will give further aid as the needs become apparent, and the funds are available. According to present outlook, there will be a definite opportunity for relief for our organization.

No information has reached us at this date of the many who were compelled to return from Moscow to their homes in Russia. It is quite apparent that many are enduring serious hardships and possibly starvation is doing its work, but there is no immediate prospect of getting aid to them. Certain investigations are being made and further announcements may be possible later.

The committee appointed to study the Colonization problem, at the recent meeting of the associated relief organizations in Chicago has been engaged in its task and definite action is now pending. We hope to have a final report for publication within a short time. The report will be governed largely by early developments along the line of immigration to Canada. It has been learned definitely that small groups will be leaving for Canada soon and are possibly on the way at this time. We understand that those having relatives in Canada will be given preference in arranging for the groups.

While our attention is being drawn largely to the needs of the refugees in Germany, we ought not lose sight of the fact that there are those in Canada who have come earlier who need special support. This will also be true no doubt of those who may be permitted to reach Canada in the next few months. Recent shipments of clothing sent by the churches in America are being held at Winnipeg and Rosthern to be distributed to the needy as they reach these centers. In addition to these preparations, funds will be needed in many cases for temporary care until they can provide for themselves.

Scottdale, Pa.
January 9, 1930.

CONCERNING MENNONITES

Rev. H. J. Krehbiel, of Reedley, Calif., who was greatly impressed with an article appearing in the New York Times, which many of our readers have no doubt noted and which has been reprinted in many papers throughout the country, suggests that it appear in The Mennonite. We are glad that trustworthy information concerning Mennonites does sometimes get a wide circulation and we are particularly grateful to our good friend Prof. H. S. Bender for this particular article. Editor.

400,000 Mennonites in the World

(Fresno Republican—Correspondence of the New York Times. Dec. 20, 1929.)

The Times of December 6 published a Topic of the Times referring to the present Mennonites of Russia as "Mennonites who once were Bolshevist." A further statement claims that the "Mennonites in their time were very good revolutionists," and that "they were closely connected with the Anabaptists and through them with the Peasants' war of 1525." It further infers that the Mennonites participated in "the savage cruelties practiced by both sides," in the Peasant's war, and therefore should bear with patience the persecution they endure in modern Russia.

This conception of the Mennonites and Anabaptists is the traditional one based on the perverted historiography of their enemies, and has now been completely invalidated by modern scholarship. May I summarize the truth as disclosed by research?

1. The Peasants' war of 1525 was over before the Anabaptist movement was fairly started, and there is no vital connection between the two.

2. There were two types of Anabaptists in Reformation times, peaceful and chiliastic revolutionary. The only definite revolutionary act of any party of Anabaptists was the ill-fated Muenster kingdom of 1533-35 at Muenster, Germany, 10 years after the conclusion of the Peasants' war.

3. The Mennonites, including those of Russia as well as the United States and the European countries of Holland, Switzerland, France and Germany, never had in origin or at any time in their history any connection with the revolutionary Anabaptists. They are the descendants of the peaceful group. As an utterly inescapable evidence of this please note the Mennonites have for 400 years, from the beginning in fact, been total pacifists, uncompromising enemies of war and the use of force in any way, and have practiced the principle of Biblical nonresistance.

4. The ethics of the Mennonites have been based on a literal practice of the New Testament and particularly of the Sermon on the Mount. It would be a vilification of the worst sort to say that they have ever been revolutionists or practiced the barbarities of the Peasants' war or any such modern intensification of these barbarities as was witnessed in the World War. The Mennonite church has been a church of martyrs, seeking merely the privilege of living and practicing a simple Christian life in peace and quiet at the hands of the world. For this reason the groups have had to "flee from one city to another," and for this reason large numbers of Swiss Mennonites came to this country before the Revolutionary war, forming the vanguard of the German and Swiss immigration. They are well known as the founders of Germantown in 1683.

May I also add some further information to correct an almost universally false impression which has been widely spread throughout the press, namely, that regarding Mennonite emigration to Paraguay, S. America?

It has been said that all the Mennonites of America have been contemplating migration to this republic, at least 100,000 of them. This is completely false. Not a one of the Mennonites of the United States, over 150,000 strong, has ever considered such a move. Less than 2,000 former German-Russian Mennonites of Manitoba left their home in that province and settled in the Chaco region of Paraguay. They made the move because of difficulty in maintaining the German language. The additional 40,000 Mennonites in Canada have not had and do not have any intention of migrating anywhere. A small contingent migrated to Mexico, but many of these have returned to Manitoba.

There are at present 400,000 Mennonites in the world distributed approximately as follows: United States, 150,000; Canada, 40,000; Mexico, 1,000; Paraguay, 2,000; Holland, 70,000; Germany and Switzerland, 30,000; Russia and Siberia, 90,000; rest of Europe, including France, Galicia and Poland, 10,000.

H. S. Bender,
Goshen College, Ind.,
Dec. 7, 1929.

"LET US FACE THE ISSUE LIKE MEN"

This timely challenge by Dr. Hartzler in a recent issue of this paper (No. 48) should not be left unheeded. Since no one else has answered it, I venture this reply in the interest of fairness and mutual understanding, all the more so, because he pleads for fairness.

The method which the brother uses is absolutely fair: to state the issue, discuss it, and publish it. This gives opportunity for others to help clear up the issue. That the issue is not very clear, is evident from the fact, that it has not been altogether fairly stated. The leading storm centers have been correctly and fairly stated but the attitude of the

modernists and the fundamentalists to the same have not been so correctly given. Unless we succeed in agreeing on what the real issue is, no "facing the issue" will bring us closer together, because unfairness to each other always drives people apart.

1. It is ambiguous to make orthodoxy say, "Christianity is a deposit once for all unchangeable". If this means the gospel as the foundation and root of Christianity, then it is correct insofar that no genuine new revelation from God can be contrary to the gospel, or change that gospel. But if it means a denial of growth and development in historical Christianity, then it is not correct, because orthodoxy believes just as much in such growth as modernism, provided it is not a growth away from the pure unchanging gospel. If the tree of Christianity must be pruned, such pruning must not be done at the roots, i. e., not at the teachings of Christ and his apostles. That is the "deposit once for all unchangeable."

2. It is not fair to pick out such points of emphasis under fundamentalism that have been attacked by modernism. It is true, they have received special emphasis temporarily, but who is to blame? It is the modernist who attacked them, and forced fundamentalism to either defend them or slowly be undermined by modernism. This unfairness does not consist so much in naming these points, but in omitting the most vital points, e. g. the fundamentalist's emphasis on regeneration and new life, for which modernism has little room on account of its modern psychology.

In times of war those parts of the country come into prominence that are being attacked and have to be defended, even if otherwise such parts are not the most important ones, i. e., they may be and they may not, the mere prominence at such times does not decide that.

3. It is consequently not fair to credit modernism with three points of emphasis on life, growth, and vitality, and fundamentalism with not a single one such point. It is not even logical. Let me give an illustration from the above mentioned figure of Christianity as a tree. The fundamentalist believes that there must be constant cultivation, watering, and protection for the roots so that not drouth or weeds may kill the whole tree. It is after all not the roots in themselves and by themselves that he cares for so much, but the very life of the whole tree which the modernist claims he cares for so much that he can afford to neglect some of the roots! Let all unbiased, fairminded men judge who cares most and emphasizes most the "inner life and growth" etc. And let the history of missions testify also.

4. Is it fair to claim "Loyalty to the past" as an outstanding characteristic of modernism? Is not this the weakest point in it? Modernism claims to have outgrown a number of Scriptural teachings, and has become disloyal to them. And as to loyalty to the present, can we have it without full loyalty to the past?

A few weeks ago a book was sent me by an anonymous donor. The author is evidently a modernist (S. Angus, "The Religious Quest of the Graeco-Roman World", Charles Scribners Sons). It is astonishing to what length, labor, and poor logic the author goes in order to come at last, among others, to the conclusion that it is doubtful whether Jesus instituted the Lord's supper. Think of it! In the face of the very best testimony by four apostolic books (including Paul's special revelation) which unanimously testify that Christ did institute this holy memorial, he dares to express such doubt. What then, in the gospel, is safe in the hands of such modernists? Instead of connecting this memorial up with the Old Testament memorial of the Passover meal, as Christ does, and as Paul emphasizes, and as all sound logic of history must do, he tries hard to connect it up with the Greek and Roman pagan rites of eating sacrifice offered to idols. This is the much praised scientific method of modernism.

If such books are read by the young people of today who mostly are not well grounded in Bible history, general history, and the sequences of history, must we not tremble for their faith? If we once admit the principle of such liberality with revelation, there is logically no stop to it. But why minimize this memorial of Christ's death? Is it not because Christ himself calls his death a "ransom", and a "shedding of his blood for the remission of sins"? And by instituting this memorial, he makes this ransom the very center and heart of the gospel, it being the only memorial which he instituted.

5. "Can pre-scientific cosmic ideas be admitted in modern religious thought?" If pre-scientific means anti-scientific, such as heathen mythology often contains, we must, of course answer in the negative. But since the Scriptures do not come in conflict with science (provided we are not more strict with the language of pre-scientific times than we are with that of today in this scientific age) the best answer to this question is a thorough study of the Scriptures. Take e. g. the creation story. McCready Price, noted geologist, finds no conflict in it with science. Even the word "firmament", which was called pagan mythology that makes a solid crystal dome of the sky, is the best scientific word that can be found even today, because its exact translation is "expanse", which leaves room for any further study of science whether it is gas or liquid or solid. The Bible even knows that the earth is round.. Isaiah speaks of Him who "sitteth upon the circle of the earth". Isa. 40:22. John who certainly knew this passage, and believed it, nevertheless uses the expression "four corners of the earth", just as we today speak of the "four cardinal points" of the earth and the compass, both of which are round, and we know it. We also know that the earth's rotation makes the sun disappear and reappear, but even the best scientific books speak of the sun going down and rising, etc.

6. Yes, we certainly must welcome all truth, no matter from where it comes, but no truths have stood the test of time better than the Scriptural truths.

7. What then is the real issue? Permit me to give it in the simple practical words of Dr. Harnack, the profound critic in Berlin, Germany, who in his riper years after having tested truth again and again, said: "Let the plain Bible reader continue to read the Scriptures as heretofore, because we critics, after all, cannot read it otherwise" Or as Dr. L. Keyser puts it (President of Wittenberg College, I think): "Let us treat the Scriptures as throughout reliable until there is proof to the contrary". He is a scientifically trained man, as can be seen from his books, of which I particularly recommend the two, "Philosophy of Christianity", and "Biblical Psychology".

In conclusion I wish to say that if the two pictures of fundamentalism and modernism, as given by the doctor, are correct, then the simplest "way out" would be to combine all eleven points under the two headings, and bring them under one heading, say Scriptural modernism, or Scriptural fundamentalism, both of which names would then be correct. Scriptural fundamentalists need not be afraid of the name modern, because they accept all real science up to date, and I therefore agree with Prof. H. H. Ewert, Gretna, Man., who in a private conversation made the remark, that the name Modernism is too good for the "modernists" who really should be called liberalists.

Coming back to the eleven points, why could we not all unite on them? They are all Scriptural, even if one of them has an element taken from the most figurative book in the Bible, and may be taken figuratively, as even many fundamentalists take it. Why could not modernists take it so, instead of setting it aside as not true? Then, that the Kingdom of God is to be here on earth, all who believingly pray the Lord's prayer must subscribe to and do subscribe to when they pray, "Thy Kingdom come, and thy will be done on earth." In its fulness it can, of course, not come before the King comes in glory, as we all believe he will.

In all kindness for unity and truth,

P. H. Richert.

RECOLLECTIONS OF A DELIGHTFUL FURLOUGH

Samuel T. Moyer

Dear Friends in America:

It is 9 years ago that our Lord Jesus first sent us to India. As we begin this our second term of service for Him, a brief survey of our first furlough at home may be acceptable. This I propose to give in two installments. A third article will deal with our findings in India. The first of these three may properly be titled

Discovery of America

Our arrival brought the happy consciousness that the Lord had spared the lives of all our brothers, sisters, parents, nieces and nephews during the years of separation. We rejoiced in this privilege of seeing them again, knowing the possibility of this not being true nine years hence.

We were surprised to discover how completely out of touch we were with American thought, customs and outlook. We were like strangers in a strange land — the land of our birth. The home land had not only changed — our foreign experiences had changed us. E. g. in 1927 the concrete roads were amazing to us in their extant. It seemed as if some giant hand had strung as bands of ribbons over a large globe these roads over hill and valley, across rivers, over plains. Christopher Columbus may have discovered America. He did not finish the job. Our furlough

(Continued on Page 3.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

One of the interesting things on the program of the Ministerial Conference of the Eastern District Conference was the discussion by a number of the ministers of their favorite book. To be sure opinions differed vastly in the matter and the Bible far above other books that they might like, but occasion gave new interest to reading. It developed that many present had read the same books and liked them while others had found great interest in books about which the rest had never heard. The one thing which must have impressed every one present was that a minister must keep up to date in his reading or he will automatically be surrendering the leadership over the people whom he serves and who are keenly alive in the matters that are disturbing the thoughts of the world. New books are important and no one is in vital touch with things as they are unless he reads the best of the new books that come from the press, but there are many old books that still have the ring that calls for the intense interest of the present reading public. Attention was called to the Confessions of St. Augustine which though ages old, have a newness and an inspiration that is extremely helpful to any one, particularly a minister of the Gospel. The Confessions of St. Augustine should be in every minister's library not only to complete a collection of the world's best books, but to be read and reread by the owner.

From several quarters have come the request that the editor give an unfavorable opinion concerning the Proposed Articles of Faith as circulated by the General Conference among the churches so that a vote may be taken by them to discover whether the churches really want such a Confession or not. Then, there has come to the editor the suggestion that the pages of The Mennonite be used to urge the people to adopt the said Articles of Faith. We want to remind our readers that The Mennonite is the organ of the General Conference and therefore should be regarded as its mouth piece and not its critic. The action of Conference was democratic. It asked the churches to examine for themselves and then act. Were The Mennonite to urge either the acceptance or the rejection of the Articles it would be endeavoring to defeat what the Conference had in mind, namely the independent action of the congregation on the matter. The Mennonite cannot be anything but neutral in such things, if it wants to remain consistent with the resolution that would have the churches act for themselves.

It might not be out of place here for the editor to tell the readers of The Mennonite that this paper is for the things of the Conference of which it is the organ. It may be that many may differ in relation to things that have to do with Conference work, and they are at liberty to express themselves as they feel it is the mission of this paper to further the things which Conference initiated and is supporting. It could not be otherwise. No sane person would be for knocking out the props that support his house and no organ of Conference could wisely antagonize the organization responsible for its being.

The recent stock yard wedding which put Souderton, Pa., on the map recently has attained a notoriety which we believe neither the people of Souderton or decent people generally will approve. It appears that a young man, formerly from Souderton, and a young woman from one of the middle western states, appeared in Souderton and were married by justice of peace under an agreement that if there were no children resulting from this marriage within two years they would obtain a divorce. Cattle are bred to different partners with the idea of assuring offspring, but when people bind themselves by countract to put their marriage in the stock yard class they just take a step so much nearer to the brute world. While parenthood is a happy state that should not be avoided, despised as stock yard marriages with the idea of avoiding parenthood are as much to be despised as stock yard marriages, we must bear in mind that having children or not having children is no ground for divorce either in law or religion. And to agree to a divorce for any reason is illegal. The fact that this possible divorce has been heralded through the press and the news reels should be enough to stop any court in the whole land from considering an application for a divorce, for we believe everyone knows of the illegal contract. We predict that if any court, knowing of the contract as it surely must, permits such a divorce, it will be sinning in the light of better knowledge to the insult of decency, order and religion.

RECOLLECTIONS OF A DELIGHTFUL FURLOUGH

(Continued from page 2)

period was like discovery and rediscovery.

To mention in detail the joys and blessings and surprises from the all individual congregations we visited is out of the question. But it did us good to discover the keen mission interest in Pleasant Valley and at W. Swamp, Pa.,—to enjoy the love and kindness of the home congregations, Souderton and Berne, to discover the warmheartedness of the Allentown and Napannee folk and the historical importance of Germantown and Upper Milford, Pa. The Mennonites were worshipping at Upper Milford before George Washington was born, and had established a day school more than 100 years before the public school came into being.

Two excursions took us into Kansas for brief stays. We regret that it was impossible to spend more time west of the Mississippi and in Canada. But memories of the Kansas sunflower and the welcome received in those churches has whetted our desire for a wider acquaintance.

It always was a great inspiration to me to meet some of the older men and women of the church, those whose family roots go back into church history, whose libraries contained some of the choicest devotional, historical and common sense books of a score of years ago, and conversation with whom revealed a keen and wide acquaintance with the range of church activities. Such names as Geisinger in Zionsville, Swartzendruver in Pulaski, Krehbiel in Donnelson, van der Smissen in Newton, Father A. M. Fretz and A. S. Shelly come into mind. Most everywhere we discovered devout consecrated folks whose souls seemed ablaze with the love of Jesus as they humbly followed Him and lavished their time and gifts, though meagre, for the cause of Him Who gave His life for the whole world. Dalton, Wayland and Pulaski we will remember among many other places. It seemed to me that the energetic work of laymen in positions of leadership and responsibility in the church and Sunday School is worthy of note.

Everywhere we were impressed by the size of the task of the various pastors. America is the land of the quick and dead. If one is not quick, he is dead. The church does not have the easy competition of a generation ago. It seemed to me that on all hands tangible things tend to crowd out things of the Spirit, that the more difficult task today is presenting Christ in all His power and beauty as to adequately meet this competition. There may be no question about the ability of Christ to win out if we are faithful witnesses. But we were sure that pastors have no easy time, especially in industrial towns and cities to find occasion for presenting Christ ahead of vacations, holiday jaunts, evenings out, week end trips, homes where husband and wife both work out, ahead of the auto. May God bless them all with the faith of Hebrews 11, the love of I Cor. 13, the spiritual dynamic of Ex. 3.

One of the treats of the furlough period was attending the Hillsboro All-Mennonite Convention. It was a thrilling and impressive sight to hear passed in review the far flung outreach of the various Mennonite bodies in Mission activities, in Relief work, in Education. All appeared as a tremendous united witness to the redeemed life, to sacrifice, to truth. What a wonder thing, I thought, if by some plan all Mennonites could work shoulder to shoulder—so that the emphasized truths of one group could be made available for the whole group, that the fervor of one, the evangelistic spirit of another, the aggressiveness of a third group were made available for all. It would mean an enriching, an empowering, of the whole Mennonite body. All would be better girded to do the work of our Lord and Master. Saying "Come and join us" will not bring this about.

The next installment will deal with what a furlough meant for us personally and will follow in two weeks.

Samuel T. Moyer

Christian Endeavor Topic

January 19th

SHALL WE ABOLISH OR EXPAND MISSIONS? WHY?

Matt. 28:18-20; Acts 1:8.

"Ye Shall Be My Witnesses."

I. Jesus and Missions

There is no doubt but what everyone would agree that Jesus was the greatest missionary that ever lived, so it might be well to notice his attitude and teachings before we decide to abolish missionary work. Jesus felt that he had an urgent message from God and that message he must deliver to all classes of people as many as he could reach. Because of this he was willing to undergo many hardships such as hunger, danger and weariness. As we look at his entire ministry he went about evangelizing towns and communities. He was living in an age when it was difficult to work because of racial and social barriers but he always looks upon men and women from the standpoint of their want and need and not from the standpoint of their nationality. At the close of his ministry he leaves the work in the hands of his disciples and he gives them the explicit command to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." To abandon missions would be like treason when the order to advance comes from Christ himself. We have thus no choice if we would be true to Christ. We must "go" and "teach" or be false to the command.

II. The Church and Missions

One man has stated that if all the missions in the world were closed tomorrow, they would be opened up again the day after by men and women who feel the urge of Christ's spirit to go with the good news to the ends of the earth. Frequently one hears the remark in churches that they do not believe in mission work because to them it is much more essential that we "keep the home fires burning." These people still fail to realize that those who are always thinking about themselves do not yet know what the real spirit of Christ is. It is possible to love Christ to a certain extent but not to take part in his spirit. The disciples seemed to love Christ for a time because they thought he would restore a wonderful kingdom. Jesus taught them day after day and after the true love came into their hearts they were not so much interested in the restoration of David's kingdom as they were in the restoration of love in the hearts of men and women about them. The Kingdom of God is a kingdom of service, not men and women serving others and telling them the Gospel story. A church that is only interested in their home fires will so discover that they lack fuel with which to keep that fire going. The missionary enterprise is essential to any church.

III. Tests of Missionary Work

Before a business man will abandon his work he will ask himself if he is a wise business man, such questions as these: is my business accomplishing anything worth while? Have I done a work which justifies my existence? We may ask these questions of our missionary work. Our chief purpose in missionary work in earlier years was to quickly convert a few people before Christ would come again. We do it almost entirely from an evangelistic standpoint. Oftentimes if great numbers were not won in a year we felt the cause to be failing. Today missionary work is reaching out and affecting every phase of life. We are trying to teach other people how to keep their bodies a fit temple for Christ's indwelling: we are educating them in order that their standards of living might be elevated. Jesus never was given much to counting his success by the number of converts he could make. It took him a long time to win the twelve disciples and then one of them went back on him in the end. However a few things that are accomplished are as follows: Government inspectors tell us that they can quite readily pick out the boys and girls in the schools who are Christians because it stamps itself on their faces; from a medical standpoint many people are being won to Christ. Diseases are being stamped out both through medicine and also higher standards of living; Christian education is being given in mission stations keeping many from losing faith in any religion; then there is the influence that Christianity is having on non-Christian religions. Many of these religions seem to be imitating Christianity in some of her beliefs and her methods. This is a high compliment for them to pay to our own religion.

IV. Abandon or Expand

There is no doubt but what there are some things that could be abandoned in missionary work without losing much as far as the cause is concerned.

Old and out of date missionary methods should be given up, old buildings should be abandoned and others built in their place. If certain stations are doing duplicating work they may well be abandoned but this would only be done in order that bigger and better missionary work might be done and in order that the work which is already begun might expand.

Outline Study

1. Christ's hope. John 17:20-23.
2. Jesus' part in Missions. Mark 16:19, 20.
3. Paul's expansion ideas. Rom. 15:18-21.
4. Heeding the call. Acts 16: 9, 10.
5. The Spirit's prompting. Acts 13:1-3.
6. John's vision. Rev. 6:2.

Mrs. Earl Salzman.

ABOLISH THE BATTLESHIP!

An Editorial by Frederick J. Libby.

The case for the immediate scrapping of the battleship is simple and convincing.

There are only 62 battleships in the five great navies of the world. The United States has 18, the British Empire 20, Japan 10, France 9 and Italy 5. Suppose these figures were cut in two. Obviously we should all be as safe as before since navies are relative. Suppose all 62 were scrapped. Then we should not be able to attack each other, at least with battleships. Since we have agreed under the Kellogg Pact not to attack each other, the abolition of the battleship would help to assure our living up to our obligation.

"Greatest Economy Consistent with Security" Hits Battleships

There are other arguments. The conference is aimed avowedly at securing "the greatest economy consistent with security." The upkeep of our 18 battleships is costing us $40,000,000 per year. Each battleship carries some 1,200 men. Nearly one-fourth of our naval personnel is on these 18 vessels. Their pay and maintenance and the repairs and fuel and target practice and other expenses constitute an important part of the cost of our naval establishment. Were we to replace just one of these battleships, it would cost $50,000,000. Then if the London Conference is to bring economy to all of the participants as it should, battleships are the place to begin. A battleship is three times as costly as a cruiser.

Battleships Obsolete, Say Aviation Experts

Another argument for the abolition of the battleship comes from military men themselves. It is that the airplane has made the battleship just about as obsolete as the dodo. General William Mitchell and Arthur Brisbane have taught this fact to millions. In spite of the protests of the old line navy men who cannot conceive of throwing into the waste basket the nice plans they have drawn for naval battles based upon the battleship, the history of the World War is against them. Gallipoli's ghastly story will make unlikely another attack by battleships on a protected shore. So one of the two chief uses of battleships is gone, making abolition less painful.

Battleships to Flee Up Mississippi River, Says Sims

The rapid development of the airplane and the submarine during the eleven years since the war has made it still more unlikely that a battleship will ever again repeat the Gallipoli adventure. Admiral Sims in a famous statement has declared that if an enemy approaches our shore the only place for our battleships is "up the Mississippi River as far as they can go." What is the use of spending $40,000,000 a year for the maintenance of monsters that will flee up the Mississippi River in a war? Far better to spend that money on the Mississippi itself as the President has suggested.

The only other historic use of battleships is in fighting other battleships. If there are no other battleships to fight, what is a battleship to do? It can not catch a cruiser. It is afraid of submarines. It will begin to dodge clumsily about and try to hide itself in smoke if airplanes approach. The plain fact is, the battleship is as out of place today as an ichthyosaurus on Broadway.

Unquestioned Success at London Conference Requires Visible Reductions in Expenditures

It is obviously important to the whole world that the London Conference be an unquestioned success in obtaining visible reductions in naval expenditures. Where is this visible reduction to be achieved? In accordance with the invitations that have gone out, the conference is going to deal with each of the five main classes of ships. They are battleships, cruisers, destroyers, submarines and airplane carriers.

Of airplane carriers there are not many and it is hardly likely there will be more. They are huge targets which no experienced aviator could miss. Our airplane carrier that took part in the last theoretical attack on the Panama Canal was ignominously "sunk" in spite of its own airplanes. It has already been proposed in Congress to decommission the two big carriers that are in our navy. There will be no controversy at London over airplane carriers.

As for destroyers, we have a surplus of 100 which our navy men themselves seem quite willing to scrap. Our destroyer fleet is growing old and so long as we have 287 to Britain's 184 built and building they find it impossibel to get Congress to build any new and modern ones. There is bound to be substantial reduction in destroyers but this will have no great significance.

Abolition of Submarine Desirable but Difficult

The British Government is continuing its effort to secure the abolition of the submarine. Our Government at the Geneva Conference agreed to join in this effort and has again recently declared its policy to be to support the British in this important endeavor. The main business of the submarine is to sink merchant vessels and it can not take care of their crews. To abolish the submarine would meet with general approval in America as well as Great Britain except in navy circles.

The French, the Italians and the Japanese, however, are not prepared to abolish the submarines. They call the submarines the "weapon of the poor nation." The French and the Italians with their submarines can make the Mediterranean sea lane of the British Empire extremely unsafe for British ships in case of war. There may be limitation with some reduction of submarines at the London Conference but no one anticipates their abolition.

Cruiser Building, Not Reduction, Projected in U. S.

As for cruisers, the present plan is that America shall build cruisers instead of reducing them, and this in spite of the General Pact for the Renunciation of War. Whether the cruisers will actually be built or only authorized is another question, but the tentative agreement that has been reached between Great Britain and the United States is that the British Empire shall be permitted 50 cruisers totaling 339,000 tons while the United States builds either 10 or 13 of the 15 big cruisers authorized last winter, the exact number to be established at the Conference. Great Britain would then have superiority in small cruisers but the United States would have either 18 or 21 10,000-ton cruisers with 8" guns against Britain's 15.

This authorized increase in cruisers would balance any economies that America might make in the other classes of ships so far named. So the Naval Conference would not be a great success for us up to this point, because it would not accomplish one of its main purposes, the reduction of naval expenditures.

Battleships Abolition the Hope if Net Saving to Be Obtained

It is the battleships that can remove any doubt as to real progress here. If they are scrapped immediately and totally, the London Conference will net us probably a saving of $40,000 a year as compared with present expenditures and will bring corresponding economies to the other nations concerned. Less submarines would probably be demanded by France, Italy and Japan if battleships are wiped off the slate. There could be also additional reductions in cruisers and destroyers if the battleships are sunk since it has been found necessary, in the attempt to protect the battleships, to surround them with cruisers and destroyers. The personnel of the navy could be reduced by one-fourth. This is important since without this economy an increase may be required to man the new cruisers. The annual overturn in navy personnel due to expiration of enlistment and other causes can easily be made to cover this part of the reduction.

Success at London Will Aid Reduction of Land Armaments

One of the purposes of this Conference is to create a psychology in Europe favorable for the long overdue conference for reduction of land armaments. The huge armies of Europe are a menace to the peace of the world. They are a heavy economic burden, not only because of their overloading of the budgets of struggling nations but also because of a system of conscription which robs a family of its wage earners for a year or more at a period of life when this is serious and constitutes a vast economic loss to the nation. A successful naval conference will give a notable impetus to the general disarmament conference that is to follow.

Wasteful to Keep Battleships Afloat

It has been suggested in some of our conservative journals that instead of immediate abolition of battleships their lives be extended from 1930 to 1936. We are told that to sink these ships looks "wasteful." The waste is on the other side. To prolong for six years the maintenance of 18 unnecessary battleships that would flee up the Mississippi River in a war would involve a "waste" of $240,000,000 for their upkeep alone. Abolish the battleship and the Conference will achieve an important economy without lessening one iota the security of the five nations concerned.

CORRESPONDENCE

Bethesda Church, Henderson, Nebr. Jan. 2, 1930—Greetings to the Editor of the Mennonite and its Readers: The year 1929, with all its blessings is in the past. Yes, even our material harvest was much better than we really expected. Although we cannot report of a large yield per acre, but we must confess, that the dear Lord has not only provided for our needs, but has given us more, and enough, to spare for the needy, of which there are so many at the present time. Also spiritually we have been well provided for, so in no wise, have we reasons, to justly complain, providing if we have made proper use of these privileges and opportunities.

Also the coming of Jesus Christ into the flesh was very strikingly placed before us by the three different Christmas programs that were given in our church. First our church school gave a Christmas program, then on Christmas Eve, the English department of our Sunday school gave its Christmas program and on the following evening the German department gave also a Christmas program. These programs consisted of songs, readings and speeches in which the birth of Christ was made impressive and all parts were rendered in a very commendable way.

On Sunday, Dec. 29, Bro. J. D. Epp of Lincoln, Nebr., gave us a sermon on Hope, Faith and Charity in a real educational and edifying way. Wish to express our hearty thanks and wishing him hereby, God's speed in his work.

Near the close of the year our German C. E. and our English C. E. Society were united into one C. E. soceity under the condition, that both languages may be used in the rendition of the different parts of the program. Whether this is a wise plan or not time will tell.

On New Year's day our congregation held an annual church meeting for the purpose of receiving the different reports of the different church activities for the year and to plan and arrange, in an orderly way for the coming year. Again we were reminded that we are crowded for room, especially for our Sunday school, for full justice cannot be done to it on account of lack of room.

As usual, but with all humbleness, and with the deepest thanks and gratitude toward, and on the other hand with the expectations that it may stir us to do better in the future to fulfill our duties and obligations to God and our fellow man.

The report on its membership and growth of the congregation was about as follows: During the past year 29 new members were admitted into the church, 26 by baptism and three by letter. Decreased by death 9, 2 by letter. 25 children were born of which 2 have died. 6 marriages were performed. An increase of 18 members. The total membership at present is 578.

Our Sunday school is divided into two departments, German and English and the report in regard to its average attendance and total enrollment was about as follows: The English department has 9 classes, 8 in the adult, 23 in the Young Peoples, 25 in the high school class, 251, (division Senior boys) 15 in the (2nd division Seniors) Girls, in Intermediate class 23, in Junior class 24, in the Beginner's Class 12, in the Kindergarten 13, and 9 teachers. A total enrollment of 175 in this department. Average attendance 110.

The German department has a total enrollment of 578, 20 teachers and 20 classes and an average attendance of 323, or a total attendance of 713, and an average attendance of 433 in the two departments.

The financial report was as follows: Congregational purposes, $1978.51; Foreign Mission, $1,059.28; Home Mission, $769.42; German dept. of S. S., $308.93; English dept., $148.38; Jugendverein, $133.87; C. E. Society, $82.12; Naehverein, $211.22; Junior S. Society, $339.52; Education, $750; visiting ministers' fund, $37.51; fund for the poor, $414.35; needy (Russians), $318; or a total sum of $6,850.59. It was mentioned that the collection which was taken in the forenoon on New Year's day amounted to $803.04. About $13.50 per member for all church purposes.

It might be further said the annual prayer week will be observed as published in the different church papers, beginning next Sunday, January 5 and that Bro. Neuenschwander of Kansas will hold a series of meetings, here, to which we look prayerfully and with great expectations.

May God have in store rich blessings for all in the coming fear. **J. J. Friesen.**

THE S. S. LESSON

Feb. 2

Putting God's Kingdom First. Matt. 6:5-13; 19-21; 31-33.

Golden Text: "Seek ye first his Kingdom and his righteousness; and all these things shall be added unto you." Matt. 6:33.

As the title of the lesson implies, the matter of prayer is one of supreme importance in the Kingdom of God. It is but natural that Jesus should make it an important part of his work to reveal to men how to pray and the kind of prayer that is acceptable to God. In all ages men have known that God hears and helps, but the closer men and women draw unto him the greater will they realize the might and comfort of prayer. Let it be understood, in the first place, that prayer is the privilege of the children of God. God will not turn a deaf ear to the sincere cry of the sinner for forgiveness. That is the one prayer open to all. But let us also bear in mind that one who has not repented and surrendered himself entirely to God cannot hope for much benefit coming from his prayer. The rebel in arms must first receive the forgiveness of his king before he can ask favors from him.

In learning to do things one must generally first learn how not to do some things and therefore, in our lesson, we are told not to do certain things in our prayers. We are not to pray as do the hypocrites. What do they do? They so arrange their prayers that they will be heard and men will see them. They want men to note how they pray and what they pray for. They make a show of their piety in order to satisfy their own vanity. Jesus tells us they have their reward. Their reward consists in their getting what they seek in their prayers. That which they seek in their praying is to be seen of men. That is the highest motive in their spiritual exercises. All outward display of religion that is made so that one may gratify his egotism may bring results in that men may see, but true prayer is addressed to God and the fact whether men do or do not take note is of no consequence.

Prayer made in the closet, that is when one is alone with God, is commanded as a duty. The truly pious soul will want to spend much time alone with God, he will want to enter into confidential relations with him. He will seek God where no outward circumstances are likely to disturb. God who delights in the confidences of his children will then give his reward openly, that is, the blessings that come to the one who is in right relations with God will be such that all will know of them or note them because the right living person is not the candle under the bushel but the light on the hill. Again, prayers are not forms of words or repetition or words. There is no meaning in just repeating certain words as if, like the Buddhists, one hopes for salvation in the number of words that might be credited to one without regard to character or attitude toward God in other things. The heathen, like those who opposed Elijah on Mt. Carmel, may suppose that just calling the name of God will bring fire to earth, but we do know that prayer is more than a form of magic words: it is an attitude toward God as well as an expression of the thoughts of the innermost soul. Indeed, we are assured that God knows how to answer our prayers when words fail to express our desires and emotions toward him.

Prayer always should be on the assumption that God knows. He knows what we have need of better than we ourselves. When we ask for a thing there may be one of two answers. The answer may be yes or it may be no. God often finds it necessary to say "no" to those he loves just as earthly parents often must positively say "no" to the children they dearly love.

The example that we have given in the so-called Lord's Prayer is more than just a form of words. Jesus has warned us against trusting to vain repetitions. "After this manner" he tells us to pray. It is an orderly arrangement of ideas rather than a form of magic words. In this prayer we recognize the Fatherhood of God and so the Brotherhood of man. If God is our Father his children are our brethren. His kingdom on earth shall be like it is in heaven—a realm in which he is served perfectly. He shall be asked for our bread, "day by day" we have enough for our present needs and should have faith enough to know that he will always supply us with our needs. We are to seek forgiveness and in our lives, we are to show how earnestly we want his forgiveness—it shall be as we are ready to forgive our fellows. It stands to reason that if we cannot put up with the little shortcomings of our fellows, we cannot expect God to put up with our great shortcomings. We are not to place ourselves in the way of temtpation. We are to ask God to keep temptation from us, but if temptation comes we may always know that God is our strength and helper.

Earthly and heavenly treasures are compared in this lesson. There is nothing so unstaple as earthly wealth. The rich of today may be the poor of tomorrow, the poor of today may be rich tomorrow. Such earthly riches are unsatisfactory. They cannot purchase life, character, the esteem of others and a multitude of other things. The most precious things are the things of heaven. They last, they are pure, they give real satisfaction, they are not limited to a class, they cannot be acquired in a dishonorable way. They are abiding because they are the things of God.

THE FOURTEEN REFUGEES—THEIR ARRIVAL AND SETTLEMENT IN THE STATE OF WASHINGTON

By H. P. Krehbiel

(Continued).

On the assumption that the lack of funds was the only barrier to the admittance of the refugees I now believe that their release would be quickly accomplished on Monday morning. In this expectation our whole reception group went early Monday morning to the Immigration Service office. But our patience was severely taxed before an audience was granted. Then it soon became evident that the whole situation had taken a new but more serious turn. An additional obstacle had been raised, because of which admission was withheld. I was told that the fact of shortage of funds was no longer cause for holding the people. But what the other, the new obstacle was, was not clearly stated at the time. The chief Immigration Commissioner having left for Washington, D. C. a few days before, the Assistant Commissioner was functioning, and it was he who was raising the objections. He called me to his office for a private discussion of the matter. He maintained that it was directly against the Immigration Regulations to admit any persons who had not sufficient funds or who had received assistance for travelling from some organization. He stated that he had his lawyer and other assistants at work searching for a ruling changing those regulations, but none could be found under which he could release these 14 applicants. If after further search none could be found the case must be submitted to a Board of Examiners, and if they decided against their admittance the case could be appealed to Washington, and that, he stated, he would proceed to do, to compel Washington headquarters to make a ruling to cover the existing practice. This Board was created, the refugees were secretly examined and their testimony recorded by a court stenographer, as was also that of all the witnesses called. A copy of this whole record was submitted to me at the conclusion of the whole hearing and is now in my possession. It makes interesting and instructive reading. At the conclusion of the Board's work they decided against admission and granted to the immigrants the privilege of an appeal to the Secretary of Labor in Washington, D. C. The appeal was made, although the immigrants at the time were not aware that they were making an appeal. I was called to the office and informed that the Board had decided against the admission and had ordered the deportation subject to appeal, and that the appeal had been made and that I was permitted to act as their representative or attorney; also that I was to inform the applicants that they were denied admittance subject to reversal by the Department in Washington.

Again I must bring bad news to these tried and perplexed sufferers.—However I tried to console them stating my belief that the Department would not sustain the local Board's denial. Deeply depressed the poor and tried people continued in hope that the Lord would yet grant relief to them.

I had been appointed their representative, but what could I do for them here, when the case was being settled in Washington? I could not reach Washington in time to be on hand when the case came up. All pondering and wrestling brought no light. At three o'clock in the morning I woke suddenly and knew what I was to do. I should place the case in the hands of the Vice President Charles Curtis by wire, but should also get in touch with Senator Capper and Congressman Wm. A. Ayers; also should again inform my brother C. E. Krehbiel of the situation and request Maxwell H. Kratz of Philadelphia who is a member of the Emergency Relief Board to hasten to Washington in the interest of this case. Acting promptly, the telegram to the Vice President was soon drafted and at 3:30 a. m. of Tuesday, Dec. 3, it was forwarded. It read as follows:

"Fourteen destitute Mennonite refugees from Russia coming via Harbin, China, on visas admitting as farmers passage money loaned by Mennonites through church organization. Can you help that Immigration Bureau Washington authorize immediate admittance? Undersigned of Newton, Kansas, here to receive refugees. Answer collect Savoy Hotel, Seattle. H. P. Krehbiel."

Once more retiring I could now sleep. The day is about 3 hours earlier in Washington, D. C., than in Seattle. Our Vice President is a tremendous worker. He is early at his desk attending to business matters before he takes up his duties in the Senate. This I have repeatedly had opportunity to observe in visits at his office during the war. He is a man of the people. He stands unflinching for justice and equity and is a defender and protector of the poor, the weak and the oppressed. So, as usual he was likely early at his desk and there received the telegram sent from Seattle only an hour or two before. For at 6:30 a. m. the telephone in my room rang and I was informed a telegram for me had arrived. It was a message from the Vice President and read as follows:—

"Have taken case up with Department. Will advise further. Charles Curtis."

Greatly relieved I thanked God that this man in so high a station let his heart be moved to use his influence and energy in behalf of our suffering brethren.

On this day I endeavored to secure release of the refugees by granting of a parole under which they could at once be taken to the place of their future abode. I was informed that the local authorities would gladly grant the parole, that however the privilege of granting it must be obtained in Washington. This necesitated another message to the Vice President, requesting that he secure if possible a permit for parole of the refugees. About a day later the reply came as follows:

"Regret Labor Department unable grant request to parole Mennonites pending decision case being considered. Charles Curtis."

So there was no relief; the hapless sufferers were doomed to languish in prison, in uncertain suspense as to the fate that awaited them. Slowly the hours and days dragged along. The courage of the refugees began to wane. The sympathetic lady in charge of the women's ward told me that the Mennonite women were observed weeping. The children were confined with the many other inmates in narrow quarters, could not move freely and were deprived of the out-of-doors fresh air. The food which was served them was not quite sufficient. It was prepared and served under contract by Chinese. The mother of the nursing baby girl did not receive enough of proper food to be able to nourish sufficiently her little one; it was suffering. The people began to grow pale. I visited the confined people daily and brought it about that though contrary to the rules of the prison, the families saw each other daily, though only for a brief time and that under guard. For they had the men separated from their wives and children. It was a special privilege I had obtained for these people that the whole group was permitted in my presence and under observance of a guard to visit and speak with each other for brief periods of from 20 to 30 minutes daily. I feared that under these trying conditions and confinement the people would become sick. So I again on Friday to Saturday night wired the true and good friend in Washington, the Vice President Curtis, describing the situation of the refugees stating that there was danger of the people becoming sick. As I arose in the morning I discovered under the door a telegram. It was from the Vice President and read:

"Have taken case up again with Labor Department. Charles Curtis."

(To be continued)

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR DEC. 1929

Christmas Fund:

Sew. Soc., Berne, Ind., $20; Bethel Sew. Soc., Mt. Lake, Minn., $25; Hoffnungsau Sew. Soc., Buhler, Kans., $15; Tabor Sew. Soc., Goessel, Kans., $5; "Helping Hand" S. S. Class Immanuel Ch., Noble, Iowa, $10; Johannestal Sew. Soc., Hillsboro, Kans., $10; Bethlehem Sew., Soc., Bloomfield, Mont., $30; "Mission Workers", West Zion Ch., Moundridge, Ks., $15.

Foreign Missions Gen'l Treas.:

Womens Mission Aid Soc., Plum Coulee, Man., $20; Sew. Soc., Turpin, Okla., $65; First Menn. Miss. Soc., Bluffton, Ohio, $55.45; The "Willing Workers" S. S. Class, Herold Ch., Bessie, Okla., $75; Miss. Soc., Upland, Calif., $29.25; Grace Menn. Miss. Soc Pandora, Ohio, $97.82; Miss. Soc., Trenton, Ohio, $24.43; Ladies Aid Monroe, Wash., $94.40.

Home Missions, Gen'l Treas.

First Menn. Miss. Soc. Bluffton, Ohio, $18.49; The "Willing Workers" S. S. Class, Herold Ch., Bessie, Okla., $10; Miss. Soc., Upland, Calif., $29.25; Grace Menn. Miss. Soc., Pandora, Ohio, $48.91; Miss. Soc., Trenton, Ohio, $24.43; Ladies Aid, Monroe, Wash., $47.19.

For Mennonite Refugees:

Jr. Mission Band, Berne, Ind., Canada, $10; Jr. Mission Band, Berne, Ind., Russia, $10; Bethel Sew. Soc. Mt. Lake, Minn., Russia, $50; Sew Soc., Turpin, Okla., Russia, $70.15; First Menn. Miss., Soc. Bluffton Ohio, Russia, $40; "Willing Workers" S. S. Class, Herold Ch., Bessie, Okla., China, $75; Sew. Soc., (County) First Menn. Ch., Newton, Kans., Russia, $25.

"News and Notes", Printing and Postage Expenses:

Tabea Sew. Soc., Tampa, Kans., $3 Sew. Soc., Quarrysville, Pa., $1.50; Johannestal Sew. Soc., Hillsboro, Kans., $2; Ladies Aid, Medford, Okla., $1.80; "Helping Hand" Sew. Circle, Ransom, Kans., $.10; Emmaus Sew. Soc., Whitewater, Kans., $1.50; Christian Menn. Sew. Soc., Moundridge Kans., $2.40: Alexanderwohl Ch. Sew Soc., Goessel, Kans., $.80; First Menn. Miss. Soc., Bluffton, Ohio, $9.

Miscellaneous:

Sew. Soc., Berne, Ind., Schooling of Hopi boy, Carl, Arizona, $15; Jr. Mission Band, Berne, Ind., Schooling of Hopi boy, Carl, Arizona, $10; Sew. Soc., Turpin, Okla., Student, India, $30; First Menn. Miss. Soc. Bluffton, Ohio, teacher, India, $35; Ebenezer Sew. Soc., Goteho, Okla. evangelist, India, $25: North Star Sew. Soc., Drake, Sask., evangelist, India $30; Ebenezer Miss. Soc. Bluffton, Ohio, Biblewoman, India, $30; Ebenezer Miss. Soc., Bluffton, Ohio, Biblewoman, China, $25; Salem Ladies Aid, Freeman, S. D., Moni Bai, India, $55; Ladies Aid, Medford, Okla., Biblewoman, India, $25; Ladies Aid, Medford, Okla., Child, India, $30; Ladies Aid, Medford, Okla., Dr. Dester's car, India, $15; "Willing Workers' S. S. Class, Herold Ch., Bessie, Okla., Lepers Home, India, $25; Sew. Soc., First Menn. Ch., Nappanee, Ind., Hospital, India, $45; First Menn. Miss. Soc., Bluffton, Ohio, Girls Home, Winnipeg, $10; Sew. Soc., Wisner, Nebr., Girls Home, Winnipeg, $5; Women's Miss. Aid Soc., Plum Coulee, Man., "History of Sew. Soc.", $.75; Johannestal Sew. Soc., Hillsboro, Kansas, "History of Sew. Soc.", $.30.

Total, $1,482.92.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR NOVEMBER AND DECEMBER

General Fund:

Offering through J. J. Klassen, Dundurn, Sask., $15; Bethel Ch., Great Deer, Sask., $13; Pretty Prairie, Kans., Ch., $100; First Menn. Ch., Upland, Calif., $94.96; Wadsworth, O., Ch., $27.35; Bethany Ch., Freeman, S. D., $37.06; Pratum, Ore., Ch., and S. S. $44.25; Halstead, Kans., S. S., $15.82; Bergtal Ch., Pawnee Rock, Kans., $37.50; Hoffnungsfeld Ch., Moundridge, Kan., $43.50; Grace Ch., Pandora, O., $225.71; Greensburg, Kan., Ch., $12; Christian Ch., Moundridge, Kan., $37.85; Bethel S. S. Fortuna, Mo., $39.04; Gerh. Warkentin, Swift Current, Sask., $5.10; Bethany Ch., Quakertown, Pa., $37.53; First Menn. Ch., Chicago, Ill., $51.34; Buhler, Kan., Ch., $82.11; David Toews, Rosthern, Sask., (refund) $20; Gen. Conf. Trust Fund (interest) $55; Herbert, Sask., Ch., $51; Salem Ch., Dalton, O., $20; First Menn. Ch., Aberdeen, Idaho, $48.05; Calvary Ch., Quarryville, Pa., $30.24; Hoffnungsau Ch., Inman, Kan., $25.08; Pulaski, Ia., Ch., $9.30; First Menn Ch., Berne, Ind., $96.23; St. Johns and Grace Chs., Pandora, O., $19.20; Zion Ch., Souderton, Pa., $100; Sugar Creek, O., Ch., $25; Chapel Ch., New Stark, O., $25; Friedenstal ch., Tampa, Kan., $10.73; Summerfield, Ill., S. S., $26; First Menn. S. S., Newton, Kan., $50; Wayland, Ia., Ch., $35; Ebenezer S. S., Bluffton, O., $100; West Swamp Ch., Quakertown, Pa., $35.05; Ex. Com., of Mission Societies, $195; Buhler, Kan., Sewing Society, $79.50; Waterloo-Kitchener, Ont., $60; Bethany Ch., Kingman, Kan. $14.51; Second Menn. Ch., Phila., Pa., $12; First Menn Ch. and S. S., Phila., Pa., $32.13; Mr. and Mrs. J. H. Neufeld, Rickreall, Ore., $50; Bethel Ch., Lustre and Volt, Mont., $68.08; Sichar Ch., Cordell, Okla., $22.89; Immigrant group, Reesor, Ont., $13.10; Tabor Ch., Goessel, Kan., $38; Swiss Ch., Alsen, N. D., $25; Bethesda Ch., Marion, S. D. $250; Ebenezer Ch., Bluffton, O., $100: Zion Ch., Elbing, Kan., $39.75; Herold Ch., Bessie, Okla., $6.66; Franz P. Ensz, Scottsburgh, Sask., $6.50: West Zion Ch., Moundridge, Kan., $36; First Menn., S. S., Reedley, Calif., $35; L. M. Ledig, Upland, Calif., $100: Dorcas Society, Wayland, Ia., (for Chicago) $15.

Special Gifts:

Saskatoon Girls' Home: Emergency Relief Board Treas., $13; Dorcas and A. F. Dyck Classes, West Zion S. S., Moundridge, Kan., $39.55: Halstead, Kan., S. S., $15.80; Mrs. D. Langenwalter, Wichita, Kan., $2; Ex. Com. of Mission Societies, $10; West Zion C. E. Society, Moundridge, Kan., $50.

Winnipeg Girls' Home: Mrs. D. Langenwalter, Wichita, Kans., $2: C. E. Society, Marion, S. D., $40: Ex. Comm. of Mission Societies, $76.50; Emergency Relief Board Treas., $25.

Total Receipts, $3,174.37.

Bank Balance, Nov. 1, $2,456.69.

Total disbursements, $5,376.03.

Bank Balance, Jan. 1, $255.03.

Total Indebtedness, $7,500.00.

Gratefully acknowledged,

J. E. Amstutz, Treas.

Trenton, Ohio.

PACIFIC DISTRICT CONF.

For Conference Treasury

Ruff Salem Church, Ruff, Wash., $9.20; Church & Sunday School, Pratum, Ore., $14.75; First Mennonite Church, Upland, Calif., $37.71; First Mennonite Sunday School. Reedley, Calif., $34; Ruff Salem Church, Ruff, Wash., $8.50; Immanuel Mennonite Church, Los Angeles, Calif., $40; First Mennonite Church, Aberdeen, Idaho, $44.69; First Mennonite Church, Paso Robles, Calif., $25; Ruff Salem Church Ruff, Wash., $14.43; First Mennonite Church, Upland, Calif., $41.10.

For Portland, Ore., Mission

San Marcos Mennonite Church, Paso Robles, Calif., $29.60; Immanuel Mennonite Senior C. E., Los Angeles, Calif., $6.15; San Marcos Mennonite Church, Paso Robles. Calif., $10; Ruff Sunday School, Ruff, Wash., $26.19; San Marcos Mennonite Church, Paso Robles, Calif., $22.05; Immanuel Mennonite Senior C. E., Los Angeles, Calif., $4.35.

Trust the Lord will bless these gifts for the purpose they were given.

Gratefully acknowledged,

Pacific District Conference,

Jno. C. Jantz, Treas.

Odessa, Wash.

JOTTINGS

The second group of Mennonite refugees from Harbin, Manchuria, arrived at Seattle, Dec. 29. They were met at the pier by Rev. J. M. Galle, of Lind, Wash., and are now comfortably located at Deer Park, Wash. All are well, happy and anxious to get to work.

Rev. Wm. H. Rivell, who has acceptably served as supply pastor of the East Swamp Church for some months, holds himself ready to respond to a call for similar work from some other church. This work in East Swamp has the endorsement of Walter Landis, secretary of the congregation and Rev. Howard G. Nyce, former pastor of the church.

The members of the Menno and Ruff Mennonite churches are greatly interested in the new movement of Mennonite people from Harbin, China, to Deer Park, Washington. A number of boxes of eatables and clothing have been sent. One truck containing about a ton of eatables and clothing was sent at one time, the men accompanying the truck had a pleasant visit with the newcomers and were well impressed.

The Choral Society of the Menno Mennonite Church near Lind, Washington, comprising 45 voices, rendered the Christmas cantata, "Peace on Earth" by Heyser, in the Menno Church on Monday evening, Dec. 23. Upon invitation this same cantata was again repeated in the Salem Mennonite Church of Ruff, Washington, on the evening of January 1. At both places the chorus was greeted with a full and very attentive house of listeners. The cantata was highly appreciated by all and the manner in which it was rendered. Rev. M. J. Galle directed the chorus, Mrs. M. J. Galle at the piano.

Reports reaching this country bring the information that, among other Mennonite ministers suffering persecution at the hands of the Russian Soviet, is Rev. John Toews who with other ministers was imprisoned Nov. 11. The family of Rev. Toews is in Germany awaiting the outcome of Rev. Toews' trial. Treament given prisoners in Russian prisons is severe because of the vermin-infested prison, poor food, lack of warmth and the cruelty of the jailors. Rev. Toews is a brother of the editor of the Mt. Lake, (Minn.) View.

The ministerial conference held in the Germantown, Pa., Church, on Jan. 9th, was a success both in point of attendance and interest. Addresses were made by Miss Bakewell, Mr. Irvin Weirs, Dr. Johnson, Rev. S. M. Grubb and others. The conference prepared a message of cheer which was signed by every one present and sent to Rev. S. M. Rosenberger who is at present taking treatment in a hospital. Several of the brethren gave interesting book reviews.

In the discussion of the proposed uniform confession it developed that not one of those present had a word to say in favor of the proposed confession.

The members of the Springfield, Pa., Mennonite Church remembered the pastor, Rev. A. M. Fretz with substantial money gift at the Christmas exercises. Another surprise in the nature of an appreciation came to the superintendent of the Sunday School. Ely Fretz and Mrs. Fretz, primary superintendent.

The Sunday School of Eden Mennonite Church, Schwenksville, Pa., is a live one. The following statement appearing on some of its literature is delightfully informing and attractive. "We have," the notice says, "a growing Sunday School, interesting singing, a lively orchestra, an adult Bible class, two young people's classes, a separate primary department, a birthday jar for sick, a monthly missionary program and a hearty welcome for all. The program arranged in celebration of Christmas is unique in that it made provision for so many participants and was so well planned. The various parts of the program were: (I) Anticipation, (II) Annunciation, (III) Adoration."

The Emergency Relief Board brings the following facts to the attention of the members of the Mennonite church and urges an immediate response:

Fifty-seven hundred of our Russian brethern are in Germany and absolutely destitute.

Nothing is left to them but their lives and the hope of starting anew somewhere in the world.

The humane attitude and action of the German government in affording them a temporary refuge in Germany has saved them from death by cold and hunger.

They must be supported while in Germany and assisted to establish themselves elsewhere.

If you think of your own children and consider for a moment what it would mean to be unable to provide for them and to face the future with absolutely nothing and without knowing where in the wide world you will find a home for yourself and those whom you love, you will understand what your response to this appeal will mean to the fathers and mothers among our refugee brethren now in Germany who formerly were as prosperous and lived as happily as ourselves.

A meeting of representatives of the various relief organizations of the different branches of Menonites in this country was held in Chicago on December 14th and it was decided that the various branches represented cooperate in the relief of these brethren and that in so doing they should function again through the Mennonite Central Committee.

We, therefore, most urgently appeal to the pastors of our congregations and to the members of all our churches and to all the organizations in our churches to do their utmost and to act with all possible speed in raising money for the support and relief of our unfortunate brethren.

Remittances should be sent to Brother C. F. Claasen, Newton, Kansas, the Treasurer of our Emergency Relief Board.

The Mennonite Year Book and Almanac

1930

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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The problem of Missions is the problem of every true follower of Christ. Jesus said: "Ye shall know the truth and the truth shall make you free." We may say: "To hear the truth about Missions makes the family (home) and the church happier."

It contains good pictures which help you to visualize the work as it really is in India.

It should be in the library of every Mennonite student who is interested in international problems.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JANUARY 23, 1930 No. 4

A SECOND GROUP OF REFUGEES FROM HARBIN

By M. J. Galle

Dear Reader:

The second group of our Mennonite Refugees arrived in Seattle on Sunday morning, Dec. 29, at 11:45, on the S. S. "Shidzuoka Maru". The ship was due on the day before, but having a late start, it arrived nearly one day late.

It was the privilege indeed to be a representative of the Mennonite Settlers Aid Society and Mennonite people here in America to meet these dear people. As the ship drew near the dock, our people were easily picked out and upon calling their names they at once responded in that very polite manner so noticeable of the European Mennonite. At this meeting being the only one of our Mennonite people at the dock, yet I had passed through in part the ordeal with Bro. H. P. Krehbiel who was here in Seattle to welcome the first group. Bro. Krehbiel worked very hard and untiringly during his entire stay here, and only due to such an unselfish spirit, and the deep interest and sympathy for these people, demonstrating thereby his sympathetic attitude to humanity, was the first group admitted which opened the way most wonderfully for the admittance of the following groups. The personal touch of Bro. Krehbiel with the Vice-President Curtis of our nation, and that of Senator Capper and Congressman Ayers, in such a tactful and untiring manner, it seems to me has brought our people a wonderful part yet to play in our country and government. We as a denomination certainly owe much to Bro. Krehbiel. Through these days of trial of which you have read an account from his own pen in the Mennonite Weekly Review, I personally could see the strain on him, and yet that would vanish as there sounded through every word the thought of hope which beamed through the expression of his face. With us were as you read Mr. Reeves of Wichita, Kansas, and Mr. Graham of Seattle, both representatives of the G. N. R. R. It is in the Great Northern Dock where the ships entered.

At the meeting of this second group of our Mennonite Refugees there was with me again Mr. F. W. Graham. His personal touch with the Immigration Officer the day previous had brought the assurance that this time there would be no trouble, since he had direct word from the Department at Washington, D.C. As soon as the officials permitted, we walked up the gang-plank to meet our people on the ship. How I wish you might have been one to share this experience. There is something that grips as you press the hand and look into the face of one whose faith has been so biterly tried. Passing with them though the ordeal which all must upon entering this country, there was an inward joy which was so difficult to withhold as you saw them rise from you one by one with the word "admitted". It was a joy to escort these dear people now from the ship into our own country. Soon we were in the station after passing through customs. There the representative of the Traveller's Aid Society was at hand immediately to render every assistance. Comfort and something to eat was her first thought. It was now 4 o'clock and these had nothing to eat since morning at an early breakfast. Through her kindness and help a late but warm and bounteous dinner was provided. Then followed a time of becoming better acquainted and visitation. Our train was to leave at 9:30 that evening. 15 minutes before the regular time of boarding this train the station master permitted us to enter and one end of the car had been vacated and provided for this entire group, this all through the kindness and courtesy of Mr. and Mrs. Graham; both of whom you read in the article of Bro. Krehbiel. Arriving in Spokane Monday morning at 7:30 the first thought of Mr. Farr and his representative of the Union Agency Co. was to provide eatables. Soon we were on the way to the settlement. Arriving at the home of the first group there was a joyful welcome. The men were in the woods cutting logs. Soon they too were on the scene. The first group received the second and a dinner was prepared for them. It was 10:30. During this time, I myself with those who had brought us out left for a time, paying a brief visit with Bro. John Peters, who has been living in this place now about 6 years, taking dinner with him. After dinner Bro. and Sister Peters returned with me to the home of the Refugees. We all gathered in the large room of this house, had a brief devotional hour of singing, Scripture reading and exposition, and a season of prayer. Again I wish you could have shared this. Then several boxes were opened which had been sent here to be opened upon the arrival of the second group. They were Christmas boxes. We now left the group, it being rather late, but how glad and happy that so many loving hands had made ample provision for these dear people.

Twice I have now been in this country where the Refugees are being taken. Though I admit that I am no judge of land whatever, yet I cannot help but state to me there seems to be a wonderful future in this locality. On my first visit we passed over quite a large territory of this country. We saw tracts of land which had yielded a beautiful harvest. We saw a number of 20 acre tracts of land that had been cleared, thereon beautiful homes and the farms beautifully arranged. All of this running into and within this tract of land. This soil evidently must be productive judging from the farms already there. Our Mennonite people being willing workers and a home-loving people, and should they locate here permanently, we may find a wonderful community here in the near future. Thrift and untiring labor will bring results.

This second group just arrived consists of the following brethren: Heinrich Michelson, wife and two daughters age 2 and 1 years, about. Jacob Ebergardt, wife and two sons, age 18 and 16 yrs. Johann F. Wiebe, wife and son age 14 and daughter age 4 years. Jacob Wiebe and Heinrich Schmidt. These dear Brethren are happy indeed to be in a land where they again may worship God according to the dictates of their own conscience. They are happy to be in a land of freedom, happy to look forward that now they may begin to prepare and soon possess a home in the near future, happy to know now they are unmolested and may enjoy freedom and protection. Yet there is sorrow and many a tear flows when they think of their joy in comparison to the plight of these Brethren still in Russia and Siberia. Repeatedly the remark would drop from their lips, "If only mother, father, brothers, sisters, relatives, friends might now be with us and partake of our joy." My dear reader, you will notice the joy of these dear ones is not for themselves, they would so much divide with those who are still in deep distress. Shall we here at home not be weary in well-doing.

28 souls now live in this settlement, all happy and hard at work to earn sufficient so as not to be dependent on others a long time. They hope to pay their debt just as soon as possible.

And now dear Brethren, I repeat to you the words just as near as possible as these dear ones now near Deer Park have given them to me. They led me to their rooms, showed to me what loving hands and hearts had provided for them, rooms all prepared to live in, comfortable beds to sleep in, clothing to wear, eatables to eat, etc.,—with tears rolling from their eyes they said, "How will we ever repay such love? Kindly accept our thanks, it is all we can say, we say to you all a hearty thank you. Kindly tell this to all the dear people who have helped us in this way."

In closing may I add,—I count this oppotrunity of coming in personal touch with these dear people among the richest in my life. I have heard from their own lips the awful tragedy of the past and present. Our papers have not exaggerated. I have been in personal touch with people whose faith in God and the personal Saviour Jesus Christ has been sorely tried, who have gone through the fire of bitter and deep experiences and have come

forth victorious. People who would not flinch, but stood true, and eventually were willing to leave everything, comfort, all, be robbed of everything in material possessions and take flight to preserve the faith in God for their children's sake.

OUR FURLOUGH PERIOD

Samuel T. Moyer

II.

It would not be fair to the home churches if we never publicly said "Thank you" in return for all the kindnesses shown and the generously outpoured love.

One friend greeted us both upon arrival and at departure both in person and with bouquets of fragrant flowers. The business houses of Berne were specially helpful with their assistance in preparation of shipping boxes. To one poor washerwoman, unknown to us, living on the outskirts of Lansdale, we had taken some heavy blankets and khaki laundry. Toward the end we were too pressed for time and energy to take care of these ourselves. When I came for the laundry insisting on paying, she stoutly refused, "Are you not the people whose names I saw in the Lansdale papers who are sailing for India as missionaries? Why I'd never think of taking a penny. I'd be only too glad to have done more." It is easy to face Indian snakes and jungle beasts and deep and broad oceans and loneliness and heat and disease. But what could I, mere man, do before a woman?

One rainy day I wanted to toke some boxes by trolley express to my home. An Old Mennonite, almost a total stranger to me, insisted in driving a fine closed Buick 20 miles through flooded highways. "We cannot think of letting you go through the rain by trolley." On all hands there was much good will and kindness shown. To one and all we send a sincere "Thank you."

We feel the same way toward the pastors, who were most gracious in their arrangements and who over and over again put themselves out for our welfare. And we cannot forget the pastors' wives to whom fell too often the task of providing temporary homes.

In India our homes have been mud houses, tents in the cold and in the hot season under shade trees, in brick buildings of various sorts. These have been so various in comfort that we are sure one of the greatest gifts of God to man is a home. God pity the man without a home. We will ever hold in grateful memory the homes we had during this first furlough. First and foremost, our parental homes were still intact. Their hospitality was at our disposal. We will ever hold in grateful memory our homes with the Henry Badertschers in Bluffton, and with Mrs. Mary Shelly in Allentown.

We can never repay you good friends in the U. S. for all your kindnesses to us. It was Jesus in your hearts that prompted this kindness. We believe your wish and the desire of our Saviour and Master to be—not to use these things selfishly but to pass these kindnesses on to needy ones, lost and wandering sheep in India. Conscious of this avalanche of goodwill, kindness and your prayers in our behalf, we return with the prayer of Jesus in Jno. 17:19 impressed upon our hearts and minds. "For their sakes I sanctify myself." For your sakes, and for India's multitude of wandering sheep we sanctify, consecrate our lips, our home, our lives.

The furlough period was satisfactory in that we really and truly rested and return to India rested.

"Rest is not quitting
The busy career.
Rest is the fitting
Of self to one's sphere."

We return to India fitted as never before to preach and live the message of the crucified and risen Jesus.

Physically we have had many ills attended to in hospitals, clinics, offices of physicians and dentists. The Great Physician has pointed out a way of life to me which I believe will mean much for greater health in coming years. In all these matters, He has been our Guide. We return feeling ten times better than when we came to America.

Our two years spent in study were filled with good things, rich with blessings in fellowship, social contacts, mental stimulus and spiritual rehabilitation. One of these was at Witmarsum Seminary, the other in Biblical Seminary and New York University. Our work at Witmarsum was unique in our fellowship in study with 5 China missionaries, 4 prospective home pastors, and with candidates for Africa and India. The work in New York was golden in many ways. We went in faith, not knowing where our bread and butter would come from, but assured that this was the Lord's will for us. He did not fail us. He gave us not only the necessities of life, but poured far greater riches, spiritual blessings, into our lives.

We never had any doubt but that there was no hope for the world or for India outside of Jesus our Saviour. But our convictions have been clarified and intensified. As the Emmaus disciples hastened to Jerusalem with a new message on their lips after "their eyes were opened and they KNEW him", so we feel like running with joy to India more assured of our message, more eager to present Him who takes fallen humanity by the hand and raises to new life.

GRACE MENNONITE MISSION

Lansdale, Pa.,
Jan. 10, 1930.

For the past two months, Grace Mennonite Mission has been a beehive of activity and many events which will interest the readers of the Mennonite have transpired.

On February 2nd, 1928, a number of Mennonites of Lansdale, met at home of Allen R. Fretz for a cottage prayer meeting, and three weeks later, February 23, 1928, we effected an organization, which has continued until the present time. We met in private homes from February 2, 1928 until July 25, 1929 with an average attendance of over thirty, but we realized that to do more effective work and reach others, we must have a more public place of worship. After interviewing officers of different organizations having churches in Lansdale not actively occupied, we made arrangements with the trustees of the Evangelical Church to occupy their building on Mt. Vernon Street when not used by the Seventh Day Adventists. We have had the use of the Church on Thursday evenings since July 25, 1929. As the Home Mission and Church Extension Committee of the Eastern District Conference was instrumental in opening the cottage prayer meetings, our plans to open Sunday evening services were taken to them for approval. The Sunday opening took place on Sunday afternoon and evening, September 25, 1929, at which time programs under the supervision of the Home Mission Committee were rendered. Missionary to India, Rev. S. T. Moyer, a native of Lansdale, spoke at both services, expressing his deep interest in getting a church organized in Lansdale, and also his appreciation of the ability to be present at the opening of such services.

On November 7th, we were notified by the Trustees of the Evangelical Church of an offer they had for the Mt. Vernon St. property and that if we were in the market, we should decide at once. The property was purchased with the approval of the E. D. C. Home Mission Committee and the purchase has since been sanctioned by members of the G. C. Home Mission Board. The church has been put in a presentable condition on the inside, necessary outside repairs made, and with the coming of agreeable weather, it will be plastered and tinted on the outside.

One of the first meetings in the renovated Church was in the nature of concert by the Bluffton College Men's Glee Club, at which time all available space was filled, turning away many who could not be accommodated.

As our faithful Pastor, Rev. A. M. Fretz, is kept actively engaged with the charges he already serves, realizing that to burden him with the extra charge in Lansdale would make it necessary for him to neglect some of his other charges, and recognizing the valuable assistance he rendered the Lansdale Mission in its efforts to become organized, it was voted that he be given the office of Pastor Emeritus. With the agreement and assistance of both the E. D. C. Home Mission and Church Extension Committee and the G. C. Home Mission Board, a call was extended to Rev. Daniel J. Unruh, of Kingston, West Virginia, to become our Pastor in the field. This call has been accepted and Rev. Unruh took active charge onJanuary 1, 1930.

On Thursday evening, January 9th, a business meeting was held at which Rev. Unruh presided. It was decided to circulate a declaration of intention for the purpose of effecting a permanent organization and congregation. At the same time it was decided to start a Sunday School to begin Sunday morning, January 12th, and to hold both morning and evening services from that time.

With the backing of the G. C. Home Mission Board and the E. D. C. Home Mission Committee, with the well wishes of the Eastern District Conference and complete unity and harmony within our own ranks, we look forward to an eventful year, 1930.

Respectfully submitted,
Russell Hearing, Sec.

The Deer Creek church held services on both Christmas and New Year's mornings. These services were well attended. The Sunday School Christmas service was held on Christmas eve and an excellent program was given by the boys and girls up to and including high school age. The larger ones of these helped in the chorus singing.

Communion service was held on Sunday morning, Dec. 29th and this was the largest Communion service for years in this church.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

There are millions of radios in the homes of America and about these there are family circles taking in what the producers see fit to send over the air. Fortunately there is a wide range of subjects from which to choose. If one is jazz silly one can get all that kind of stuff one wants. If one is of a serious turn of mind one need not despair, for there is plenty of high-brow stuff coming over. The house wife has a dozen of opportunities to learn how to surprise the family with something new in the food line. There are commercial concerns who have house furnishings to sell who see to it that we are informed that the material they have to sell is in the best of taste while some of the things we love to have in our homes are not altogether the things nice people would choose. We also have a variety of religious exercises, some by men whose theology we can approve and others from whom we would hold our recommendation. And so we might go on indefinitely, telling about the things that the radio brings to us every waking hour of the day. We often wonder whether the religious teachers of our day, who have access to the Radio, are as much up-to-date and as keen for the chance that is given them as are the commercial concerns who have things to sell. Perhaps in a million of homes people are wondering how it is going with "Amos and Andy". We tremble for poor Amos and we feel like laying hands on the lazy bluffing good-for-nothing and easy mark, Andy. If in the interest of business a commercial concern can so easily comand the attention of millions in the capers of two black-faced comedians why in the higher and better sense of spiritual things can Christian people command a similar interest? Are those who should be sounding the messages not capable of making them interesting or are spiritual things beyond the interest of people generally?

Some of our ministers are more favorably situated ar far as distance is concerned than others. There are quarters where they are neighbors, or almost so, and then there are places where they are a hundred or more miles separated from one another. What is true of the ministers is, of course true of the churches. Some of them are isolated and others of them belong to groups where they are hardly more than walking distances apart. In such localities, as Eastern Pennsylvania, with the splendid transportation facilities available, it is not much of a difficulty to call the brethren of about the whole district together for an afternoon or an evening meeting. The same might be said for certain districts in Kansas where one can drive past a dozen churches in an afternoon. Brethren, clerical or lay, are fortunate when they are so located. They may have the advantage of one another's advice and experience and they may be of great encouragement to each other. But, then there are isolated churches, the handful of worshipers come together very often from great distances. Their ministers, if they have ministerial associates must have them in other denominations. The people hardly get the chance to become acquainted with their own ministers, outside of their own congregation. Much of the inspiration of community life is altogether impossible because such churches are few in numbers, widely scattered, unacquainted with their own leaders and not often inspired by contact with great numbers of the brethren. In many other denominations such situations only spell a promise of a final disbanding, but with us, it would seem that the strength of the church comes from churches so located. The reason for this is, so many of our churches are isolated, and in numerous cases their fathers and their grandfathers before them were in like situations and faithfully kept the light burning in spite of their lonesomeness.

There is in our beloved church something that holds affection and commands loyalty in spite of discouraging circumstances. Many families, though now living far from the possibility of associating with Mennonites, still hold dear the heritage that has come down to them, sometimes through centuries. It is one of the regretable things that our church is not always in a position to keep in touch with its scattered children and so in the course of time in spite of their devotion to its principles their children are lost to us. The Mennonites of Holland have created a literature with the purpose of keeping scattered members in touch with it. In Quaker Meetings one sometimes finds a group chosen to correspond with scattered Friends and so keep fresh by personal contact their interest in the meeting and the Society. We wonder if something of the kind could not be worked out for us? If it could we venture to predict not only there will be such an increase in interest that groups will find themselves and new churches will spring up in quarters where now there is no prospect of such a thing.

One of the striking things to be noted is that in large Mennonite comunities or where there are very large Mennonite congregations there is less of the spirit of establishing new churches in localities where our people have gone than there is in small churches or small groups of rather weak churches. Those who come from large and well-established churches seem to want the social advantages of large churches now that they have broken away from their own, and, though there may be many of such Mennonites in a place, they prefer joining other churches to taking upon themselves the burden, expense and responsibility of establishing new congregations. Why for example, are there no Mennonite churches in the large cities of Kansas, or Indiana, or Ohio? We can find only one answer. The Mennonite people at home in these states are not keenly alive to their opportunity and the burden which they might take upon themselves is something they want to avoid, forgetting what the sacrifices of their fathers were for their church and also avoiding the spirit that many isolated brethren have shown.

CORRESPONDENCE

Hereford Mennonite Church, Jan. 17, 1930—The close of the year 1929 again spells History for the activities of the Hereford Mennonite Church at Bally, Pa. It was a very eventful year, a year that afforded pleasant and unpleasant experiences for us both spiritually and physically.

In March two young men were ordained to the Christain Ministry. They were Bro. Wm. Penner of the Mennonite Church at Beatrice, Nebraska, and Dr. Irwin Bauman, one of our own members.

During the past summer the Church Council purchased a new bus. This bus is used to convey members and friends of the Sunday School and Church to all our services. It makes two trips, every Sunday, between Boyertown and Bally and frequently carries 80 or more passengers. We find this a great asset to all our services. A new piano was also purchased for our Primary Room and was paid for by the Sunday School.

During the past year 51 new books were added to the Sunday School Library. Mostly all of these are for children between the ages of 7 and 14.

Our Sunday School held two Christmas Programs. One was given by the Adult Department and the other by the Primary Room. Both services were very well attended and the offering received on both occasions was given to the Mennonite Relief Work at Saskatoon, Canada.

During the first three Sundays in December our pastor, Dr. E. E. S. Johnson, delivered special sermons on the general theme "Jesus in a Human World". The topics were:

Dec. 1—"The Advent of Jesus a National Necessity."

Dec. 8—"The Advent of Jesus the Answer to a National Desire for a Personal Word from God."

Dec. 15—"The Advent of Jesus a Vindication of the Spiritual and Moral Intuitions of Men."

These services were very well attended and enjoyed by everyone.

The attendance, in all our Sunday School and Church Services, has been very good and is a great encouragement to all its leaders. The average attendance, in our Sunday School, for the year 1928 was 162 while for 1929 it was 178.

We also have the following musical organizations in our Church and Sunday School: Atta Boy Male Quartette, Harmony Male Quartette, Harmony Musical Sextette, Intermediate Choir, an Orchestra to accompany our singing in our Sunday School services, and a number of instrumental and vocal soloists.

Corr.

Rev. W. B. Weaver, pastor of the North Danvers, Ill., (Central Conference) Church, presented his tentative resignation at the annual business meeting of the congregation. The future proms of Rev. Weaver are not completed definitely as his announcement at this time is merely in compliance with official form of six months' notice to the congregation.

The Christian Exponent "Chat"

THE NEW MENNONITE

The new year is well on its way but the new dress for the "Mennonite" which the Publication Board proposed to provide is delayed. Why the delay or for how many weeks or months, we have not been informed. The Board did not choose to make a statement on this point. But undoubtedly there are good and sufficient reasons for holding off and in the meantime we had better make the most of what we have. Disappointments in anything should not only be borne cheerfully; they should be used and turned to good advantage if possible.

As previously announced, I had been asked to provide two pages of material especially for young people, beginning with the first of the year, when the new plans for the paper were to be effected. For the first issue I arranged for a symposium on the subject, "What Service Can a Young People's Department Render." The articles written by young people are on my desk and are anxiously waiting to burst into print. Aside from these, I have a number of other articles of unusual interest. The young people's pages, if they finally appear, are to be not only for the young people but to some extent by the young people.

THE NEW YEAR

We are in the year 1930. Is it any different from what the old year was? A few weeks ago we were looking forward to the coming of the new year and we expected that somehow with the change of the calendar would come something new and fine. But apparently nothing is very different from what it had been. We face the same problems, the some temptations, and the same obstacles as we did before. We pursue the same tasks in about the same manner. We find ourselves acting from the same habits. We are governed pretty much by the same motives as we were before the new year came.

Notwithstanding we should keep on hoping for new things and dreaming of new accomplishments for the new year. While most things remain the same from year to year yet within ourselves every passing year should bring changes. We should grow, in wisdom and knowledge and spiritual insight. This year we should be better men and women than we were last year. The beginning of the year is a good time to take stock of ourselves and lay out a program which will meet the needs for the coming months.

A speaker at a Farmer's Institute recently said that he has gone out in his orchard many times just to look around and ask himself the questions: Where can I improve my work? What methods am I following which should be eliminated? These are good questions for other people besides Master Farmers. Are we reading as much good literature as we ought? Is our thought life contributing to our growth or is our mind occupied over-much with pettiness, jealousies, and selfish designs which are sure to blight our growth? The important thing about a new year is not the change in calendar but the change in our hearts. The year1930 will bring new and fine things if we will it so.

SPECIAL DAYS OF PRAYER

Great needs call forth naturally a desire to invoke the blessing and help of God. Two calls have been issued for special days of prayer to be held this month. The first is from the Federal Council for Churches that January 19th be devoted specially for prayer for the success of the Conference which is to begin at London, January 20th, for the reduction of armaments. Christian people throughout the whole world are interested in this conference. War constitutes the greatest sin of organized society today and right minded people everywhere will earnestly desire that it shall be banished from the earth. The second call comes from India. The missionaries at Basna and Champa and surrounding stations invite the churches in America to join on January 26th in special prayer for the work in those places. According to the announcement which appeared in the January 9th issue of the Mennonite, the work in India has made good progress but it is in great need of more men and more money. These special days are suitable occasions for ministers to speak on World Peace and World Missions. These problems together with that of helping those who are fleeing from religious persecution in Russia call for men and women who have a living faith and the spirit of Christ.

Lester Hostetler

The Importance of Early Training

By A. R. Eschliman

It is comparatively recently that we have become interested in early influences that surround the child. There have been some outstanding characters like Rousseau, Montesorri and Froebel that were aware of this influence long before our day, but like all great movements there must be a ripening process before society begins to take their ideas seriously.

The attitude taken by some of our foremost thinkers in the field of education today indicates that there is a ripening process taking place at present. John Dewey in the preface of one of his books says, "The unspoiled attitude of a child's mind, marked by ardent curiosity, fertile imagination and love of experimental inquiry is near, very near to the attitude of the scientific mind." This statement takes for granted, and rightly so, that notwithstanding the good things that our previous methods of child training have accomplished they have erred grievously in hampering the child in the development of his mental powers. The study that is at present being made of the preschool child is revealing so many important facts about child nature that it is to be hoped that this "spoiling" process will soon be somewhat slackened and the child will, more and more, be "led out", as the real meaning of education would indicate, through an unfoldment that will result in the kind of members of society one would wish for.

James Harvey Robinson says, "Our attempts to reform the race are commonly so belated as partially to explain our sad disappointments". Society has for many years been glibly using the statement, "As the twig is bent so will the tree incline", without seriously thinking what it really means. Through the study of the early influences of the child we are beginning to realize that the statement has tremendous significance for society. We are now beginning to realize that our present system of allowing the personality to develop in a haphazard way and later trying to prune and change, is an expensive, and inefficient process. The question then comes, where shall we start? On this question there is great difference of opinion. Some advocate the theory that the child's education starts long before he is born. They insist that the attitude of the mother has a great influence on personality of the child. The Japanese seem to be firm believers in this theory and count a child a year old at birth. At first thought this may seem extreme and no doubt by some authors is over emphasized, but certainly, no great harm can result from practice based on such a theory.

Others take the attitude that at birth is the important time to start the education of the individual. It can not be disputed that this is a very important time, however it does not contradict anything said about prenatal influence. Psychologists, whether they believe in instincts or not, agree that the newly born babe is a clean slate ready for impressions. If these impressions are made carefully and followed up wisely there can be no doubt that great results can be obtained. Winifred Sackville Stoner in her book "Natural Education" advocates this theory and the results she obtained with her daughter seem to justify that theory. The results obtained with the boy in "Mother's Letters to a Schoolmaster" bring forth exactly the same idea.

In the case of the Stoner child every item in the child's environment was taken care of in the wisest way possible. For example, instead of singing foolish or meaningless lullaby songs to her, the child heard only good meaningful melodies, and the result was that as soon as she could talk she could sing the songs she had heard. This and many other influences that surrounded her early babyhood developed her into such a remarkable individual that she was known as the "Wonder Child".

Peter, the hero in "Mother's Letters", whose mother took great care as to his environment from the time of his birth, learned to read as he learned to talk. This mother insists that the only reason children ordinarily do not accomplish the art of reading till a later age is that society decrees that they shall not. She also insists that her child was not exceptionally bright, that his attainments were due to his training. Because he did not enter school at the age of seven, he was required to take an examination which showed that this little seven year old was fully ready to do Junior High School work. This illustrates only what can be done along one line, what might be done along other lines will be discussed later.

The achievements made by Helen Keller, in spite of all her handicaps throw some light on the possibilities of the normal child if his early education is properly supervised.

Another experiment that has done much to interest the public in the influence of early education is the one made by Madam Montessori. She was at first interested in the feeble minded children in Rome. She abandoned her private practice as a physician and devoted all her time to the teaching of these unfortunate children. From the beginning she felt there was nothing that limited these methods to deficient children. She says "While everyone was admiring the progress of my idiots, I was searching for the reasons which could keep the happy healthy children of the common schools on so low a plane that they could be equaled by tests of intelligence by unfortunate pupils." Instead of becoming flattered by her success she began to analyze the deficiencies of the teaching practice of her day. In a similar way, we are today analyzing the defects of the training of the pre-school child and the results are even more striking. Dr. Montessori, later had an opportunity to try her methods on children of the slum districts of Rome, among the children of the poorest of the poor. Worse conditions could hardly be imagined. Yet she was so successful that her schools became world famous. Dr. Montessori has since been able to try out these methods on children of the poor and rich alike and has found that early training is important in any case.

So much for the theory of early training. What about the practical side? Dr. Goddard holds that the solution of such social problems as crime, insanity, and delinquency is no simple matter. He says, "The schools must play the chief role in training the young because the homes cannot do so efficiently. The school must not lose sight of the fact that the making of good citizens is accomplished more successfully by teaching children to control the natural tendencies to steal and lie, than by teaching them to read and write. We may continue to do the latter but we must not leave the former undone."

There is no doubt about the failure of the home and the added responsibility of the school because of this failure, but does that meet the situation? From what we now know of early tendencies and the rigidity with which these early trends are molded into personality we are forced to conclude that what the school can do, be it ever so conscientious, is almost too late. Robinson would say, "So late as partially to explain our sad disappointment."

I do not mean to minimize the great work the schools are doing, but why not lay a foundation in childhood for more than is possible under present conditions?

Let us take, for example a few social problems and analyze them from the angle of early or preschool training. In the first place let us take war. Is there any possibility that early training could help to solve this great problem that is staggering the best minds in the world? My conviction is that if it is not solved through early training it will never be satisfactorily solved. "Few of us realize the important part which early training in the school and in the home plays in establishing prejudices as fundamental parts of our character." Human beings are not born with racial prejudices and national hatreds. Hatreds of and prejudices against those of another color, language, nation, or religion are man-made hatreds, socially learned. Many of them are learned in the home. Any intelligent individual can take his own experience and prove the truth of the statements. If society can be brought to realize that most of our hates and dislikes, our wars and rumors of wars are due to these man-taught hates that are built up in early life by boasting to, or in presence of children about our country at the expense of other countries, our religion at the expense of other religions, our race at the expense of other races or about ourselves at the expense of our neighbors, such realization may bring nearer the day when adults hesitate to build hates and prejudices in the minds of the child where they may just as well build friendliness and openmindedness. When society gets to operating efficiently in this field it will be getting nearer that time when "Nation shall not rise against nation, neither shall they know war any more." This may seem idealistic but, as yet we do not realize the possibilities of early training of a sane type that shall come as a result of studying the field of the preschool child.

What about crime? Goddard, an author who is a strong advocate of heredity, after discussing juvenile delinquency, crime, and insanity says, "We have a right to attribute most of this intellectual, social and moral irregularity to our faulty care of the young."

Elwood says, "In order practically to wipe out crime in society three things are necessary. First every individual must have a good birth. Second every individual must have a good training both at home and at school, so as to adjust him properly to the social life. Third, just social conditions must be provided. Everything in the social environment must be carefully looked after in order to insure the best development of the individual."

Town says, "The environment of any individual, particularly through his period of growth and development, largely determines his line of conduct. Of the influences in his environment, that of the home has undoubtedly the greatest bearing on the individual's future life and conduct. It is here that we have the beginnings of education, moral and religious influences. The lack of these socializing influences of the home greatly increases the number of delinquent children. It has been shown that a very large proportion of those in our reformatory institutions have been denied healthful home surroundings."

From their study of society and its problems these authors have been led to realize that the training in the home before school age is of most vital importance. One can then safely conclude that early training and environment has a great deal to do with the individual's attitude toward society and her laws. Dewey says "that one of the specific aims of social efficiency is civic efficiency or good citizenship, which means neither more nor less than a capacity to share in a give and take of experience. He further says, "In a broader sense, social efficiency is nothing less than that socialization of mind which is actively concerned in making experience more communicable; in breaking down the barriers of social stratification which makes individuals impervious to the interests of others." Any one who has observed society with its attempted controls and forced citizenship has already concluded that very little is accomplished in this way. The study of the possibilities of early training would reveal to us that here is the solution for the problem.

The field of health will, no doubt, show the importance of early training more vividly than any. "All enlightened physicians now recognize the influence of the mind on the body and no longer rely on drugs to the extent that their predecessors did. They ask us about our secret desires (and we now know that these secret desires are pretty well set in childhood) and disappointments, about the shocks and frights of early childhood which we may have thought we had forgotten." The same author further says, "It is to be hoped that we shall learn to manage our emotions better as we realize more clearly their nature and cause, and their effects, not only upon ourselves but upon others."

We now know that a great deal of the indigestion, dyspepsia, and many other diseases are due to wrong habits of eating developed in childhood. We are therefore forced to a newer and broader interpretation of the statement, "As the twig is bent so will the tree incline."

Goddard sums up the whole matter very nicely by saying, "There is yet much to learn but we already know enough, if we put it into practice, to transform civilization within a generation or two."

(This is the third of a series of articles on Child Training by Prof. A. R. Eschliman of Freeman College. I., II.)

BLUFFTON COLLEGE NOTES

Vesper Service

After a two weeks' vacation College again resumed its regular activities on Monday, January 6th. On Saturday, January 12th, Rev. Arthur Rosenberger who has accepted a call to the West Swamp Charge, Pennsylvania, which before his present illness had been served by his father, addressed the assembly at the first vesper service of the new year. He spoke on the "Passion of the Master". He pointed out that Jesus had an unclouded vision of righteousness, a passion for self-denial and sacrifice which refused compromise that might have gained him popularity and power, and finally a passion to help those in need. His address was highly appreciated and inspiring. Rev. Rosenberger will leave his present pastorate at St. John's, Pandora, in March, and the college though it regrets to lose his co-operative presence extends to him its best wishes as he enters upon his duties in the new field.

Glee Clubs

Just before the beginning of the Christmas vacation the College Choral Society composed of the members of the girls' and men's glee clubs as well as a large group of singers from the community gave two renditions of the Messiah. The soloists for the occasion were Mrs. Loran Hodapp of Ithaca, Mrs. Payson Miller, formerly of Bluffton, Mr. Amos Ebersole of Heidelberg College, and Prof. B. F. Hartzler of Goshen. Two large audiences

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S. S. LESSON

Feb. 9

Warnings and Promises. Matt. 7:12, 15-27.

Golden Text: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 7:19.

The Golden Rule is a wonderful application of the Sermon on the Mount to the practices of every day life. Jesus would have us know that in it is the gist of the law and the prophets and we, who have the New Testment, if we read it intelligently, must also know that, unless the Golden Rule is practiced in our lives at all times, we have missed its teachings and are still in need of a conversion and regeneration. So long as there is sin in the world that long will men and women be selfish and miss the spirit of unselfish love that the Golden Rule would suggest and inspire. Jesus, not only came to teach but to do, and so, in his life, we find the strict application of this wonderful principal. The Son of man came not to be ministered unto but to minister. In other words, service that is freely given, with no thought of return is the better thing to which one should devote his life, if he is a follower of the Jesus who uttered the Sermon on the Mount, the "Magna Carta" of our faith.

When Jesus refers to the Law and the Prophets he has particular reference to those sections with human conduct. The Law, given of God through inspired men, told men what they must do in order to be pleasing to God; the Prophets were the interpretation that holy men gave to the revelation of the sacred Law. They too, spoke with inspiration, for by the right that God had given them by special call, they could come before the people with the solemn preface to their inspired utterances: "Thus saith the Lord". In other words, these prophetic utterances stood upon an equal plane with the Commandments for they were actually the commandments as much as were the pronouncements from Sinai. Being human, the Prophets had great ideas about the favorite position of the Jewish people, they thought them superior to all and in the end would be bound to rule over all, but there was a larger vision underlying all the Law which it took Christ to reveal. All men are God's children, all are brethren and all owe it to one another to do unto others as they would have others do unto them. A sense of justice tells us this is the only safe and reasonable rule to go by in all our dealings with men.

The next passage of the lesson warns against false prophets. There are and always will be, imitations of the good. There will be men who would seem to be good and there are trees that, to the superficial observer would be good trees. But one must watch against imitation just as one must watch against counterfeit money which has all the apeparances of the good, but which is not money at all and is composed of base metals. The false prophet is particularly described as a wolf in the clothing of the sheep. The sheep is innocent, harmless and lovable, while the wolf is dangerous, evil and deadly. The wolf's cunning would lead him to try and appear as the lamb to serve his own evil purpose, just as evil men would seem to be good men just so that they might all the more successfully attain their evil ends. We are warned often enough against the hypocrite, but we still have the hypocrite with us. There was a Judas in a very select circle of the Lord's intimates and, as long as there has been a church, there have been inconsistent and pretending Christians. They are the tares which of necessity must abide with the good fruit until the time of judgment when they will be separated, judged and burned. We will have them with us always, but then how are we to distinguish them? Jesus tells us: "By their fruits ye shall know them." Here is the test. Do those who profess to be good give evidence of good fruit bearing in their lives? Are those who call themselves children of God bringing forth fruit that indicates that they belong to God and are doing his will? Are we, each of us, subjecting ourselves to the test of fruit bearing? If we are, we will be among those who let our lights shine; the world will be seeing Jesus in us; our conversation will not savor of the world and the acts of our daily lives will have to do with service, testimony, charity, love and forgiveness. In a word, we will be bearing the right kind of fruit to the glory of God, and if the world can see Jesus in us and we are the living apostles, known and read of all men.

The final test will come in the judgment when the Lord will be saying to some, "Depart, I never knew you" and to others "Well done." The professions we make are only good if they are backed up with lives that our Lord can approve and reward. The world may be deceived, and we may even deceive ourselves, but there is one who cannot be deceived. "He knoweth the heart and readeth the thoughts of the mind." He, it will be, whose word will finally fix our eternal destiny.

The final section of the lesson is the application that Jesus makes in closing the Sermon on the mount. It is the parable of the two builders. One wise and the other foolish. The wise one wise because he followed the most sensible course. He built solidly and safely. The other foolish because he ignored the first principles of safety. To both of them came the test as it will to all of us. The wise builder could withstand the test because he built wisely. The foolish builder failed and suffered because he was a fool. That is the whole story of our own careers. If we use the sense that God gives and build our lives right we have nothing to fear of the final test. If we ignore what God shows us is important we lose not only for time but for eternity.

BLUFFTON COLLEGE NOTES

(Continued from Page 5)

showed their appreciation of this great oratorio and the work done by the Choral Society.

After two very successful trips the glee clubs returned home on Thursday and Friday of this week. The girls were the first to arrive and due to the bad weather conditions in the territory covered by them they had been the last to leave. The East gave an unusual amount of cooperation to the boys during the entire trip. Large and highly appreciative audiences were the almost universal experience. At several places capacity houses greeted the club. On the whole it can be said that an unprecedented interest was shown on the part of the people of the East. The boys and girls returned in high spirits and can not sufficiently express their gratitude towards those who so ably planned for them and supported them by their presence. To those who received them into their homes they are especially grateful. The girls were not quite as fortunate as the boys due to the weather conditions. Their first attempt to meet their engagements ended in failure, the roads being blocked with snow. They finally succeeded in getting under way on Christmas Day but had to cancel several engagements in Iowa. But considering the conditions of the weather and the roads in the territory which they covered their trip too was quite successful and the support fine. The college joins the clubs in the expression of gratitude for the support given them by the various communities. On the other hand the college regrets the fact that some engagements where exceptional support was assured had to be cancelled because of th esnow.

Bible Lectures

As announced before, on February 2nd, the annual Bible Lectures will begin at the College and will continue throughout the week. Dr. Walter L. Lingle, D. D., L. L. D., president of Davidson College and former president of a Bible school of the Presbyterian Church in Virginia will deliver the lectures. The program will be one of interest and great value. It is hoped that many friends of the college from even distant communities will find it possible to attend all or part of the lectures.

Library

The roof on the library is almost completed and the work on the inside is progressing rapidly. Though weather conditions for a time delayed the work so that the building will not be completed as early as was planned, it now seems certain that the library can be occupied by April.

Sports

In a hard-fought game, Bluffton won its first conference basket ball game on Friday evening, The opposing team was Bowling Green. The Bluffton team promises to be an exceptionally good one this year and many more victories are looked for.

WILL THE SUPREME COURT DETHRONE GOD?

Our country owes a debt of gratitude to Judge Warren B. Burrows of New Haven for stating with accuracy and perfect clarity the issue that the recent denials of citizenship to conscientious objectors against war have raised.

Judge Burrows was ruling upon the application for citizenship of Douglas Clyde Macintosh, Dwight Professor of Theology at Yale University who on June 24, 1929, stated to the U. S. District Court that his allegiance was first to the will of God and that he would bear arms only in war which his conscience justified. The Federal examiner, John F. Davis, advised against granting citizenship as Federal examiner E. J. Kennedy advised in the Graber and Webb cases. Judge Burrows on January 9, 1930, rendered a decision supporting the recommendations of John F. Davis and stating in unmistakable language that because Douglas Clyde Macintosh considers "his allegiance to be first to the will of God," he is "not attached to the principles of the Constitution of the United States" and can not become a citizen.

The memorandum of Judge Burrows was as follows:

Upon consideration of the petition of Douglas Clyde Macintosh, affidavits in support thereof, the findings and recommendations of John F. Davis, duly designated examiner of the Bureau of Naturalization, and the testimony of the petitioner and his witnesses in open court on said twenty-fourth day of June, 1929, it appearing that the said petitioner, considering his allegiance to be first the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is decided that the petitioner is not attached to the principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied.

Judge Burrows has formulated with legal precision the ground on which citizenship was denied Martha Jane Graber, the Mennonite, and Margaret Dorland Webb, the Quaker. It will be a historic decision, perhaps an epoch-making case. Doctor Macintosh has given notice of appeal, making certain the fact that the case will be tested in the U. S. Circuit Court in New York and, if necessary, in the Supreme Court of the United States.

Dr. Harry Emerson Fosdick in a famous sermon (obtainable from our office) preached at the Park Avenue Baptist Church, New York, November 13, 1927, on "Christianity's Supreme Rival", sets forth how from ancient times the cult of nationalism has been the most dangerous rival of Christianity. Just as in the days of Diocletian believers who refused to sprinkle incense on the altar of Caesar were thrown to the lions, so today men and women put conscience above country are being rejected by the United States Government as undesirable citizens. It is under Secretary of Labor James J. Davis that this ungodly policy has grown up. Secretary Davis is presumably responsible for making the crucial test of citizenship a question listed in the application blank as Question 22: "If necessary, are you willing to take up arms in defense of this country?" Applicants for citizenship are not asked if they will maintain and defend the Eighteenth Amendment. They are not asked as to their loyalty to the Bill of Rights. They are not tested as to their attachment to our great American ideal of liberty under law. They are asked whether or not they have a conscience against killing in any war, just or unjust, aggressive or defensive, legal or illegal, which any conceivable United States Government may declare. If they say they have no conscience on this moral issue they are admitted. If they have a conscience they are denied.

We do not believe that Secretary Davis' method of selecting American citizens is representative of the spirit of our country or of its institutions. The entire world will watch the progress of the Macintosh case clarified as it is by the decision of Judge Burrows until the Supreme Court has ruled whether a United States citizen may put the will of God first or no. Where God is not first, He is not God. Can it be that the United States Government will follow Russia in declaring for atheism?

(News Bulletin of National Council for the Prevention of War.)

THE FOURTEEN REFUGEES—THEIR ARRIVAL AND SETTLEMENT IN THE STATE OF WASHINGTON

(Continued).

That was on Saturday morning. I continued my efforts in behalf of the refugees. Leaders looked up the matter and declared it was just such people as these immigrants that the people of the state of Washington desired and needed to settle on the good unoccupied farmlands of the state, that the fact that these persecuted people were without funds and had been helped to come to this country was no good reason for not admitting them. The attention and sympathy of the women of Seattle was being awakened in behalf of the unhappy situation of the unfortunate refugees. I had resolved to remain here and put forth every effort to prevent it that our fair country should deport these refugees, in case the Department of Labor in Washington should sustain the order of deportation of the local Immigration Board in Seattle.

Engaged thus across the noon hour in such activities I had not gone to my hotel and so was unaware that there lay awaiting me a message with good news. Near three o'clock in the afternoon I had gone to the detention prison to visit the refugees, comfort them and bring them a few things for the approaching Sunday. In order to see the refugees I must obtain a pass at the office. As on Saturday afternoon no routine business is done, only underlings were at the office. These were talkative and sought to discuss the case of the 14 immigrants with me. While that was in progress I heard behind me some one exclaiming, "What does this mean! What does this mean?" Turning about I saw the Third Assistant Commissioner holding in both hands a telegram which he turned toward me to read, again exclaiming, "What does this mean?" I read as near as I can remember about these words:

"The fourteen immigrants are admitted. You are ordered to release them."

"God be praised, the refugees are free," burst from my lips. Instantly I said to the officers, "I will receive the fourteen immigrants at once, will you please have them gotten ready immediately." Then going to the phone near at hand I ordered the tickets for the refugees for the trip to Spokane and five minutes after the message ordering the release had been received I was telling the refugees the glad tidings that the Secretary of Labor Davis in Washington had generously decided their case in their favor and that they were free and admitted to stay in the United States, which happy news they received with smiling faces while tears of joy were rolling down their cheeks. Within an hour and one-half the refugees had been gotten out, their baggage assembled in a truck and all the happy company bundled in had been transferred to the Great Northern Railway station, tickets were obtained and all were ready waiting for the train to start for Spokane and toward the future home of these weary but now happy wanderers.

Afterwards at the hotel I found the message from the Vice-President Curtis, which had been waiting for me at the hotel since 12 o'clock noon. It read:—

"Pleased to advise Department has sustained plea of Mennonites. Charles Curtis."

Later also messages announcing the admittance arrived from Senator Capper and Congressman Wm. A. Ayers, with both of whom I also had kept up communication both by wire and letter and who also had contributed valuable aid toward an early and favorable decision in the case.

Mr. F. W. Graham, a representative of the Great Northern R. R. had given constant energetic and valuable assistance in the handling of this whole problem. Also Mrs. Graham devoted herself sympathetically to the solution of the problem, and proved herself a real friend to the suffering women and children seeking refuge in our land. Now that they were released and had a few hours to wait at the station the compassionate elderly couple spent this time with the group and visited with them as well as the language barrier permitted. Mrs. Graham even took the men and women into her big Paige auto and showed to their marvelling eyes the fine city of Seattle, brilliantly illumined for the holiday season with myriads of multicolored electric lights. These friendly folks were captivated by the good natured, lovable children. Both stated that in all their life they had never seen such a set of well behaved children as were these nine.

(To be concluded)

CONTRIBUTIONS

THE GENERAL CONFERENCE TREASURY REPORT, OCT. 1, 1929 TO DEC. 31, 1929

Receipts:

Check from C. F. Claassen, Treas., for Balance, $103.99; Bethel Ch., Versailles, Mo., $12.60; Rebate on Lumber Bill (Gen. Conf., sessions, Hutchinson) $16.51; Bethlehem Ch., Bloomfield, Mont., $18.50; Menn. S. S., Halstead, Kan., $10; Bergtal Ch., Pawnee, Rock, Kan., $25.04; Eden Menn. Ch., Elyria, Kan., $68; First Menn. Ch., Reedley, Calif., $26.23; Hoffnungsau, Ch., Buhler, Kan., $16.34; Friedenstal Ch., Tampa, Kansas, $9.33; Bethel Church, Mt. Lake, Minn., $30; Escondido Menn., Ch., Escondido, Calif., $4.25; First Menn. Ch., Phila., Pa., $5.31; First Mennonite S. S., Phila., Pa., $1.40; West Zion Menn. Ch., Moundridge, Kan., $10; Wadsworth Menn. Ch., Wadsworth, Ohio, $17.08; Zion Ch., Ebing, Kan., $6.13; Zion Menn. Ch., Souderton, Pa., $50; Bethel College Menn. Ch., Newton, Kan., $26.54; Salem Ch., Freeman, S. D., $53.80; First Mennonite Ch., Geary, Okla., $8.25; Salem Zion Miss. Ch., Marion, S. D., $20.

Total receipts, $539.30.

Paid Out to:

Rev. J. J. Plenert for phone bills, Gen. Conf. sessions, $4.45; Herold Publishing Co., printing and supplies, $26.80; Rev. P. R. Voth for adv. auto trips, Gen. Conf. sessions, $3.50; Rev. C. E. Krehbiel, balance due, $250; Kansas State Bank for 1930 box rent, $3.

Total disbursements, $287.75.

Balance in bank, Dec. 31, 1929, $251.55.

Gratefully acknowledged,

K. A. Richert, Treas.

Newton, Kans.

FOR PUBLICATION

Mennonite Church, Menno, Wash., $6.10.

Alexanderwohl Church Goessel, Kans., $29.12.

Gratefully acknowledgged.

J. F. Lehman, Treas.

JOTTINGS

According to statistics that appear in the (Old) Mennonite Year Book and Directory the total membership of Mennonites in America exceeds 100,000. Of these the Old Mennonites number 46,803, a net gain over last year of 451.

Prof. Harder of Freeman College who has recently moved from Hillsboro, Kansas to Freeman, S. D., has placed his excellent library in the college building where it will be accessible to the student of the College. There are several thousand volumes.

Rev. Arthur Rosenberger, who resigned the pastorate of the St. John's church, Pandora, Ohio, to succeed his father, Rev. S. M. Rosenberger, as pastor of the West Swamp, Penna., charge, compromising the West Swamp, Quakertown and Flatland churches, expects to be in Quakertown about the middle of March to assume charge of the work. His father, Rev. S. M. Rosenberger, who has been in a sanitarium for some months is showing some slight indication of improvement.

Bro. John Mueller, secretary of the Emergency Relief Board of the General Conference has the following correction to make: I notice in my report on the Chicago meeting which appeared in the Menonite on the 2nd of this month, an error crept in. In the second last paragraph the last sentence reads, "Resolved by this body of representatives that we stand back of the Com. Menn. Board of Colonization." It should read Canadian Menn. Board of Colonization. This error has caused a lot of misunderstanding and questioning.

Berne, Indiana, in the midst of a series of Union meetings held in the Mennonite church, hit upon a unique method for raising the necessary funds for conducting the meetings, one evening service was designated, "Dollar Night" and every one attending was expected to contribute a dollar.

The annual meeting of the Ministerial Association of the Central Conference was held in the Calvary Church, Washington, Ill., Jan. 8. A program in which many of the ministers of the Central Conference participated was offered. Thursday evening was given over largely to a discussion of Home Mission.

Rev. P. R. Schroeder, of Freeman College has been kept very busy of late. He spoke at the Sunday School convention held at Mt. Lake, Minn., then at Fairfield, Jan. 1 and 5 he preached at the North church, Freeman. Revs. Kroeker, Tschetter and Gottschall were the speakers at the college chapel last week.

The Eden church, Schwenksville, Pa., celebrated the Tenth Anniversary of the enactment of the Eighteenth Amendment to our national Constitution with exercises of particular interest, Sunday, Jan. 19. Upon the invitation of the pastor, Rev. Freeman Swartz, the chief guest and speaker was Col. Samuel Wynne, Federal Prohibition Administrator, with Headquarters at Philadelphia. A number of the neighboring ministers as well as many laymen from Mennonite churches in the neighborhod were present to enjoy the exercises and hear Col. Wynne speak.

A series of Evangelistic Meetings held by the Berne, Ind., community in the Mennonite church under the direction of the evangelist, Rev. Jack Mitchell, assisted by Mr. and Mrs. H. E. Richer, singers, attracted considerable interest. All the churches of the town supported the metings which came to a close Jan. 19.

Rev. C. H. A. van der Smissen, editor of the Bunderbote, recently moved his office in Berne to his home and disposed of a large part of his library. Some of the books were placed in the libraries of Witmarsum Seminary and Bluffton College. Others, being in German, were sent to Canada for the use of the newly arrived Mennonite refugees who have been feeling keenly the need of German literature.

Rev. H. R. Voth visited the congregations at Montezuma, Kismet and Greensburg, Kansas, where they are without pastors and his visits were greatly apreciated. It was not his purpose to collect money but he took advantage of the opportunity to tell his hearers about the terrible condition of our suffering brethren in Russia and the needs of the refugees who have found their way into Germany. Because of his address a number of voluntary contributions were handed to him and upon his return to Newton he was able to hand in $172.50 for the relief of these needy Russian brethren.

The Yearly Bible Week at Bethel College this winter will be held from Feb. 12 to 19. Rev. Lester Hostetler will give a series of addresses. The other speakers will be Prof. A. Warkentin, Rev. P. P. Wedel, Rev. P. H. Richert and Rev. P. H. Unruh.

The Chorus of the Deer Creek, Oklahoma, Mennonite Church of thirty members and assisted by seven members of the neighboring churches in Deer Creek, sang the Oratorio, "The Holy City" in the Methodist Church in Deer Creek on Sunday evening, Dec. 22nd in a very creditable manner. The work of the Chorus reflects much credit the members for their faithful work in the rehearsal of so difficult a work and also on Mrs. Otto Moyer who did such good work in the training and conducting of the chorus. A number of the members of the Chorus had helped to sing this Oratorio at Hutchinson at the time of the General Conference. A large audience greeted the chorus on the night of rendering.

The solo parts were all taken by local people and reflected real credit on those singing these beautiful parts so well. The following soloists sang these parts: Miss Clair Nelle Lehman. soprano; Miss Lois Hohmann, contralto; Mr. Will Latschar, tenor and Mr. Richard Shipley, bass. Mrs. Otto Moyer and Miss Lois Hohman sang the soprano and contralto duet.

The Chorus also broadcast this Oratorio from the Enid, Okla. broadcasting station on Sunday afternoon, Dec. 29th.

The Mennonite Year Book and Almanac

1930

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JANUARY 30, 1930 No. 5

PENTECOST JUBILEE

In most of our church papers in this country the attention is already being called to the coming Pentecost Jubilee on June 8, 1930. It will then be 1900 years since the first Pentecost. It will perhaps be the first Jubilee of its kind, and there is evidently special reason for it. If the church ever needed a new outpouring of the Holy Spirit for its gigantic tasks, it is today. All serious-minded Christians feel this, especially mission workers at home and abroad.

For foreign missions especially this jubilee is of interest inasmuch as the first Pentecost was also the first mission festival. For missions especially, the Pentecost spirit was promised and sent, and when we consider that for years nearly all mission treasuries have suffered, so that even some fields had to be abandoned, the need of a new outpouring of this gift is evident. While we should be very thankful that we have not been compelled to retrench in our mission work, we have every reason to pray for a fresh Pentecost, all the more so, when we look at the new cries for help from across the ocean from our brethren in Russia. Our treasury already feels the effect of this new need.

A week ago our board received a cable from India asking for the immediate sending of $3,000.00 to increase the hospital capacity. But we had to cable, "No funds". The Thanksgiving season has again brought in many fine gifts, and one wishes that all churches in the future might hold such Children-School-Mission Thanksgiving Day. That is a big word, but it is also a big thing for missions and for the S. School, as every church can testify, where it has been tried. The children are always glad on such a day to deliver a program and bring their savings. The same is true of the older members.

The Christmas season is approaching, and we can also make of that day a mission day, it being also a Thanksgiving day.

May the Lord bless all efforts to help the needy world both physically and spiritually! And may the church itself be blessed with a new Pentecost!

P. H. Richert, Sec.

CLINTON AND HAMMON MISSIONS

Dear Mission Friends:—

One of the regular things on the program at the beginning of the year is to write letters to the different congregations and societies for Christmas money sent to us through Mrs. J. G. Regier and toys, etc., sent for the Indian children. We find it impossible to write these letters this year.

We herewith acknowledge receipt of the money as well as the other presents and sincerely thank you for them. May God continue to bless you in HIS work.

Since we are responsible for the Hammon district besides Clinton we have to spend more time on the road than ever. The Hammon church is 34 and a half miles from here. For a while our efforts at Hammon were only discouraging. But we may get "hold on that field" yet. Last fall we baptized two young men. Another young man and an older couple have asked for baptism. One of the young men baptized last fall was the son of this couple. He died soon afterward. The Sunday after the funeral his parents were in church contrary to the custom of our Indians. After the services they asked me to come and fumigate their house. After I had fumigated the house Monday, this father and mother told me they wanted to accept Jesus as their Saviour. They have been at our Sunday services every Sunday except one.

I believe you rather see me visit the Indians at Hammon and here at Clinton especially the sick than write you long letters.

Yours in His service,

J. B. Ediger, Clinton, Okla.
Jan. 15, 1930

At its election last week, the Berne, Ind. Church elected Rev. C. H. Suckau, who has been filling the pulpit for some time, its permanent pastor. Of the 673 votes cast, 665 were for the candidate. Rev. and Mrs. Suckau have given twenty years service on the mission field in India. At the same election, Jerry Liechty was elected deacon for a second term.

THE ORGANIZATION AND GROWTH OF THE SWISS MENNONITE CHURCH IN ALSEN, N. D.

Written and delivered at its 25th anniversary on Thanksgiving day, Nov. 28, 1929, by Mr. J. J. Graber, one of its pioneers.

In a few days it will be 25 years since this church was organized. (The exact time is Dec. 2, 1904.) We are celebrating today the 25th anniversary of its existence. To me as Secretary and Treasurer, came the request to write the history of the church's organization and its growth. I, personally, am thankful to God that He has been merciful to me in permitting me to have lived through these 25 years, to see and share in the agressiveness of the church.

Now that I shall relate of its early life I must reach back a few years before its organization. In the year 1898, ten families settled near Starkweather, N. D. The following spring, 1899, this group organized a Sunday School with old Uncle Jacob Senner, who at that time stayed with his children, as superintendent. In the year 1900, Rev. Christian Kaufman, Pastor of the Salem Zion Church near Freeman, S. D., came for the first time to this settlement to tend to and to serve the little flock which came mostly out of His church. (Today, 25 years later we have the pleasure of having his son, John C. Kaufman, with us to make the celebration a real blessing through his message.) Since that time Rev. Christian Kaufman came often to serve us in Communion, Baptism, and other services.

In fall 1904, the 2nd day of December, when Rev. Kaufman again visited us, he suggested for us to organize into a church. Twenty-nine souls recorded their names in a book as members and thus the church became organized as the SCHWEIZER MENNONITEN GEMEINDE. (This first church book was later destroyed in the fire when Jonathan Graber's house burned down.) After the church was organized, Rev. Kaufman suggested, which was also agreed upon, that two brothers alternately would read a sermon from a book of sermons every Sunday. The agreement was kept for years with rare exceptions when some visiting minister came to give us a sermon. Off and on, Rev. John D. Bartel, Pastor of the Bethel, or Bartel Church, Langdon, N. D., or Rev. Martin Fast and Rev. Isaac Finsen at that time ministers of the Munich Church, came to serve us. In the year 1911, the church was fortunate to get the consent of Rev. Martin Fast as pastor. He took up the work the 23rd of July, 1911, and served faithfully nearly 4 years as shepherd of the flock. In the year 1915, he put in his resignation to again take up the work in Munich. Since then we again were left without a standing minister until 1917 when Rev. N. F. Toews followed the call to serve the church.

In the year 1910 and 1911 some families moved from Starkweather to Alsen, N. D., thus also the address of the church was changed to Alsen, N. D. From then on and ever since regular service has been conducted. At times ministers like H. H. Regier from Mountain Lake visited and served us, but most of the Christian work was done by the Sunday School.

In May, 1917, Rev. N. F. Toews came to Alsen and took charge of the church. When he took charge there were only 30 members recorded in the church book, for some of the first had passed into the beyond, others had moved away, and some joined some other church. During that time in Alsen the services were held in a small church now used as a residence.

During the first two years of Rev. Toews service the Lord especially blessed us for the church attendance largely increased and membership also started to grow. Soon the little church became to small and a new larger church was contemplated. The Lord provided and the church could be built and paid for so that on the 13th day of September 1919, the new church could be dedicated. The church cost $5,893.53 and was paid for the day of dedication for which we give the Lord all honor and praise. In the year 1920 the church purchased a parsonage which also is, thanks to God, paid for.

Now some more of its spiritual growth. As already mentioned, the church was organized with 29 members of which 6 are still living and members of the church. When Rev. N. F. Toews in May 1917 took charge of the church there were 30 members. In the first year of his service in the year 1917, eleven souls through baptism, and 14 through letter. were added. In 1918, three through baptism, in 1919, nine through baptism and 8 by letter. in 1921, five through baptism and one by letter, in 1923, seven through baptism and eight by letter, in 1924, seven through baptism and two by letter, in 1925, seven through baptism and one by letter. In 1926, Rev. Toews, because of ill health handed in his resignation and moved to Mountain Lake where he and his family are still residing.

Again the church was compelled to look about for a new minister. With the assistance of the Home Mission Board of G. C., the Lord answered our prayers in sending to us the now residing Brother Eduard Duerksen. Brother Duerksen took the leadership of the church the 4th day of August, 1926. In his 3d year of ministry, 33 other precious souls united with the church so that at present the congregation counts 123 members.

From the first 29 members 7 have died, 12 have moved away, 4 have joined another church and the remaining 6 are still members of the church and all 6 are also permitted to be present at the celebration.

In these 25 years the enemy has not been idle. Often times he tried to break up and destroy the small band, but the Lord was with us, and it was impossible for him. The Lord was merciful and gave us power and His Spirit to overcome the evil one. To the Lord all praise and glory.

Thus we can say with Samuel, "Hitherto hath the Lord helped us" I Sam. 7:12. May the Lord also in the future extend His protecting and blessing hand over us as a church.

Sincerely,

J. J. Graber.

P. S. Since last spring the church has become a self-supporting body and thus not being aided by the Home Mission of the General Conference.

WHAT IS SCRIPTURAL FAITH?

"Now faith is the substance of things hoped for, and the evidence of things not seen." Hebr. 11:1.

A narrow conception and definition of faith is being spread today, which is neither scriptural nor reasonable. It is a faith that is limited to what we experience. Scriptural faith has as one of its essential elements "things hoped for", and things testified to by prophets and apostles, even if we have not experienced them ourselves. This element in faith which believes before it experiences is its real glory. When Abraham believed that God could raise his son from the dead, although no such thing had ever happened in any man's experience, he became "the father of us all", as far as faith was concerned, especially because he acted on that faith even to the extent of offering his son. It was then that the Lord swore that Abraham should become a blessing to all nations. Some of the things a scriptural believer hopes for are so unique that no one has ever experienced them. Must we cut them out of our beliefs?

Scriptural faith believes that God spoke the ten commandments from Mt. Sinai so that the whole nation of Israel heard them in a trumpet-like voice which made them tremble and run away from it. No other nation has experienced such a revelation of God. Must we now wait for a repetition of it before we can believe it? Christ criticises such narrow faith severely, Mark 16:14—"Afterward he appeared unto the eleven as they sat at meat, and upbraided them because they believed not them who had seen him after he was risen." Such narrow faith, if it is faith at all, is of that rationalistic kind, that threatened the life of the church 100 years ago. It reminds one of the couplet which the philosopher-poet, Friedrich Rueckert in Germany, wrote at the time:

"Bedenke nur, o Mensch, wie wenig durch Erfahrung
Sich laesst erfahren, und du glaubst an Offenbarung."

The opposition to all creeds which has developed particularly during the past 25 years is largely caused by such narrow conception of faith. The fruits of such opposition to creeds is beginning to show itself so clearly by this time, that even such liberal theologians as Dr. Brown of the Union Theological Seminary says we must come back to creeds, and he claims we are already coming back. (See his book "Beliefs That Matter"). Opposition to ereeds must therefore be considered as out of date by this time. This is particularly true of such creeds as that of Ris, who simply summarized the scriptural teachings in order to have them in an abbreviated form. He has no more theology in that confession than the scriptures have. Our conference should have accepted that confession long ago, even if it is too long for general use. The last attempt at formulating uniform articles of faith for our conference was chiefly caused by a desire for a shorter confession. It contains nothing new nor anything more theological than we find in the scriptures or in comimon use even among our lay members. It is true, the term "Triune God" is not in the Bible, but who would object to it or misunderstand it on account of that? Unitarians, of course, object to it, but no other Protestants do. If the proposed articles as published are still too long, most of the foot notes can easily be dropped, because they contain mostly details which in briefer form are contained in the articles anyway.

That an acceptance of correct doctrine does not assure a living faith, we all know, but that nonacceptance of correct doctrines does still less assure living faith, we also know. Why then oppose it? The only valid reason for such opposition would be proof that the doctrines are not scriptural.

P. H. Richert.

CORRESPONDENCE

Bethel Mennonite Church, Fortuna, Missouri, Jan. 15, 1930. —"O give thanks unto the Lord; for He is good: because His mercy endureth forever." May this be our expression as we cross the threshold of the new year and ponder over the past with anticipation of the future.

Since the readers of the Mennonite have not recently received news from Missouri you may be interested to know of some of the activities of the preceding year.

It was during the month of June that we had the privilege of having Rev. Wm. Clyde Rhea of Chicago in our midst. His Spirit-filled messages were helpful and thought provoking. We pray that he may lead many more to know Christ as their personal Saviour. Rev. and Mrs. John Thiessen were with us one evening to bring their messages and greetings from India. Being situated as we are we appreciate very much any such visits which missionaries, Christian workers and ministers find it convenient to make.

It was not possible to conduct a Summer Bible School during the vacation months but we hope the new year will see such plans materialize. Fourth of July was a day for old and young. In the morning the younger children gave a short program at the church. Well filled baskets had been prepared, committees were at work and soon everyone was enjoying the events of an outing in a timber near the church.

In October a class for catechetical instruction was organized.

Two social gatherings of the C. E. members and friends were enjoyed during the past months.

In November the Clingan Sisters were with us for a special evening service to relate their many experiences among the mountain folks of the Ozarks. They are heart and soul in their work for the Master who has guided them through twenty or more years of service chiefly in the locality in which they are at present. It was truly a blessing to have them visit us at this time.

The Christmas season was celebrated in a simple but fitting manner. The children gave their contribution of verse and song under the direction of committees. The old though ever new story was brought to our hearts again. An interesting part of the program was a song sung by the teen age classes of the Sunday School. Following this program the choir of twenty-eight voices rendered their part of the Christmas eve service of praise and worship of Him whose birthday we celebrated. As is customary, services were conducted on Christmas morning and New Year's morning. A group of carolers pleasantly surprised some of us New Year's Eve by singing German and English songs. Only too soon they left for their next stop.

It is worthy of note that no member of Bethel Church was removed from our midst by death during the year 1929. We praise God for his loving kindness and pray that we may be ready to answer His summons when He ealls.

Grandmother Barbara Garber and Grandmother Anna Basinger, 93 and 84 years old respectively, are the living charter members of Bethel Mennonite Church. Both are enjoying fairly good health at this time. Even though Grandmother is not able to attend church services her interest in its activities has not lessened. May God be kind and gracious unto both of these members whose lives meant so much to this community.

May God's will be the controlling power in our lives this new year. May we be more earnest in our humble service for His Son who gave His life for us.

Correspondent.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

A number of striking facts are brought before the eye of the thoughtful people of our day by the American Association for Old Age Security. They tell us that two out of every five persons reaching the age of 65 find themselves dependent. Could anything be more pitiful and heart rending than old age when it is surrounded by poverty, indifference and loneliness? In the United States today, about 2,000,000 old folks are facing such a fate.

How to remain independent in old age is a question confronting millions of Americans today. The lengthened life has not been matched by a proportionate increase in the working period. Gray-haired professional and technical men and women, as well as manual workers, are not wanted in modern industry. Who can be certain of a peaceful and independent old age when even business and savings no longer offer security? Charitable organizations reeently appealed to the public to help, among others, "The 80-year old wife of a suceessful physician," "the wife of a once wealthy mine owner who had every luxury," "the 65-year old skilled engineer," "the once feted artist who faces starvation," "a white-haired authority on mathematics," the 67-year old wife of a once rich broker," and "the bed-ridden old lady who was once a Southern belle, and her husband a successful business man in his day." In one New York Home for the aged, the inmates include an artist, a musician, a broker, an engineer, a teacher, a elergyman and a lawyer, all of outstanding accomplishments, and some of international reputation.

Shall we keep our old fathers and mothers in their own homes, or will they go "Over the Hill?" We are the only industrial and civilized nation which still ruthlessly separates husbands from wives, confining them in wretched poorhouses. In a recent article describing the conditions on Welfare Island, one of the better public institutions for the aged, the New York "World" states:

"Welfare Island still separates man and wife and herds fifty individuals into a dormitory with beds eighteen inches apart. It crowds some three thousand individuals into long dark dining rooms permeated with a stench of human beings and food which repels the newcomer until starvation forces him to eat. Coverless tables serve as plates for bread, tin bowls in turn contain the breakfast cereal, the noon-day meat and vegetable, the supper ration of pudding. An earthenware bowl is the tea or coffee cup. In addition to his individual bed and the chair beside it, the 'inmate' has a tin box. — In this remnant of lost home and personal possessions, the old women fumble endlessly, turning over the wisps of material and bits of lace and tape. — There all men are equal, the 'white collar' man, the laborer, the tramp and the mental defective. Each has a bed, a metal bowl for food, the clothes on his back, and the promise of burial in Potter's Field or dissection at a hospital."

In its appeal to the conscience of the public the Association says:

We must eradicate this blot upon our nation! Let us pay the debt we owe to the older generation. Let us remove the sordid shadows of the poorhouse and charity from old age! We must preserve the family and the home, our most cherished institutions, without which no society can endure. A system of state or national pensions will put grandfather and grandmother back where they belong, in the home with the grandchildren. The poorest of nations have been doing this for many years. The ancient system of poorhouses and poor relief has been replaced in virtually every civilized country, by a system of old age pensions or insurance. Among the populous countries, the United States as a nation, together with China and India, still remain without constructive care for their aged! Ten states and the Territory of Alaska have already placed old age pension laws on their statute books. Let us carry this hope to our fathers and mothers in every state in the Union!

It seems that there are those who will never be satisfied until they make it possible to convert this country into a vast military machine, even though we are right in the time when the nations of the earth are trying to find a way whereby the terrible burden of military preparedness will be lessened, not only in the interest of those who must bear the financial burden, but, also in the interest of those who sincerely believe that it is possible for nations to come to satisfactory understanding on all questions by peaceful methods. A bill in Congress would provide (1) that Congress authorize the immediate universal military registration of all males in the United States between the ages of 18 and 45, with penalties of imprisonment for failure to register. (2) That when Congress declares a "national emergency" exists the President be authorized at his judgment to "select" and "induct" into the armed forces of the United States "such male citizens" and such aliens who have applied for citizenship as he may deem necessary." (3) That nothing in this proposed act "shall be construed as preventing the President, when in his discretion the national interests require it from calling for immediate military service any person subject to registration who is liable to service, however classified or wherever residing."

In reading these proposals we note that at any time the President should see fit to do so he would have the power to declare a military dictatorship with himself as dictator. The wording of the proposal, particularly the last clause, is so vague that it may mean most anything a President with a desire to use force for his own advantage may want it to mean. During the late war we were fed up on sentiments like "A war to end war", "Make the world safe for democracy". With a law such as proposed wars would be made and not stopped and democracy would disappear from the face of the earth. The whole plan as outlined in the proposed law bears the marks of having been prepared by those interested in the advancement of military advantages. These professional military people are always ready to insert their mischief at time when it looks as though their jobs are not so secure or as much regarded as they would like them to be. In the face of the fact that the present Conference is heralded throughout the earth as a peace move the presenting of such a suggested law is hardly anything short of an effort to discredit the efforts of the present administration and make our country look like a shameless hypocrite in the eyes of the other nations.

WHY DO WE NOT GIVE MORE FOR THE LORD'S WORK?

A Few Statistics

It has long been known that about five per cent. of the church members contribute about 95 per cent. of the money for missions, etc. Accordingly then, 95 per cent. of the members give only five per cent. of the money.

Perhaps half of the members give nothing, or at best only a few cents.

Of the 1950 millions of people on the earth about 230 millions are classed as evangelical Christians. But if other denominations have to admit what the Southern Baptists say of themselves, then this number must be greatly reduced. They say, that of one-third of their members they know very little or nothing. Another third can scarcely be counted on for any church work. That leaves only one-third.

Accordingly then, there would be about 80 millions of more or less active Christians in the world. And that is about one twenty-fifth of mankind. Therefore each true Christian would have about 25 souls to win, on the average.

Each missionary in the large mission countries has from 100,000 to 500,000 souls depending on him for salvation. Therefore it is true also today, that "the harvest truly is great but the laborers are few". "Pray . . . ."

In so-called Christian lands the proportions are different. But even here the majority do not attend church. And many of the occasional church-goers readily admit that they can hardly be called Christians. There are whole counties in some of our states where not one Bible has been found!

If these things do not make us think seriously and urge us on to greater activity, then we are lacking the very essentials of Christianity!

Yours for the Gospel,

J. B. Epp.

(Next time more statistics. Figures speak their own persuasive language.)

The new mission church, being built 6 miles south of Thomas, Okla., is nearing completion and it is expected that the finished building will be ready for dedication some time in February. The basement of the church is already in use, having been used for the first time for the Christmas program. The Indians have shown very good interest both by attending services and donating work toward the erection of the church. About 100 Indians attended the Christmas program in the new church basement.

Christian Endeavor Topic

FEBRUARY 2ND

HOW MAY ENDEAVORERS CRUSADE WITH CHRIST?

(Christian Endeavor Day)
Rom. 12:1-9.

"Here am I, send me."

The name "Crusade" carries one back to the twelfth century when thousands of men and even children organized themselves into bands to rescue the Holy Land from the grip of the Saracens. When we think of the Crusades let us forget for the time being all the cruelties, barbarism and superstition connected with them and remember only the main idea involved. In these Crusades as in every Crusade there must be three chief elements: A definite goal, a passionate enthusiasm and a loyalty to the supreme commander. The Crusade with Christ idea as expressed in the Christian Endeavor Chart has been adopted by forty different denominations and if these movements are undertaken in the right spirit much good can be accomplished.

The goal of the modern Crusade movement should be to rid America and the world of all that is unchristian. Confronting the new crusader are problems of World Peace, Prohibition, the unscrupulous capitalist, the law breaker and many others. These are the Saracens of our modern day and it is in the power of the boys and girls of today to march against the foe and conquer if they crusade with Christ.

The Crusade movement should begin in our own society and our own church. To too many young people crusading with Christ means being loyal to their Christian Endeavor Society and when that meeting is over with their work is accomplished and they walk out. It means more than that; it means taking an active interest in the work of the Sunday School and the Church; it means constant and faithful church attendance and aiding in the work of the Sunday School whenever possible. Unless you are willing to begin here and to perform these acts you will not be in a position to undertake greater tasks when they come to you.

A crusade calls for enthusiasm but it means more than enthusiasm. The ancient crusades were rooted in enthusiasm but they failed because they were not well planned. It means a series of battles to fight and difficulties to be overcome. Sacrifices must be made but a true crusader will have begun his crusade by consecrating his life to the will of Christ so he will be able to face the discouragements and difficulties. In a battle a coward is a despicable object. Men are wanted who will scorn suffering and endure hardship in order that the enemy may be overcome. In this warfare against the modern foe, men and women will be required who will give their very lives if necessary because they know they are under the leadership of Christ himself. "Without me ye can do nothing" but with Him all things are possible.

1. Personal dedication. Isa. 6:8.
2. Working for souls. Dan. 12:3.
3. Working for peace. Rom. 12:18-21.
4. Working for the church. Acts 20:28-35.
5. Working for others. Jude 21-25.
6. Working with Christ. John 15:4-8.

QUESTIONS.

1. What are some modern foes to be overcome?
2. What do Christian Endeavorers owe to the Church?
3. What can young people do to crusade for World Peace?
4. What part should enthusiasm play in any Crusade?

Mrs. Earl Salzman.

BOOK REVIEW

A NEW SYSTEM OF EDUCATION

No Examinations—No Grades —No Diplomas

By Samuel Burkhard

A friend of mine who expressed his disappointment in many books that came to his attention said, "a law ought to be passed to prevent the writing of books." It is no doubt true that many books do appear that have very little of real worth to offer, but once in a while a book does appear that has a vital message to present which is of outstanding social significance. Such a book appeared when J. K. Hart published his small volume under the title of "Light From the North."

This book presents the story of the Folk High Schools of Denmark, and shows how these schools were instrumental in bringing about a most marked social evolution of a submerged farming population into what Hart regards as the only independent farmers in civilization. The story of this transformation covers a period of more than three-quarters of a century. The remarkable changes that took place in Denmark, Hart attributes to the unique work of the Folk Highschools.

As one reads this book, he is made to understand that there are schools and schools. Some schools are agencies of progress, while others are not. Why this difference? Do not all schools perform the same sort of tasks, only some give more thorough work than others? But, as Hart points out, there is a fundamental difference to be found in schools. Some schools insist that the mastery of abstract verbal knowledge is the desirable end of education. Other schools insist that it is the task of education to enable the student to gain a mastery over the life processes with which he is so intimately concerned.

The friends of formal education might object to the above contrast by replying that the mastery of knowledge is essential to the control of the environment and the life process. The friends of the type of school Mr. Hart describes would no doubt reply by saying that this kind of a school does result in the acquisition of knowledge also, but that its unique difference consists in the use of the psychological method of teaching as contrasted with the logical method where the end is the mastery of knowledge for its own sake. The new schools described by Hart aim to initiate the students into a scientific way of solving their problems.

The unique social significance of the Danish Folk Highschools lies in the fact that they are open to any one over 18 years of age. Young people from 18 years of age to 25 have problems of their own confronting them to which they are anxious to find answers. These schools are designed to serve no other purpose than simply help the students understand and attempt to solve their immediate problems. The problems that form the major interests for these schools center around home-building activities, vocations, citizenship, and religion. Perhaps in this respect these schools are something on the order of a "Young Peoples Retreat" type of education that has come into existence recently in our own society.

The orthodox school man feels that the work of educating is not going properly unless the school makes use of assignments in books, give examinations, grades and diplomas. But all too frequently the most evidence some people can show of having gotten an education is to present transcripts of grade, points of credits and diplomas, and degrees. The Danes in the Folk Highschools get none of these. It might be a great advantage for education if we could get away from the supposed necessity for giving grades. Churches seem to be able to operate without giving grades and report cards, why not the schools also? Maybe the Danes can show us how to do it. The students attend one lecture a day after which they may do whatever their desire may lead them to do. There are no required lessons to be prepared. There are no tests to take the "joy" out of life. The teachers do not need to read examination papers. This permits them to associate with the students in their group gatherings and be of help to them in their inquiries into the mysteries of life and its problems. Hart points out that with such schools in operation the Danes have been able to do what would seem to be almost impossible, that is, as a result of this education they have been able to make marked social and industrial progress possible. The people who have been educated to create such desirable results have no diplomas to indicate that they have been to school or that they have been educated.

The method of education as pictured by Hart is psychologically and sociologically sound. Professor Hart anticipates that as a report of his glowing report of these schools, someone will want to call a mass meeting to create "pep" to put over this same sort of an educational program in the United States. But he at once disillusionizes his readers that it cannot be done in this way. We can have, he tells us, similarly effective schools, but it will require more than a simple administrative adjustment to put such schools into operation. If these schools should ever come into use, they will have to come by the slower process of transforming community concepts of the function of the school and education. This change will come as rapidly as individuals see the "light" and radiate their influence to others. Social changes of a constructive sort appear first in individuals. The "leaven" must then work from individuals outward to others who in turn repeat the process until the whole community is changed.

Such a process requires long time. The spirit of the age demands that desirable changes be made at once and in a hurry. But lasting and satisfactory changes must grow, and growth takes time. The impatience of the age demands that changes be made "snappy". Here again, Hart tells us that the desirable changes must come as a result of growth if they are to be permanent. He further shows the price that must frequently be paid to create the desirable social changes. He illustrates by telling the history of Bishop Grundtvig who was trained in the university for the work of the ministry. Early in his ministry he came into conflict with his ecclesiastical friends and found himself in revolt against the religious intellectualisms held by the church. He had to stand a public trial. As a result of this trial he was fined and forbidden to preach in the kingdom for seven years. He then went to England and after some years he returned to Denmark. He returned as a heretic in education as well as religion and began an agitation for a school designed to bring about the desired improvement in both the material and religions conditions of the people of Denmark. At the age of seventy, he was called before the king who wished to make him Bishop, but Grundtvig protested against such action insisting that he was no longer a good church man. The king of Denmark would not listen to his protests and made him Bishop.

The Bishop was not highly successful as an actual school administrator. Kold was the man who succeeded in putting the ideas of Grundtvig into operation in a concrete school. In this story as presented by Hart one sees the trials of the pioneer in a new venture. The control of education is an important function. Any signs of losing this control is viewed with alarm by the group holding it. But history shows that innovators do appear and that old controls tend to slip away to other institutions. The question of history is: What shall be done with the innovators? History tells of many answers given to this question. One man answered thus: "Let the tares and wheat grow together until harvest," but such action requires more time for testing out the new things than most of us are willing to give. The school operated by Kold represented heresy in education, but, as a matter of fact the particular thing he undertook to do was simply to teach his pupils to "love God, their neighbors, and the fatherland."

Since the Folk Highschools give no examinations, grades, or diplomas, they emphasize a fact that traditional schools tend to lose sight of, namely, that education is not a completed thing but a continuous process. It consists of an effort in finding how to adjust ourselves to the changing world in which we live. A body of knowledge has accumulated which may be learned if one so desires, but it is much more highly important that one learn to deal with life's problems with a scientific attitude toward them than it is simply to "know" all scientific knowledge. The scientific attitude enables one to enter upon the ventures of life in the spirit of conquest that sets out to control the environment. It is to this way of life that Hart attributes the secret of the remarkable progress of the Danes in agriculture, community organization, and culture.

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THE FOURTEEN REFUGEES—THEIR ARRIVAL AND SETTLEMENT IN THE STATE OF WASHINGTON

(Concluded).

A night's ride brought the company to Spokane, where we arrived at 7:30 in the morning, and were received by representatives of the Union Agency Company. Mr. F. C. Farr unfortunately was confined to his home by a severe attack of influenza.

After partaking of breakfast, all the people and their baggage were loaded into a number of autos and transported mostly over paved roads for 30 miles to their future home territory, where the roomy farmhouse of H. H. Ediger of Inman, Kansas, was in waiting, equipped for the company's housing of the refugees. The trip via Deer Park, where a brief stop was made, was pleasant in the foggy but mild December morning. The fine green wheat fields were a delight to the eyes of these farmer immigrants, and they rejoiced at the sight of the fine, stately evergreen trees as well as the nice farms they saw in passing. Approaching the Ediger house smoke was seen curling from the chimney. For, the brethren in charge had been notified by wire that the refugees had been released and would arrive at about 11 o'clock this morning, (just one week later than originally expected). When the autos drew up before the house the waiting friends John A. Peters and wife and John J. Dick, wife and son came up and greeted and welcomed the newcomers and led them into the house and home prepared for them.

After half an hour of visiting, getting acquainted, introduction to the house and rooms, and of placing the families in rooms and of taking off the travelers' furnishings—as at the end of the long journey, the receiving sisters set the table and invited all to the meal that had been prepared for the wanderers that had come from lands so far, suffering so great and a journey so long and tedious. The two long tables set up in the "big" room of the house easily accommodated all present.

After the tables had been cleared and all was ready a devotional service was held in which God was praised for his loving kindness in protecting these people and leading them to this haven of rest and that he had moved the hearts of the responsible heads of our Government to admit them to this land of freedom. But also those were remembered who are already on their way hither and those who are preparing to come as also those who are still praying for a way of escape from the horrors of Russia. On the faces of the refugees could plainly be read the happiness in their hearts that at last their days of trial and affliction were ended and that after their years of persecution endured and the flight and journey of a year they might draw the breath of relief and be at rest.

The house in which they reside is located eight miles northeast of Deer Park. This house and another one near by also available have been supplied with furnishings specially bought for the use of the incoming immigrant groups. The furnishing consists of 10 or more bedsteads, mattresses, bedding, stoves, kitchen utensils and other housekeeping utensils, cook stoves, tables, chairs, etc. They are to have the free use of these things until they make room for new groups arriving, by moving into the quarters they will have prepared for themselves by that time.

Also there has been bought with money made available a supply of food stuffs, such as potatoes, flour, ham, lard, apples, sugar, etc. The liberal gifts of used and new clothing have arrived here and are being put to good use as a most welcome aid. The newcomers had practically only the suits they wore, most of which had been given to them by kind-hearted people in Harbin. They were without workclothes. It was a pleasure to see them eagerly searching out from the things sent, clothes they could wear, and how happy they were when they found a coat, a hat or shoes that fitted them. Now they are practically all clad in the garments thus donated by generous friends. Some needs could not be thus fully supplied, particularly in respect of footwear. Large, wide, heavy work shoes for men and boys of all ages would be especially welcome. The same may be said about women's footwear. The narrow shoe of America is not adapted to their needs. Used hats for women, men and youths would be put to good use. They would be specially packed for shipment.

How happy are these people! When I came to the home on Monday, the day after their arrival the two women stepped up to me and speaking German, said:—"Uncle Krehbiel, now we are at home, yesterday we were not yet." Asked why they felt that way, they said, "Yesterday we were guests and being entertained, today we made fire, cooked, baked, set the table, washed, scrubbed, now we are at home." On the following day they showed me fine, well baked loaves of bread, saying, "See, we have baked these, it's the first time in a whole year that we have baked! And just see what nice bread we get from the fine flour and out of the good wood-heated bake-oven—a kind we have never used before!" On the day of our arrival we had scarcely gotten into the house when the lively boys had already peeked through all parts of the house, had rushed out of doors, and were seen gamboling about on the grass in the yard like young colts, then off they were to the beautiful evergreen woods across the road. Soon after, as I was standing before the door with one of the men, his older boy, an eight year old, rushed up and with eager voice said, "Papa, is all of this now ours?" "Not yet!" answered the father with an inflection of the voice that showed the mingled feeling produced by the memory of what was lost in the past, and the rising hope of a kindly future. And the men! Nothing would hold them. They were eager to see. Early Monday morning they were out, tramping through the grass wet with dew, over field, pasture and through timber. They were delighted with what they discovered. It looked good to them. Glad as children they were when in a nearby pasture they discovered two nice, well-fed horses, one white, the other black, who permitted themselves to be petted. It made those farmers feel at home.

(Continued on page 6)

THE S. S. LESSON

Feb. 16

Jesus Healing and Helping. Matt. 9:1-13.

Golden Text: "Himself took our infirmities, and bare our diseases." Matt. 8:17.

Devotional Reading: Isa. 35: 3-10.

No one can fully appreciate the advantage Nazareth had over the other cities of the world because Jesus was born and reared there and there proclaimed the opening of his public ministry. yet, sad to relate, "He came to his own and his own received him not" and had to complain bitterly that "a prophet is not without honor, save in his own country." How many times before and since that time men with visions and blessings had to complain of the same thing no one can estimate. Henceforth Jesus made Capernaum his home, from here he was taxed and in our Scripture lesson it is called "his own city". What Nazareth missed in not having Jesus living there Jesus gained. Indeed, Jesus, having in mind the many mighty works done in Capernaum once exclaimed, "Thou art exalted unto heaven." Sad that Capernaum like Nazareth failed to realize the significance of its opportunity!

Our lesson begins with the time when Jesus was returning from the healing of the demoniac in which he demonstrated his divine power over demons, but the natives of Gadara, where this occurred, were as unappreciative as were the citizens of Nazareth. In the former case they drove him away and in the latter they asked him to leave them. Think of it! Jesus present with his healing power winning a wonderful victory over demons then being asked to leave! Yet, those who reject Jesus or refuse to hear him are like the citizens of Nazareth and Gadara. They will have none of him though he ever stands ready to give them the benefit of all his love and service.

The miracle of the healing of the sick of the palsy, more fully described in Mark 2:3, is one of the outstanding ones of the Lord's Galilean ministry. Palsy is the short form for paralysis. The palsied sufferer was utterly unable to help himself. Evidently his sinful life was responsible for his condition, just as it is with many others who must pay with years of suffering, from which there is no human cure, because of their sins. Paralysis is a type of the sinner, hopeless and helpless.

We note in this instance that the friends of the sufferer had much to do with his cure. They were interested to the extent that they made great efforts to bring the sufferer to Jesus, just as the cure of many a sick soul has been brought about because of the friends who led the sinner to Jesus. These friends, as well as the sufferer, believed on Jesus. The prayer of faith is sure to avail much. They put themselves to considerable trouble because they believed on Jesus and were on an errand of love and mercy. Love, mercy and service are sure evidences of a right kind of faith. They were not discouraged. If the mob prevented them from getting close to Jesus they could still get nearer to him by letting their friend down through the roof. The old proverb, "where there is a will there is a way" holds good in spiritual as well as material things. They knew Jesus could help and both little and big discouragements could not keep these men of faith from coming to Jesus.

The miracle is remarkable for several things, (1) Jesus read the thought of these men, "seeing their faith", (2) forgiveness of sins, (3) the paralytic healed.

The objection of the scribes, not an unusual thing by any means in the ministry of Jesus was not a spoken one. Yet it is not always necessary to express one's disapproval in words. The expression of one's countenance and one's entire attitude is often more forcible than oral expression. An unfriendly person in an audience can often greatly disturb speaker and heared with his presence. But here we remember the divine Christ was present and being divine "He knoweth the heart and readeth the thoughts of the mind!" Jesus understood the challenge of the Scribes and met it squarely. Were he not divine he could not forgive sins and were he not divine he could not cure this helpless and hopeless case of palsy. It meant just as much for him to do the one thing as to do the other. In this instance we have a challenge flung at those who would concede that Jesus was the most remarkable being but who would deny his divinity.

The next incident in the lesson is the call of Matthew. Matthew, the custom officer must often have seen Jesus come and go and may have had a long silent struggle with himself before the final crisis came that made him a disciple. However we note that (1) the call to follow Jesus came to him, (2) he heard the call, and (3) he responded and followed Jesus, (4) he introduced his new Master, Jesus, to his associates at a feast in his house. We here see the process by which a disciple is made, he hears, he responds, he follows, he brings his friends to Jesus. Jesus has use for whatever talent we have. Matthew, the government clerk, used to systematizing things used that talent in giving us the Gospel that bears his name arranged in orderly fashion. It is said that more texts are selected by preachers for their sermons from the book of Matthew than from any other book in the Bible.

When the Pharisees, the spiritual leaders of the people, noted that Jesus ate with Matthew and his friends they had an objection to raise. Jesus was eating with publicans and sinners. The publicans were a despised class because they were tax-gatherers. No one loves the tax collector. They were all the more hated as traitors, because they were in the pay of Rome. The common people not openly religious were called sinners. Publicans and sinners was a term of contempt. Jesus despised no man. He came to seek and to save. Scribes and Pharisees needed him as much as publicans and sinners, but they were self-righteous and rejected him. There is hope for the sinner who looks upon Jesus as a friend. There is no hope for the self-righteous who are out of sympathy with Jesus and the things for which he stands.

THE FOURTEEN REFUGEES—ETC.

(Continued from Page 5)

In order that they might have opportunity at earning money there was privately purchased a 40 acre tract of timber situated adjacent to the place where they now live. In the same way were bought two sets of tools for working in timber to be used gratis by the men in cutting cord wood, at which they can earn from $2.00 to $3.00 each per day. As under the circumstances it is impossible for these people to get along without an auto the same person has provided the credit for the purchase of a good used Ford touring car.

After the men had for five days inspected and studied the surroundings and the general as well as the local conditions, and after thorough deliberation they decided to select for themselves farms from the particular tract which had been recommended several months ago by their advance delegate John A. Friesen. Each of them selected in a choice location near to each other a fine 40 acre tract, upon which they intended in the spring or summer to establish their homes.

It is probably generally known that the next quota group of refugees from Harbin, China, is due to arrive at Seattle on December 28. Arrangements have been made according to which Bro. M. J. Galle of Lind, Washington, will be at Seattle to receive these brethren and conduct them to Spokane and from there to the place of settlement near Deer Park.

In this group there are also 14 persons, but this time only three children, the others are grownups or nearly so. The arrangement is that this as also the next group that follows in February will all be housed in the roomy buildings on the two farms, until the first part of March when the first group will be ready to move to their own quarters on the tract where the new center is forming.

H. P. Krehbiel.

FOR A BETTER MUTUAL UNDERSTANDING

Irwin W. Bauman, Ph. D.

Being largely responsible for the publication of Dr. Hartzler's recent statement of modern religious problems, since I asked him to put down in as few words as possible the thoughts he had expressed in an address to which I listened some time ago, I appreciate especially the friendly criticism given by Rev. P. H. Richert in "The Mennonite" for January 16th. If Dr. Hartzler could have given a much longer discussion of his ideas instead of a short sketch, I am inclined to think the two writers would not have been far apart in their evaluation of the modern tendencies in theological thinking.

Perhaps the important thing is that both men agree that it is highly desirable that we should become clear as to the issues that rend present-day Christianity. And here I believe we can all join them in their opinion. The very fact that two men like Dr. Hartzler and Rev. Richert, both of whom have thought deeply on these problems may entertain even slightly different views on certain issues is sufficient evidence that certain phases of the present religious controversies are by no means clearly understood by the average person, nor can they perhaps even be fully grasped by him. On the other hand it helps very little to call people by certain names (often vicious) if one does not know what the names imply. Yet I venture to say that that is just what at least a majority of those taking part in religious controversies are doing! Since, for instance, Modernists disagree even among themselves as to what sort of a character a Modernist is, and Fundamentalists often disagree among themselves likewise as to what the distinguishing marks of a Fundamentalist are, there is at least room for a difference of opinion and above all for some real investigation and clear and precise definition of terms (if this be possible). An honest effort to understand the other person's point of view can certainly lead to nothing else than a better mutual understanding. Were this done, it is evident from intelligent papers on controversial subjects, that there is really much less difference in fundamental thoughts between various mutually hostile groups than there seems to be on the surface.

Having been thrown in contact with a number of such disputes in the course of historical investigations, it seems to me that one of the fundamental difficulties, if not the fundamental difficulty, with a great many advocates of specific doctrines in various religous controversies is that they insist upon rights for themselves which they are not willing to grant unto others. Since the Bible is one of the points around which many a controversy has turned I might mention for purposes of illustration the right which one or another controversialist claims to select from the Bible certain passages which he pronounces to be obviously figurative or symbolical. Such people are absolutely honest in this, and they speak from personal experience and conviction resulting from deep and honest thought. They are convinced that the passages cannot be true in their literal meanings. Many of us may have such personal convictions. On the other hand it often happens that another person, who has arrived at his conclusions after just as much thought and honest investigation as the former, finds other passages which to him seem just as figurative and symbolic or unhistorical. He is immediately attacked as heretical in his doctrines by the very one who claimed the same rights for himself, and the dispute is on. One good rule for all to adopt might be: to grant as much freedom of judgment to others as we demand for ourselves, and the number of controversies would necessarily decrease materially.

Certainly no harm can come from stating the issues, (not only those between Modernists and Fundamentalists, but others as well) discussing them and publish them. A few of us may not agree in all points, it is true, but as Rev. Richert suggests, it "gives opportunity for others to help clear up the issue" in a mutually helpful way, but above all for each to clear up the issues for himself.

THE NAVAL CONFERENCE IN LONDON

By far the most important radio messages ever sent across the Atlantic and broadcasted all over our land were on the morning of Jan. 22nd, when King George opened the Naval Confeernce in London and welcomed the delegates, followed by speakers of eleven different countries. If they will stick to the sentiment expressed in those speeches good results cannot fail.

On the writer's desk lies a cartoon appropriate to this.

An ugly-looking, long-horned steer bearing on his forehead a card "World's Tendency to War". A heavy ring is in his nose and to this two heavy iron bars are fastened, held firm by Uncle Sam and the other four rulers, who called the conference. A large sign reads "To the London Naval Slaughterhouse" and the expressed hope that "If no one lets go, they may get somewhere."

Let us all hope and pray that great good may come out of it and thank God that the nations of the world are beginning to see as never before what the Mennonites have contended for from their beginning: The Wrong and Injustice of all Wars. A poem from an old Reader we used in school might be interesting to many.

Son—
How big was Alexander, Pa,
That people call him great?
Was he like old Goliath tall?
His spear a hundred weight?
Father—
O no, my child, about as large
As I or Uncle James,
T'was not his stature made him great
But greatness of his name.
Son—
His name so great? I know 'tis long
But easy quite to spell,
And more than half a year ago,
I knew it very well.
Father—
I mean, my son, his actions were
So great he got a name
That everybody speaks with praise
That tells about his fame.
Son—
Well, what great actions did he do?
I want to know it all.
Father—
Why, he it was that conquered Tyre
And levelled down her wall
And thousands of her people slew;
And then to Persia went,
And fire and sword on every side
Through many a region sent.
A hundred conquered cities shone
With midnight burning red,
And strewed o'er many a battle ground,
A thousand soldiers bled.
Son—
Did killing people make him great
Then why was Abdel Young
Who killed his neighbor, training day
Put into jail and hung?
I never heard them call him great.
Father—
Why no, 'twas not in war,
And him that kills a single man
His neighbors all abhor.
Son—
Well then, if I should kill a single man,
I'd kill a hundred more;
I should be great and not be hung
Like Abdel Young before.
Father—
Not so, my child, 'twill never do
The Gospel bids be kind.
Son—
Then they that kill and they that praise
The Gospel do not mind.
Father—
You know, my child, the Bible says
That you must always do
To other people as you wish
To have them do to you.
Son—
But Pa, did Alexander wish
That some strong man would come
And burn his home and kill him too,
And do as he had done?
And everybody calls him GREAT
For killing people so!
Well now, what right he had to kill,
I should be glad to know.
If one should burn the buildings here
And kill the folks within,
Would anybody call him Great,
For such a wicked thing?

D. Kirchhofer, Dalton, O.

A LETTER OF ACKNOWLEDGMENT

Dear Brethren,—

Again we have received many, many pieces of useful and good clothes, underwear, shoes and other things donated by you to be distributed among the poorest ones of our immigrants. (NB. I am acknowledging only the shipments received in Winnipeg, Manitoba.) I think the donors will not construe anything ill when I do mention their names here:

The Brudertal Mennonite congregation, Hillsboro, Kansas, 1 box; the Buhler Mennonite Ch. and friends in Buhler, Kan., 6 bales; through Bishop Mellinger, Lancaster, Pa., from various congregations in the East of the U. S. A., 60 bales; the Mennonite Churches at Mountain Lake, Minnesota, 11 bales; the Dorcas Society of the Wayland Mennonite Church, Iowa, 5 bales; the Mennonite Church at Wadsworth, Ohio, 5 boxes; from Mrs. J. Richert, Newton, Kansas, 11 bales; from congregations in Pa., U. S. A., through Br. L. Mumaw, Scottdale, Pa., 20 bales, from the Mennonite Church at Pulaski, Iowa, 1 box.

In the name of our immigrants —the ones who received according to their needs, but, what is much more, the ones who will receive as soon as we can reach them—we want to thank all the willing donors most cordially for having filled our hands again so generously, and we wish to be the trust-worthy servants of yours in distributing the goods. You are helping us to help others. And our loving heavenly father, surely, is blessing them who are willing to become instrumental according to his will.

Taking the opportunity we want to let you know that at the present time we do not distribute very much of the clothing we are receiving now, although we consider all those who are in special need, but we thought to store most of these goods for those who are on their flight "out of the great tribulations in Russia." We are confident many of them will be admitted into Canada, sooner or later, spite of the present difficulties which have arisen on their way here. And we think the donors will approve our decision to keep most of the new received clothing for them.

A correspondent who visited the sheds in Kiel, Germany, where the first groups of our refugees found hospitality, wrote among other things: " . . . they have much confidence in God in their hearts and rags on their bodies which are patched and washed by their pale women with sunken cheeks. . . "

Once again—please accept the assurance of our thankfulness for every help you have shown unto us. May God bless everyone who contributed in this way or another to help our poor immigrants.

Sincerely, **G. A. Peters,**
412 Bannatyne Ave.,
Winnipeg, Manitoba.

JOTTINGS

Upon his return from the Foreign Mission Conference of North America, held in Atlantic City, N. J., last week Rev. S. M. Musselman, Pastor of the Bluffton, Ohio, Mennonite Church gave a report of the Convention at the Sunday night service.

A recent success in the First Church of Bluffton was a social meeting of the Men's Bible Class, held in the basement of the Church. The time was spent in entertainment and refreshments were served by the Busy Mother's Class.

Among the interesting documents in possession of the Editor is a certificate of ordination, issued to Rev. Ephraim Hunsberger, over the signature of Revs. John Oberholtzer and Christian Clemmer, the ordination having taken place in the Hereford Church, Bally, Pa., over 80 years ago.

Ephraim Hunsberger was born in Upper Hanover Township, Montgomery County, Nov. 18, 1814, and died in Wadsworth, Ohio, Feb. 21, 1914. His pastorate began Oct. 18, 1849 when he became assistant to Rev. Christian Clemmer. A group of Mennonite people having moved from Montgomery and Bucks counties, Pa., to Wadsworth, Ohio, desiring to continue their Mennonite relationship, called upon Ephraim Hunsberger to become their pastor. The call was accepted and Rev. Hunsberger and his family moved to Wadsworth, where he located on a 79 acre farm. Immediately thereafter steps were taken for the erection of a Meeting House, the brethren in Pennsylvania rendering some assistance. The church was dedicated Oct. 1 and 2, 1853. Rev. Christian Clemmer, of the Hartford Church, Rev. William Schelly of the Swamp District and Rev. Jacob Meschter of the Palm Schwenckfelder Church, all of Pennsylvania, were present to participate in the dedication. The Wadsworth Church had a prominent part in the early years of the General Conference, six sessions of the Conference were held here between the years 1861 to 1878. It was during this period that the Wadsworth school, the first educational venture in the field of higher education by the American Mennonites, was founded.

D. J. M. S. Isenberg, vice-president of Ursinus College, Collegeville, Pa., who was well known to Mennonites of the Eastern District Conference and who often made addresses in Mennonite churches that were inspiring and helpful, lost his life in an automobile accident while returning to the College from Philadelphia last week. Mrs. Isenberg was also seriously injured.

Col. Samuel O. Wynne, Federal Prohibition Administrator of the Philadelphia area, addressed a Prohibition Rally in the Eden Church, Schwenksville, Pa., on the afternoon of Jan. 19th. In a very quiet but forceful manner he spoke on law enforcement. He cited a number of statistics to prove that the prohibition law was enforced to a greater extent than many other laws. Maxwell H. Kratz, who introduced Col. Wynne, lauded his performance and personal character. Mr. Joseph Saylar gave an oration "Our Struggle for Prohibition." Mrs. Beulah Moyer read an essay, "Alcohol and Suffering."

The business meeting of the Salem Church, Dalton, Ohio, was held at the usual time, Rev. A. R. Keiser was re-elected pastor and Clinton Sprunger and L. E. Amstutz were elected secretary and treasurer respectively. Werner Ruff was elected deacon and installed into that office Jan. 19. E. E. Kirchhofer was elected trustee, Miss Corinne Gerber, organist, with Mrs. Adam Amstutz as assistant. Clinton Sprunger was elected chorister with Paul Badertscher, assistant. The ushers are Allen and Denver Sommer. Correspondent to the Mennonite, N. G. Fankhauser, and Daniel Kirchhofer for the Bundesbote. Rev. A. R. Keiser attended the 19th Centennial Pentecostal Convention for the Ohio pastors at Columbus.

In a terse but emphatic article Rev. J. B. Epp of Meno, Okla., writes to the Mennonite: "In my first short article a few months ago on the subject, "Why Do We Not Give More to the Lord's Cause?" I made the request that others might join in and also write on this important matter. I wish that we might discuss this in a scriptural and brotherly way from various sides and standpoints. Something must be done—we cannot go on at this poor rate of doing the Lord's work! I have material on this subject but do not have time nor the strength to write oftener than I do. So let me again urge others to write. We must wake up ere it is too late! Prayer is the first thing necessary. Let us pray, write and speak about Mission Work, while the doors are open."

Rev. John Funk, of Elkhart, Ind., the pioneer editor and leader of the (Old) Mennonite church died at his home at the advanced age of 94. Rev. Funk originally from Bucks Co., Pa., was in business in Chicago at the time of the Civil War and soon became active in Christian work, associating with the late Dwight Moody. In 1864 he established the Herald of Truth which obtained a wide influence among Mennonites everywhere, and continued until 1908 when it was merged with the Gospel Witness as the Gospel Herald. Many of Rev. Funk's writings came to be noteworthy contributions to Mennonite literature. His "Mennonite Church and Her Accusers" still remains a valuable source book for material relating to Mennonites. The many tracts and pamphlets of which he was the author will continue to be preserved as expressions representing authentic Mennonite points of view. In his early Chicago days he was a contributor to the "Volksblatt" edited by John Oberholtzer as the organ of the Oberholtzer branch of the church. The publication in English, by Funk, of the "Works of Menno Simon" and the "Martyr's Martyr" were undertakings that involved great effort and a considerable financial risk, but their usefulness in the church cannot now be estimated and Mennonites of America owe to John Funk a great debt of gratitude for these undertakings.

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1930

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, FEBRUARY 6, 1930 No. 6

CHURCH UNITY

P. A. Kliewer

Church Unity? The true church has always been one. There is the one body of Jesus Christ; the one true church consists of all of those that are baptized by the Holy Spirit into that body. It is a house built of living stones, twice-born beings.

It's the denominations that are not in harmony, and why? Is not the disharmony because of carnality and that men walk after the flesh and not in the Holy Spirit? Where should we then begin to bring about this harmony? Do we need many conventions to learn this? Does not the word of God tell us very plainly in I. Cor. 3:3? It gives us the answer.

Some one said: "Will the church be united when Christ comes?" The true Church will be, but the denominations will not be. He will not come until the Bride is ready or the body complete. But that does not mean the whole world in the church. The church, the Bride, is being called out, and in all denominations there are those who belong to this body of which Jesus is the head. He knows His own, and when He comes He will take this body, this bride unto Himself. Then this so imperfect house that the true church lived in will crumble to dust the same as our physical body crumbles to dust when the spirit and the soul leave it.

I welcome every move that will bring a closer working together of the denominations. We have no testimony for the world when we as denominations are continually on the warpath. Let us build upon that foundation Jesus Christ and his revealed word, the Bible. Let us shine as bright lights in our corner, "You in your corner and I in mine." Let us be a salt each one in his corner. Let us go out and be a living testimony for Him, a living manifestation of His saving, cleansing and keeping power. Be a living testimony as Daniel, that we believe God's word. Let us be living examples of the infallibility of God's promises. Building upon them, they, seen in our lives will be the greatest testimony. True we must never leave the world in doubt where we stand. Harmony between the testimony of the lips and life must be. Let us speak up, and speak for the truth; but never forget to live the truth. Shining as light will sooner drive away darkness; and being the salt will sooner keep this world from corruption, than anything else.

Let us preach the Gospel of Jesus Christ, the power of God unto salvation. Let us stand on the solid rock, Jesus Christ and His word. He has promised that the gates of hell shall not prevail against His church thus built. Let us build upon His word that has stood the test of the ages. The weapons that the enemy is using today are no new ones. He who has promised: "Till heaven and earth pass, one jot or one tittle shall in no wise pass away from the law, till all be fulfilled. Why should we worry? Let us get busy. Let us not waste precious time in judging and condemning when this is not our business, and not the time. I Cor. 4:5, we read: "Judge nothing before the time, until the Lord come who will bring to light the hidden things of darkness and manifest the counsel of the hearts."

Let us leave the judging and condemning until that day when God shall pudge the secrets of men by Jesus Christ according to the Gospel of Jesus Christ, the preaching of Jesus Christ..

Let us get busy in the program of the church, in bringing men and women into the saving knowledge of Jesus Christ, that the body may soon be complete, the bride ready so that He may come, judging this morld and set up His kingdom when the Church will then have an opportunity to reign with Him a thousand years

Jan. 28, 1930.
Bluffton, Ohio.

JULY '14, BY EMIL LUDWIG

H. J. Krehbiel

During my visit to the General Conference at Hutchinson, Kansas, I read "All Quiet on the Western Front" by Erick Maria Remarque, a German boy of 18 who volunteered into the German Army, and told last year in his remarkable book what the war did to him and to the other young men who were in the front trenches and survived the war. After my return from the conference I tried to get the book from our County Library. It was sent to the Reedley Branch from Fresno, the county seat, but had to be returned after a few weeks; long before all the people in Reedley who wanted to read it could get a chance to do so. When I found that the county did not have a copy for each branch I immediately ordered a copy from our Mennonite Book Concern at Berne, Ind. This copy is now being read by the members of our church, and when they have read it, I will donate it to the Reedley Branch of the County Library so that others may read it.

I suppose I have read more than thirty books on the World War. None of them gives such a simple and yet gripping description of what those who fought it had to do and what it did to them as does this book, and I am thankful that it has been translated into ten languages and is being read by the whole world.

This week I read another remarkable book on the World War, "July '14" by Emil Ludwig. Our branch library got it for me at Fresno and it is to be returned inside of a week, so that I and a friend of mine here will be the only ones who have the privilege of reading it. If "All Quiet on the Western Front" tells the world what the war did to soldier in the trenches, the book by Ludwig tells the guilt of each leader in the capitals of Europe without fear or favor backing it up by documentary evidence, as no other book, and he does this so impartially that he is criticized by the press of both Germany and France.

His conclusion is absolutely correct when he says, "It is a lie that one single people as such wanted war or want it today. The method of modern warfare has made the idea of a 'warlike' nation' an illusion. Now there are only the tempters who look out for themselves, and the tempted, who succumb. Not one of the ministers and generals who provoked the war fell at the front." This he says at the close, "The lies and frivolity, the passion and fear of thirty diplomats, princes and generals, for four years transformed peaceable millions into murderers and robbers, for purposes of state, leaving at the end a whole continent a prey to barbarism, degeneracy and poverty. All people lost what decades could not restore. Not one of all the names which signed Europe's declaration of war directly or indirectly, will be found in the casualty list."

I see no hope of avoiding a repetition of such a catastrophe except that all Christians should come to a recognition of the fact which our church has proclaimed for four hundred years, namely, that war is the absolute opposite of all that Jesus lived and taught, and as his followers they will have nothing to do with it except to oppose it. And in the second place that those people who are not professing Christians will rise to such a degree of intelligence that when the next occasion arises they will say to the generals and diplomats and princes and munition manufacturers, "You can go and fight it out if you so desire but we refuse to be used for cannon fodder."

Why not get these two books from our Book Concern, read and pass them on to others. The reading of such books will help to bring about the desired results.

RELIEF NOTES

By Levi Mumaw

An important meeting was held at the Administration Building of the Mennonite Board of Missions and Charities, Elkhart. Ind., Jan. 25, 1930. The meeting had been called by the Executive Committee of the Mennonite Central Committee for the purpose of considering ways and means of bringing relief to the Mennonite Refugees in Germany.

Invitations had been sent out to about fifteen representative men from different sections of the United States, representing the different relief and colonization organizations cooperating in our

general relief work. Although only one week's notice was given to those living at the greatest distance, every invitation was accepted and a full representation was present.

The first half day was taken up in reviewing a report brought by a study committee who had been appointed at the special meeting held in Chicago Dec. 14, 1929. This report brought specific information relative to the present prospects of bringing more of the refugees to Canada and in this report it was found that the German Government had already started a movement for transporting some of the refugees to Brazil through a local organization having land for settlement in that country. According to reports at hand, there were some hopes of having at least 1000 brought to Canada. Since it was not thought possible to have all brought to Canada, further study had been made of other prospective countries for colonization. Of these, Paraguay was considered the most favorable.

It was found that the Government of Germany would be willing to furnish transportation for 100 families from Germany to any port or railway destination in Paraguay on a credit basis. It was also found that land could be secured by these colonists in Paraguay on a credit basis together with other assistance from those interested in these lands. The task left for our relief organization being to select such families in Germany who cannot go to Canada and are willing to settle in this country, it being stipulated also that the first such group should be of able-bodied families who could undertake this frontier life in untilled lands. Also to supply the necessary temporary shelter, tools, implements, seed, etc., to start farming operations.

In the list of items suggested as necessary for each family to get started, such things, as oxen, cows, chickens, food for a period until garden things could be raised were mentioned, and since the country is of a mild climate the expenses would not be equal to our climate in northern United States.

In view of these suggestions, the meeting took definite action authorizing the Mennonite Central Committee to sponsor the movement of 100 families to Paraguay. A considerable amount of funds are available at this time for this and it is hoped that additional funds will be contributed by the Mennonite churches in this country to make this project a success and thus bring relief to at least 500 of the unfortunate refugees. The funds so provided are to be administered in the main on a loan basis for this purpose. The details of this arrangement have not been worked out definitely as yet. In this way, those who are able to give in larger amounts for this fund will be permitted to do so with the understanding that the money will be used as an investment. Particulars governing this method of relief will be published later.

* * *

In connection with the work undertaken by the Mennonite Central Committee for the moving of 100 families from Germany to Paraguay, Bro. H. S. Bender, Goshen, Ind., has consented to go to Germany to help in arranging for this movement. It will not be an easy task to meet all the conditions required in a movement of this kind and he will need our prayerful sympathy and support. He is planning to sail from New York, Feb. 1, 1930.

* * *

A recent report from the headquarters of the American Red Cross, Washington, D. C., to officials of the Mennonite Central Committee brings the information that $5,000.00 have been sent to the German Red Cross by that organization to aid in the relief of the Russian refugees in Germany.

* * *

In connection with the work to be undertaken for the 100 families who are being offered the privilege of going to Paraguay, it will be remembered that this work is similar to that which was done for Mennonites in Russia at the close of the Famine when large sums were loaned for the purchase of horses and seed to again carry on their agricultural pursuits. It is a more permanent form of relief than that of providing only the necessities of life for the immediate present.

Scottdale, Pa.
January 27, 1930.

INDIAN SNAPSHOTS

III.

We first came to India in 1920. Unusual customs, strange languages, a baffling mental complex, all invited our interest. The very strangeness constituted a lure. Though bewildered by the maze of things, it seemed like starting a grand adventure. But the strange become commonplace. The alluring become subtle depressing realities. And now?

In America during furlough we heard of India's new day. We heard of a possible national uprising as a result of the Simon's Commission report. We expected to find many changes for the better over 1920. We were disappointed.

a. Bombay

Enroute to a stopping place it was refreshing to fly via American auto taxi over well paved streets lined with lovely tropical shade trees in the cool of the day. But it did not take long to discover the same old India—we had long known—but of which American fancy and two and one-half years' separation had coated with varnish and garlanded with kindly thoughts. The same ugly sights, revolting smells and filth and depressing uncouthness was on all hands. The nudeness was repulsive. The beggars with weak silly faces were disgusting.

Did not God make men in his own glorious image? Why then the multitude of miserable specimens we met before 24 hours had passed—vacant, forlorn, hopeless, blank, gaunt, scrawly, sin-stained faces—deprived humanity. America seemed glorious, India inexcusably deprived. Yes, we were in India.

We went to a so-called "hotel." I went to a "bath room" to wash. I pulled a slide bolt to hold shut the door. Creeping things scampered to new places of hiding. I returned to our room to get a cake of carbolic soap. Yes, we were in India.

When we got ready for bed and pulled back the white sheet, underneath was nothing but a bare mattress—no pillow, no covers nothing. Bombay was hot. Baby was sick. Sleep did not come before near midnight. And the next morning the crows cawed good and early. We were in India.

b. A Primary Sunday School

In such an environment your representatives and our co-workers were working the two and one-half years we were in America. They have been pushing back the borders of darkness, and have been creating a little bit of heaven. It is wonderful what the living Jesus, the crucified Saviour does when given a chance.

In Janjgir is an illustrative piece of work. I wish you all in America who have been supporting this work and who love it could see and appreciate.

With beaming faces, bright eyes, eager tongues and keen ears 60 happy joyous children who will become second generation Christians meet weekly for nurture in Christian life and Bible stories. Each little life seems to be getting the biggest thrill of the week. The lessons were put across with remarkable efficiency. The whole heart and soul and life of the child was engaged in rapt attention. Neither Dewey, Kilpatrick, Betts nor Weigle have any good thing in theory over what this school seems to be attaining in practice.

c. Concluding Panorama

Needless to say, details of all the work here cannot be given. Considering a five year span since 1924, I am convinced that the work has gone forward in a very satisfactory and decided manner.

Losses there have been even as in Jno. 6:66, 67. And of Korba and Birra I have seen too little. But the all inclusive statements do hold for these stations and for all: The work with the young has on all hands been strengthened and improved. To be a Christian in good standing is a coveted possession.

Champa has seen some of the most promising converts baptised. Is Basna the S. S. of two classes in 1924 has grown to 15 classes. The Indian Church Conference is now considering weighty problems unheard of five years ago and is showing decided spiritual strength.

Your representatives in India are very grateful for what the home churches are doing. With their prayers of thanksgiving are offered supplications that support be not slackened. Are we good stewards in our Master's vineyard if we plant the seed, the word of God, and then before the full harvest desert it into the hands of Satan? Napoleon said that the army that stays in the trenches is beaten. Of course. So too the church that does not go out to win the world for Christ.

Samuel T. Moyer,
Basna via Raigarh,
C. P. India.

December 24, 1929.

BLUFFTON COLLEGE NOTES

Chapel

During the week of January 20 to 25 two excellent chapel addresses were delivered at the daily chapel time. Rev. Musselman gave a report of the Missionary Administrative Conference which he attended at Atlantic City. He presented the needs of the mission field and the necessity for thorough preparation for modern mission task. He made an appeal for Bluffton students to consider the call to that field of service. On Friday Prof. Kreider of Witmarsum Seminary spoke certain spiritual and intellectual problems of life.

Meeting of College Faculties

On Friday evening the faculties of Bluffton, Ohio Northern

(Continued on Page 3.)

THE MENNONITE

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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

Just what a hundred years will bring forth no one is able to predict to any very great extent, but we venture the guess that the country will still be having a race problem on its hands. The negro is here against his will. He was stolen and enslaved. Now he is suppressed and limited in many ways. The Indian was here first. The white man pushed him from his most pre-assured locations and, after debauching him with all the white man's vices, confined him, a broken spirited creature, to reservations that at the time of his banishment were considered worthless. Later came the Chinese, then the Japs, while the Jews have crowded and huddled into our cities anr made themselves an industrial nuisance generally. White people may be assimilated, but other races should not be permitted to cross for that would spell danger to both races. Hybreds generally inherit the worst qualities of their parents on both sides. The best that we may expect of our race question is to find a way by which all may live side by side and work out their own destinies without creating friction. This hope is far from realization. Just the other day in California there were riots in which some Philippine youths were stoned and otherwise injured by white rowdies for no reason whatever except that they come from the the islands which our country has determined to benevolently assimilate and civilize much against the will of a great portion of the population of the Islands. We, as a nation, raise high a wall to bar out those who would come here to make the Land of the Free their home and bring up their families. Only a very favored few are permitted to go over that wall, except those coming from Canada and Mexico. The Canadians are like us in blood and culture and we are happy to welcome them to all the privileges of our nations. Not so, however, with the Mexicans. Seventy-five per cent. of them are of mixed blood. They do not conform to American ideals of culture and religion. Most of them are backward. Educators have shown that 80 per cent. of the average Mexican children are 2.9 years behind white children of corresponding grades. Yet there are great numbers of these Mexican people coming into our country to remain here. During one week recently 322 automobiles filled with Mexican laborers and their families passed northward over one Southern California highway. This is exclusive of Mexican passengers in auto stages and trains. Railroads sometimes carry them in carload lots. Congress has not seen fit to place Mexico under a Quota and so our nation has the added burden of taking care and assimilating these people. Race pride gets us into trouble. If there are the stupid or bad or criminals in other races we find them among ourselves too. In spite of all the culture and religion that has been possible for us during many centuries. It is not for us to despise others because of the color of their skin or because of the country in which they were born, matters over which the individual has no control whatever. It is for us of superior advantages to help them. There are tribes of Indians in our own country without missionary care and yet we are sending missionaries to heathens in countries many thousand miles away. We have the Chinee and the Jap here, why not give them the benefit of greater Christian sympathy and understanding? The crowded cities have their numerous foreign quarters, in many of which there are no efforts of any kind made to care for them spiritually. Does it not sometimes seem that we are rather careless in our work for the Lord when in reaching out into foreign lands with our preaching and our Bibles, we pass these multitudes so near to us? The plain duty of all Christians is to care for the strangers within our gates and we can only really care for them as we care for their souls.

For the third time, representatives appointed by about forty denominational committees on peace, or allied organizations dealing with interdenominational affairs, will come together in a "study conference" for a thorough consideration of what their policies and programs should be. They will meet in Evanston, Ill., Feb. 25-27 in what will be known as the "Third National Study Conference on the Churches and World Peace." Much of the time will be spent in round table groups, studying concrete questions on which the church leaders feel they need guidance at this time. Special consideration will be given to the bearing of the Peace of Paris upon present and future programs.

It is one of the refreshing signs of the times that not only the pacifist churches but practically all the rest are now, and have been for several years past, giving their serious consideration to the matter of peace. Those of us who are members of communions that have peace traditions going back hundreds of years have no doubts as to what should be the attitude of the Christian in relation to war. We do, and always have, considered it a sin for which there is no excuse whatever. Perhaps we were just so many years ahead of the times and had to pay the price that those whose vision is in advance of the age in which they live must pay in suffering, but we cannot but feel elated that we are nearer to the time in which other Christians will agree with us in the matter of war than ever before. If the age will see the bringing in of a warless era we will feel that all the trials and sacrifices of our fathers were worth while. However, it does seem so different than it did less than a dozen years ago when the whole world was crazy with the war spirit. The writer recalls a public flag-raising taking place within fifty feet of his home during the war. The orator for the occasion was a neighboring minister who went to special pains to pay his respects to the conscientious objector. As he, during his ranting faced the door of a Mennonite minister nearly everyone in the crowd knew that the oration was for the particular benefit of the minister living in that house. The speech was a rehashing of old stuff with which every conscientious objector is familiar and was crowded with impossible illustrations and misrepresentations. However, no one was hurt and the incident was soon forgotten. The denomination represented by that minister is now one of the most outspoken in favor of peace. When another war comes, as our friends the military people predict one will come there will be a chance for a show-down and we shall see whether the numerous presentments for peace will be backed up with sincere opposition to war and all things military.

BLUFFTON COLLEGE NOTES

(Continued from page 2)

and Findlay met for the third lecture on college problems at Bluffton. President Upham of Miami University developed in a very appealing way the subject of better college faculties. Some of the important things to be considered in a college faculty are preparation, character, personality and teaching ability. One of the great difficulties encountered in the selection of a faculty is the low salary schedule. Especially is this true in small institutions. He holds the view that to a large extent a good teacher gets his qualifications through inborn traits. Training can develop teachers only along certain lines while personality can be changed only slightly by such training.

Meeting of Ohio Churchmen at Columbus

President and Mrs. Mosiman as well as the faculty and students of Witmarsum returned from the church conference held at Columbus during the week of January 20 to 25 in the interests of Christian unity highly inspired by the proceedings of the conference. Speakers of outstanding merit and the friendly spirit which pervaded the conference were some of the impressing things of the gathering. Rev. Musselman, while speaking about the Conference in the First Mennonite church, emphasized the fact that we as Mennonites who after all are only too much divided among ourselves, might think seriously on this matter of Christian unity. The spirit that prevailed in the conference seems to indicate that some form of church cooperation among different denominations is close at hand.

Examinations

Last Friday the semi-annual examinations began at the College thus reminding us that the first semester is about at an end. The second semester with bright prospects ahead of us will open with registration on Wednesday, January 29. Prospects for students for next year appear to be exceptionally good. Encouraging reports come from Pennsylvania. A record number of students have already expressed their intention to be with us next year. With the standardization of the college only a matter of form. Bluffton will be able to serve our young people better than ever. The new college catalogue will be ready for distribution early in February. The catalogue announcing the Summer Session is now available.

BOOK REVIEW

CAMELS, by Daniel W. Streets. (G. P. Putnam's Sons, N. Y.).

A cheery, rollicking account of a hunting jaunt through Abyssinia. No profound insight into the social, economic or religious conditions of Abyssinia is afforded, the primary purpose of the book is entertainment.

ROVING THROUGH SOUTHERN CHINA, by Harry A. Franck. (The Century Co., N. Y.)

Similar, yet different and far more stimulating is Harry A. Franck's account of his wanderings in Southern China. The author, formerly an instructor at the University of Michigan, has spent the past ten years, or longer, in travel afoot in the little known portions of the globe. Mr Franck is a careful observer and writes in a pleasing, interesting manner. The book gives the reader a graphic picture of the harrowing conditions in which China's swarming millions exist. There is only one jarring note, the author's prejudice against missionary work. The book is splendidly illustrated with unusual photographs taken by the author himself.

NEW VIEWS OF EVOLUTION, by George P. Conger. (The Macmillan Co., N. Y.)

A clear, succinct review of the present views of science regarding evolution. It is not an argumentative treatise, nor is it a defense of evolutionism. The author attempts only to tell as concisely as possible what evolution is and what it is not. The data in the various sciences which have suggested evolutionism are reviewed as are the different ways in which the principle has been interpreted. The arguments for and against Creationism are cited as well as those for and against evolutionism and the reader is left to form his own judgment. The book is a very thoughtful study and requires careful reading. Exceptional opportunity is offered to those who wish to inform themselves in this controversial subject. The book is one of the **Philosophy for the Layman** series published by Macmillan.

EVOLUTION AND CHRISTIAN FAITH, by H. H. Lane. (The Literary Guild of America.)

Of an entirely different nature and with a totally different method of approach is Professor Lane's **Evolution and Christian Faith.** The book is a resume of a series of lectures on the subject given by the author to the students of Phillips University. Its purpose is to help earnest Christian seekers after truth. The book has been written, quoting the author, "to meet the need of the man or woman who is troubled by the idea, unfortunately so prevalent, that the acceptance of the results of modern science involves the repudiation of long-cherished religious beliefs." The book represents the views of a Christian scientist and clearly shows that there is no conflict between science and religion and that the doctrine of evolution has not destroyed the Book of Genesis. The style is pleasing and readable.

MEET GENERAL GRANT, by W. E. Woodward, (The Literary Guild of America).

One of the most thought provoking and enjoyable biographies ever published. It is a gripping, often thrilling, yet simple and sympathetic portrayal of the life of a great national hero. The reader is brought, as it were, face to face with the very soul of the kind, true-hearted, honest Grant, a man who abhorred war yet by force of circumstances drawn into the very vortex of one of the greatest conflicts of history. Carried by fortune to fame and wealth, only to be ruined financially and his character unjustly besmirched by scandal and gossip, Grant, suffering from an incurable and painful disease, heroically penned his memoirs to save his family from want and destitution, completing them with almost his last gasp. You will enjoy reading, **Meet General Grant.**

JOSEPH PURLITZER, by Don C. Seitz. (Simon and Schuster, N. Y.)

This is another noteworthy biography. Mr. Purlitzer was an outstanding American journalist and his **Post-Dispatch** of St. Louis and **The World** of New York had tremendous influence during his lifetime. Born in Austria, Joseph Purlitzer arrived in America as a penniless youth. For several years he struggled amid destitution and poverty coming finally to St. Louis where he secured employment with the **Westliche-Post.** His peculiar journalistic talents and tireless energy brought merited success and the ownership of two of the largest American newpapers. Deeply interested in American political life, Mr. Purlitzer supported no cause or candidate for partisan or selfish reasons. Mr. Seitz has succeeded in producing a well written and worthwhile contribution to the field of American Biography. His estimate of Mr. Purlitzer can best be given in the subtitle to the biography, Joseph Purlitzer, Liberator of Journalism.

CHICAGO, by Charles Edward Merriam. (The Macmillan Co., N. Y.)

Here is a book on a very timely topic. Unless there is a very decided change in modern economic, industrial and social trends the future of American democracy rests with the cities. The observations contained in this books are based upon twenty-eight years of residence in Chicago both as an observer and participant in the turmoil of Chicago's political life. It is Mr. Merriam's purpose to make clearer some of the important aspects of the political life of a great community. The book gives an intimate view of how Chicago came to be, of its rapid and enormous growth, of its "rackets" and "racketeers", of the cross-currents of its political life, of the courage and vision of its builders, of its government, invisible and visible, and of the Chicago which is emerging from the present confusion. Mr. Merriam was for six years an alderman of the city and is now Professor of Political Science in the University of Chicago.

DIE BIENE MAJA, by Waldemar Bonsels. (D. C. Heath N. Y.) American Publishers.

This is one of the most popular of the recent best sellers published in Germany. Hundreds of thousands of copies have been sold and the German people, young and old, are enjoying the frolicsome and exciting abenteuer of the adventuresome young bee, Maja. Critics consider this book among the best of German post-war literary productions. In homes where the German language is still being read this tale will prove entertaining to every member of the family.

L. J. Horsch.

Upland, Calif.

(Note: Order your books from Mennonite Book Concern, Berne, Indiana.)

Christian Endeavor Topic

February 9

WAYS OF STUDYING THE BIBLE

II Tim. 3:14-17; 2:15.

"Thy word is a lamp unto my feet, and a light unto my path."

At the time when idolatry had been coming in among the people of Israel and crowded out true worship we have a church without a Bible. The law was lost to the temple entirely. Today you do not find this to be true perhaps, because even most homes have a Bible in them but we can as truly lose our Bible today as did the people of that day. The Bible that lies unread in the home or that is buried on the library table under other literature is as truly lost as was the law in the temple. It is not enough to own a Bible, it must be mastered and understood. studied intelligently as you would study philosophy, science, astronomy or mathematics. You have to delve into these books and devour their contents if you would master them. We have always had the peculiar notion that the Bible is different in that it does not have to be mastered and studied diligently to be understood. One writer has compared the Bible to a starry night but of what use is a starry night if you are locked up in some stuffy room.

The opening Scripture used here tells us that the word of God is a lamp and a light. In order that it may guide our feet and light our way we must study it with regularity. Judging by the regularity with which many people study the Bible they do not believe that Jesus is the Bread and Water of life; if they do believe it there must be some hungry and thirsty people who do not try to satisfy their wants. The Christian Endeavor pledge has in it the regular daily reading and studying of the Bible. Do you begin and close the day with the Bible? Do you allow it to guide your feet through the day because you have made a little of it yours before you went out to your daily tasks? We may talk about it eloquently but the question comes, do we read it with regularity?

Then it is not sufficient to read, we must study. There are books which deal with the history and background of the Bible; there are commentaries which will open up avenues of thought to you. Never be too proud to allow others to help you in your Bible study and to enlighten you. Then I would say in the second place study the Bible. At best you will only have scratched the surface and it should create in you a desire to go to its depths and realize what is the fulness of its riches.

Do not let the difficulties in the Bible worry you too much. You do not refuse to eat meat because you get some that is tough. There are ministers and scholars who can aid you; do not hesitate to go to the Lord in prayer and ask Him to guide you in your study. Study the Bible prayerfully and ask God to reveal those things to you which He would have you know.

Study the Bible with an open mind. Do not approach this book with set ideas, preconceived conceptions which cannot be changed, but be teachable and open to new revelations. There are certain people who feel they have a final revelation as far as interpretation is concerned and are not willing to tolerate anyone who differs with them. They have a closed mind as far as the Bible is concerned.

"And better had they ne'er been born
Who read to doubt or read to scorn."

Outline Study

1. Study a biography, Jas. 5:10, 11.
2. Study a topic, Matt. 6:5-15.
3. Study regularly. Ps. 1:1-6
4. Study prophecy. Rev. 1:12-20.
5. Study Bible books. John 20: 30, 31.
6. Study to find Christ. John 5: 39.

Suggestive Questions

1. How is it possible to lose our Bible today in our own lives?
2. Is it wise to teach the Bible in our public schools?
3. What is meant by approaching the Bible with an open or closed mind?
4. How can we make Bible study more attractive?

Mrs. Earl Salzman.

The Quiet Hour

CONSECRATION

"And this, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God." II Cor. 8:5.

In these words Paul is speaking of the churches in Macedonia. He gives them credit for their willingness to contribute unto the fund for the poverty stricken Christians in Jerusalem. He testifies that they gave according to their power and even beyond their power. The secret of their liberality is to be found in the fact that they had first given their own selves unto God, i. e., they had consecrated their own selves unto God.

To consecrate is to dedicate unto the service of God, or as Paul says of the Macedonian churches, to give one's own self unto God. If self is fully given unto God, we will withhold nothing from Him. We will say, "All is Thine, and nothing mine."

But when will we consecrate ourselves to God? What is the motive power? It is the realization that all we are and have comes from God. How much God has given us! He gave us above all His only Son. He sent Christ into this world and permitted Him to go to the cross to reconcile us with Himself. He gives us joy and peace and righteousness through Christ, the Lord. He showers blessings upon blessings upon us. How many spiritual blessings we enjoy! How many temporal gifts we have, that make life pleasant! Who can enumerate all the blessings that a loving God graciously gives? The more we will count them, the more we will want to consecrate ourselves to God.

What shall we consecrate to Him? All that we are and have. There is our time. It really is not ours. It is God's. We should use it in His service. How many moments we idly let pass by that we could use to the glory of Christ. There is our money. Are we using it all on ourselves? Do we spend it unnecessarily or perhaps even foolishly? Are we so extravagant that we have nothing left for the Lord? Then there are our talents and abilities. To what use do we put them? Surely there is something we can do. Every normal person has some abilities. To develop them and use them in Christ's service should be our aim. We can misuse them. We can so apply them that they will work harm. But we can also use them to God's glory. And there is our influence. Every one exerts an influence upon others. Shall it be uplifting or degrading? If consecrated to God it will uplift.

Is there a thing more noble than to give one's self to the Lord? Is there a life more beautiful than the one that is fully consecrated to Jesus Christ? Is there a blessing greater than the blessing that comes from surrendering all that one is and has unto Him? Do you seek a thrill? Try the thrill that comes from a full consecration to the Lord.

P. P. Wedel.

Moundridge, Kan.

CORRESPONDENCE

Germantown Mennonite Ch.—The yearly congregational meeting of the Germantown Mennonite church was held on Monday evening, January 20th.

Reports from the Pastor, Deacon, Treasurer and President of the Board of Trustees, also reports from the Sunday school by the superintendent, Home Department, Cradle Roll, Young People Society, Ladies' Aid Society and a girls' club "The A. R. C."

We are glad to say that the doors of this church have been opened every Lord's Day, for worship during the past year with the exception of two Sundays—May 5th, because of the meeting of the Eastern District Conference in Altoona, which required the presence of the pastor: the other, Sunday preceding Labor Day.

During the past year we lost our beloved member, Mother Bayley, as we all knew her, she was called from our midst to join her Saviour in glory.

Even though our gain has been small, we are happy to say, that two new members have been added to our number, making our total membership twenty-eight. During the past year there were three communion services held, one on January 6th in which 25 communicants participated. The last service was held on October 13th and was in charge of the pastor who was ordained as Elder during the month of July.

During the past year we have been privileged to have a number of special speakers with us from various places bringing messages of various natures. Among them was Mrs. L. Murry, missionary from Poland; Dr. Hartzler of Bluffton, O.; Rev. A. J. Neuenschwander; Rev. Harry Egner, assistance pastor of the Weston Memorial Baptist Church of this city; and Rev. Harry Joslin of Crossville, Tenn., also D. M. Landes, an evangelist of our conference.

There were four special services held this past year—namely the ordination of the pastor as Elder; the Minsterial and Deacons Conference; an Historical lecture by Rev. S. M. Grubb; and the Second Annual Musical Concert, given by the Harmony Boys Quartet of the Bally Church.

Services this past year have been well attended by our own members and we have had also a good attendance of visitors. In looking over our report we find that 231 have signed our church visitor's register, upon the historical table on which the first protest against slavery was signed, and of these 123 attended our morning worship service. These 231 represented ten states in U. S. and three foreign countries—Poland, Russia and Canada.

The congregation considered as one of the items of new business some necessary repairs which must be made to the church, this to cost several hundred dollars, and after some consideration and discussion it was decided to organize a "Remodeling Fund" and the needed funds be secured before the work will be started. Later during the evening a donation was given to start this fund.

There has been an increase in our church attendance, and Sunday School, Home Department, Young Peoples Society, Ladies' Aid Society, and all this glory belongs to our Heavenly Father who has blessed us with many blessings. But as Paul said "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus." Let this be our motto the coming year.

Salem Church, Sonnenberg, O., Jan. 28.—In lieu of definite material to write about the being and doing of our congregation let these "few lines" serve as an introduction of its new accredited correspondent to our Conference organ, the "Mennonite." On New Year's day our congregation met in business session and "put its house in order" again for another year. As is the custom of this congregation,—namely to vote annually upon the pastorate of the coming year—our esteemed pastor, Rev. A. R. Keiser was unanimously re-elected; that is, there were no votes registered for a change. Bro. Keiser came to us about five or six years ago (will be six in June), fresh from the Witmarsum Seminary, and in the general consensus of opinion he is "growing stronger" steadily, both as preacher of the Gospel and as pastor of the flock. Since last fall he has taken post graduate seminary studies in the graduate school of Theology at Oberlin, one day each week with a number of other young ministers from the neighboring part of the state. And the congregation is getting the spiritual benefit of Bro. Keiser's added labors.

In our next correspondence we hope to report on the work and its results of the congregation and its auxiliaries in the past year. Until then we ask for indulgent patience. We would hereby like to invite a contest of corre-

(Continued on page 6)

THE S. S. LESSON

Feb. 23

"The Twelve Sent Forth." Matt. 9:35-10:8; 10:40-42.

Golden Text: The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Matt. 9:37-38.

Devotional Reading: Isa. 52:7-12.

The lesson begins with the compassion of the Lord. He had pity for the neglected multitude who were like sheep without a shepherd. There were many, for they are spoken of as a multitude. We wonder if it ever occurs to Christians today that the heart of their Lord is grieved because of the great number of neglected ones, not only in foreign lands, but, in our own country, perhaps our own city and, maybe, on the very street upon which we live.

It is the business of the shepherd to see that the sheep get their proper nourishment. If he neglects his duty suffering and even death may be the result. There were teachers and leaders in Christ's time, but, they neglected the great mass of people, holding them in contempt as sinners. It was from this mass that Jesus drew his following and sent them out to win the world for him. One of the first things a follower of Jesus must realize is that he owes a great spiritual duty to the people—the common people, if you please, and that the spiritual needs of none dare be neglected.

Jesus knew the needs of the people by intimate contact with them. He had been going to and fro ministering to their material and spiritual needs. He healed them and preached the Gospel to them. The true minister of Jesus will realize that he must go where the needy ones are and identify himself with them, then, he must minister to both their bodies and souls. It is hardly possible to get a serious hearing from a suffering or hungering subjects unless one is ready at the same time to help that one in his physical distresses.

Jesus saw the great call for sympathetic service that came from the following crowds. It was his business to serve and, for that reason, he felt the need of helpers, but they were few. A mere handful of Galileans stood ready to do his bidding. Note, how often the Word of God uses the figure of a harvest field to impress some very great truth. Jeremiah uses it to warn against sloth and neglect; "The harvest is past, the summer is ended and I am not saved." John the Baptist has in mind the sheaves brought in from the harvest field to be thrashed and the grain separated from the chaff. The Apostle, St. Paul, reminds us that our harvest will depend upon how we prepare it: "Whatsoever a man soweth, that shall he also reap." Jesus sees the whole world a harvest field ready for the harvest, but, without sufficient harvesters to gather in the grain. This condition is very apparent. There is more than enough opportunity for every one who will do God's work and there is a cry for more and more to enter the field and do their share in the great work of bringing souls to a saving knowledge in Jesus Christ. Notice that the prayers of those already in the work are to be directed for more workers. The workers must realize the seriousness of the situation so that they realize the necessity of others, born of God, who will enter into the task with them.

The disciples who were sent forth were endowed with unusual power which they were to use over evil spirits, sickness and disease. It has always been the duty of Christians, in the service of the Lord Jesus, to fight, oppose and overcome the mainfestations of the evil one. Likewise is it the duty of Christians to be concerned about the sick and miserable bodies of sufferers from disease, as well as from sin. While in Christ's time miracles of healing were possible to those who came into immediately personal touch with the Lord and his disciples, we, of today are living in an age when greater miracles are to be performed because Christianity brings healing to the sick bodies of sufferers, not in a very limited number, but to millions and millions who surely would perish in their misery were it not for the knowledge of the healing art that has developed in Christian lands..

The twelve whom Jesus sent forth on their mission of blessing had (1) Sat at the feet of Jesus to learn. (2) Were looking for the establishing of Christ's Kingdom. (3) Had given up their other interests in order to be with Jesus. (4) Heard his command to "Go." (5) Were ready to obey his instructions. They were to confine themselves to the Jewish race because through it the world was to receive its knowledge of the Messiah. The Jewish people knowing as they did the Sacred Scriptures could be more effectively and more rapidly evangelized at that time than other races who were without the benefit of God's special revelation. In another account of this event we learn that the disciples were to go without script, staff or extra coat. The trip was to be a lesson in faith to them, preparing them for the time when they would face the whole wide world empty handed in order to win it to Christ.

God always sees that which is done in a right spirit and from right motives. That which a heart of love or faith prompts or, even that which is done in the spirit of hospitality for Christ's own, is noted by him and is received as though done unto him. The little services of kindness and affection that is bestowed upon those who bear the name of Christ is not unnoticed in heaven since our Lord is ever-ready to bless with his gratitude those who show them.

CORRESPONDENCE

(Continued from Page 5)

spondences to our church papers, particularly the Mennonite. We would suggest that the Board of Pubication authorize the editor of each paper to give a small prize as a token of reward for the greatest number of correspondences sent in from any congregation, or the most inches of church news sent in for a year. This is perhaps a cheap inducement offered, but nevertheless an inducement. Let's try it.

N. G. Fankhauser, Corr.

In a greeting sent to the readers of the Mennonite, Rev. L. H. Glass, pastor of the Altoona, Pa. Mission wrote: "The work has been greatly helped by many churches of the eastern and western sections of the country by the thoughtful giving which has helped to make this Christmas season the best the mission has ever enjoyed. This is true not only of the giving but of the prayers. We cannot tell in words what this has meant to the success of our work. We have been able by distributing what has been sent in to reach many hearts and homes and bring the needy people to a knowledge of the Lord, their Saviour. A number of them are developing into faithful and successful workers. All departments of our work are increasing in members and interest. We realize more than ever the need of continued interest in your prayers that we may be guided by the Holy Spirit in all that we do."

MARRIAGES

Tschantz-Stone—At the home of the bride's parents at Dervent, Ohio, July 27, 1929, Milton Tschantz of Apple Creek, Ohio, to Louisa Stone of Dervent, Ohio, by Rev. A. R. Keiser of Dalton.

Beechy-Gerber—At the home of the bride's uncle and aunt, Mr. and Mrs. Werner Ruff, near Apple Creek, August 17, 1929, Lloyd Beechy of Sugar Creek, to Martha Gerber of Apple Creek, by Rev. W. Wilbur Miller of Middlebury, Indiana.

DEATHS

Sprunger—Luella Katherine Sprunger, daughter of Mr. and Mrs. Daniel J. Sprunger, was born in Berne, Ind., May 10, 1910, a twin to Luetta Rebecca.

She attended the local schools, graduating from the high school in the spring of 1928. In the year 1924 she graduated from the Summer Bible School.

On June 28, 1925, she was baptized, thus affiliating herself with the Mennonite church where she has since been a faithful member.

Her cheerful, and friendly disposition won many friends among those with whom she associated.

Soon after graduation from high school, when life was bidding fair to bloom forth at its height, her health failed. Although the decline was gradual, it was constant. In spite of everything she remained cheerful and hopeful to the end.

Her steadfast faith in her Master, trusting all to him was an inspiration to those around her.

Her age at the time of her death was 19 years, 6 months and 29 days.

Surviving are the sorrowing parents, one brother, two sisters, besides a host of relatives and friends.

Rev. Suckau preached the funeral sermon in English.

Fast, Bernhard D., was born in Gnadenheim, Russia, in 1866 and died at his home in Dinuba, Calif., on Nov. 13, 1929.

He came to Hillsboro, Kansas, in 1876. In 1887 he was baptized by Elder William Ewert of the Bruderthal church. He was married to Anna F. Oberman in 1888. To this union 12 children were born. Of these, two died in infancy.

In 1900 the family moved to Medford, Okla., and in 1920 to Reedley. Calif. The mother of the home preceded the father in death in 1926. The family belongs to the First Mennonite church of Reedley. Four daughters and six sons survive.

Words of comfort were spoken by the pastors, Rev. Krehbiel and J. M. Regier.

Schrag, Charles Ralph, son of Andrew and Elizabeth Schrag, was born in Dallas, Ore., October 1, 1888. Later on, his parents moved to Irving, Ore. In the year 1900 he came with his parents to Lind, Wash. In 1906 he was baptized and received into the Menno, Wash., church by Rev. J. R. Schrag. In the year 1922, the family moved to Colfax, Wash., and united with the Colfax Mennonite church, where he remained a member until his death. He died in the Sacred Heart Hospital of Spokane, Wash., Dec. 2, 1929 at the age of 41 years, 2 months and 1 day. His death came after the 13th operation in 14 years. He leaves to mourn, his parents, two brothers and four sisters His oldest sister died July 19, 1928. His father is now at the very door of eternity. The funeral, largely attended, took place Dec. 5. P. R. Aeschliman had charge of it.

Lehman.—Katie Lehman passed out of this earthly life to dwell forever with her Saviour, on Christmas Day, 1929. To be thus relieved from pain and to enter the more intimate fellowship with her Christ was the greatest Christmas gift which could possibly have been bestowed upon her. The departed sister was born August 21, 1860 and live in this community throughout her entire life. This brought her earthly career to the age of 69 years, 4 months and 4 days.

She was baptized into the Sonnenberg Mennonite Church on the 26th day of March, 1880, by Rev. Christian Sommer, and in the year 1886 she became a charter member of the Salem Mennonite Church where she continued to serve as a faithful and interested member to the day of her departure. She was present at all of the services of the church, whenever health permitted and manifested a devotional and Christ-like influence wherever possible. The departed is survived by two sisters, Anna, at home, and Elizabeth, wife of Benjamin Loganbill of Versailles, Missouri, another sister, Mary, wife of Simon Lehman having preceded her by a few years to the hereafter. Aside from these, a host of other relatives and a large circle of friends mourn her departure.

The deceased was one of that large host of people who live humbly, nobly and unselfishly, and will be missed much, but her spirit continues to live and will influence all who knew her in the interest of the better things of life.

Roth.—Joseph Schlatter Roth was born in Noble, Iowa, to Benjamin and Fannie (Schlatter) Roth, on December 11, 1876, and passed away near the same place, on Friday evening, Dec. 20, 1929, at the age of 53 years and 9 days.

When about 18 years of age, he was baptized by Rev. Allebach in the Emmanuel Mennonite Church near Noble, Iowa, and became a member of that church. He always was a faithful member of this church, holding offices of responsibility for a number of years.

On April 8, 1903, he was married to Miss Ella Jane Murphy, and made his home west of Crawfordsville for about two years. He then moved to his old place, where he lived the rest of his life. Thus he lived all but about two years on his old home place, and all his life in Washington County, Iowa.

Following an automobile accident, he passed away December 20th.

The double funeral services were held Monday afternoon at the Emanuel Mennonite Church near Noble, Iowa, in charge of Rev. Schrag and Rev. Porter of Crawfordsville, U. P. Church. A quartet of the Emanuel Church sang at the home, and a quartet of Crawfordsville sang at the church.

Roth.—Ella Jane Murphy was born at Marrietta, Ohio, to Joseph and Elizabeth (Bigham) Murphy on Aug. 18, 1880, and passed away near Noble, Iowa, on Dec. 20, 1929, at the age of 49 years, 4 months and 2 days.

When Ella was about five years old, her parents and family moved to a farm west of Crawfordsville, in Washington county, Iowa, where she grew to womanhood.

At the age of about 16, she was baptized by Rev. Thompson at the United Presbyterian Church in Crawfordsville, Iowa, where she then became a member of the church and where she also remained a faithful member unto the end, though she worshipped with her husband at the Emmanuel Mennonite Church near Noble, Iowa.

She received her elementary education in a country school and then entered the high school in Crawfordsville, where she graduated in 1900.

On April 8, 1903, she was married by Rev. Thompson to Joseph S. Roth with whom she shared the joys and sorrows of life for 26 years, 8 months and 12 days.

Though she had no children of her own, she was a lover of children, and considered seriously of adopting some. There are a number of children in the community whom she called her family and whom she remembered at special occasions. But she proved to be a friend to all who really knew her.

She always enjoyed fair health. While speaking of death at different times of her married life, she would sometimes remark: "Well, when the time comes for one of us to go, I hope I won't be the one that is left behind." That wish was granted on Friday noon, Dec. 20, at about 12:30 P. M., when she met with almost sudden death in an automobile accident within a quarter of a mile east of her home, and thereby preceded her husband the short time of 8 hours.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR FOR JAN. 1930

For Mennonite Refugees:

Hebron Sew. Soc., Buhler, Kansas, $100; Sister of Sew. Circle, Nappannee, Ind., $15; Ladies Aid, Medford, Okla., $15; Bethel Mission Soc., Mt. Lake, Minn., $50; Mission Soc., Wolf Point, Mont., $25.50; Bethel Ladies Aid, Waka, Texas, $108; Hereford Ladies Aid, Bally, Pa., $30; "News and Notes", Printing and Postage Exp.; Nord Alexanderwohl Sew. Soc., Goessel, Kan., $1.70; Sew. Soc., Gretna, Man., $1; Mission Sew. Soc., Plum Coulee, Man., $.40; Sew. Soc., Fairmead, Calif., $.10; Zion Sew. Soc., Elbing, Kan., $1.50; Sew. Soc., Goessel, Kan., $2.50; Sew. Soc., Hydro, Okla., $1; Mission Society, Reedley, Calif., $5.60; Hereford Ladies Aid, Bally, Pa., $5.

Foreign Missions, Gen'l. Treas.:

Hebron Sew. Soc., Buhler, Kan., $200; Sec. Soc., Gretna, Man., $25; Bethel Ladies Aid, Waka, Texas, $25.

Home Missions, Gen. Treas.:

Hebron Sew. Soc., Buhler, Kan., $100; Mary-Martha Circle, Immanuel Ch., Los Angeles, Cal., $10; Bethel Ladies Aid, Waka, Texas, $25.

Miscellaneous:

Sew. Soc., Summerfield, Ill., Biblewoman, China, $40; Bethlehem Sew. Soc., Bloomfield, Mont., Teacher, China, $42; Do. Biblewoman, China, $36; Do, Orphan, India, $30; Hereford Ladies Aid, Bally, Pa., Orphan, India, $30; Beginners S. S. Class, Upland, Cal., Nellie Penner, India, $15; Friedland Sew. Soc., Aberdeen, Sask., India Mission, $10; Do. China Mission, $25; Do. U. S. Indian Mission, $10; Hereford Ladies Aid, Bally, Pa., India Mission, $30; Do. China Mission, $30; Do. U. S. Indian Mission, $30; Do. Altoona Mission, $30; Sew. Soc., Berne, Ind., Girls' Home, Winnipeg, $25; Bethel Ladies Aid, Waka, Texas, Do. $40; Do. Girls' Home, Saskatoon, $40; Dorcas Soc., Wayland, Iowa, Lame Deer St. in place of sewed clothing, $30; Mrs. E. A. Luginbill, Berne, Ind., Bal. Money for Freight to India, $65; Sew. Soc. Lehigh, Kan., Freight Canada, $13. Total, $1,318.30.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JANUARY 1930

Friends, Elbing Kan., $342.20; Zion Ch., Elbing, Kan., $332.25, Helper's Class Bethel College Ch., Newton, Ks., $25; Friedenstal Ch., Tampa, Kansas, $47.44; First Ch., Berne, Ind., $540.90; Bethel Ch., Inman, Kan., $46; S. S., West Zion Ch., Mdridge, Kan. $14.50; S. S. Salem Ch, Freeman, S. Dak., $50; Sichar Ch., Cordell, Okla., $12.95; Ebenezer Ch., Mt. View, Okla., $11.25; Bethel College Ch., Newton, Kan. $4.11; Two S. S. Classes, Bethel College Ch., Newton, Kan., $24.85; S. S., Bethel Ch., Frazer, Mont., $78.16; First Ch. Aberdeen, Idaho, $24.78; Buhler Ch., Buhler, Kan., $46.80; Goessel Ch., Goessel, Kan., $46; S. S. Goessel Ch., Goessel, Kan., $24.81; Bethany Ch., Kingman, Kan., $28.42; Alexanderwohl Ch., Goessel, Kan., $267.85; Emergency Relief Comm., $12; Conference Trust Fund, $121.55; Salem Ch., Wisner, Nebr., $41.05; S. S. Bethel Ch., Mt. Lake, Minn., $21; S. S. Hoffnungsfeld Ch., Moundridge, Kan., $46.61; S. S. Classes, Wayland, Iowa, $20.15; Emmanuel Ch., Noble, Iowa, $170.50; C. E. Soc., Emmanuel Ch., Noble, Iowa, $32; Zion Ch., Donnelson, Iowa, $58; Hillshoro Ch., Hillsboro, Kan., $219.30; S. S. New Hopedale Ch., Meno, Okla., $21.35; Sr. C. E. Soc., First Ch., Phila., Pa., $40; Sew. Soc., Deep Run, Pa., $25; S. S. Class, First Ch., Phila, Pa., $50; Sew. Soc. Hillshoro Ch., Hillsboro, Kan., $36; Int. C. E. Soc., First Ch., Reedley, Cal., $15; S. S. Class, Ebenezer Ch., Bluffton, Ohio, $60; Zion Ch., Dallas, Oregon, $14.25; Menn. Ch., Inman, Kan., $86.43; Jacob A. Becker, Los Angeles, Cal., $25; S. S. Eden Ch., Moundridge, Kan., $226.75; S. S. Eicher Ch., Noble, Iowa, $70; S. S., Zion Ch., Donnellson, Iowa, $28.90; S. S. Eigenheim Ch., Laird, Sask., $14; Bethesda Ch., Marion, S. Dak., $15; Friends, Colby and Mingo, Kan., $8; Sister Helena Entz, Newton, Kansas, $10; S. S. Bethel Ch., Wolf Point, Mont., $13.75; Menn. Ch., Deer Creek, Okla., $12.33; Emmanuel Ch., Los Angeles, Cal., $150; J. C. O. Sperling, Huntington Park, Cal., $50; S. S. Ch., Monroe, Wash., $41.68; S. S. Johannestal Ch., Hillsboro, Kan., $149.61; S. S. Ch., Halstead, Kan., $3.70; Ch. Lind, Wash., $70; B. F. Welty Part Legacy, $34.93; S. S., Ransom, Kan., $20; Jacob H. Krehbiel, Moundridge, Kan., $30; Tabor Ch., Goessel, Kan., $35.86; C. E., Soc., Emmaus Ch., Whitewater, Kan., $30; First Ch., Nappanee, Ind., $500; Hereford Ch., Bally, Pa., $25; Rent (Fonda Property), $25; John P. Suderman, Hillsboro, Kan., $10.50; Union S. S., Onecho, Wash., $60; Lizzie Rees, Pulaski, Iowa, $30; Mrs. Katharina Peters, Corn, Okla., $50; First Ch., Upland, Cal., $41.38; First Ch., Phila., Pa., $60.01; S. S. First Ch., Phila., Pa., $16.45; Bethel Ch., Dolton, S. Dak., $30; Friedensfeld Ch., Liberal, Kan., $16.67; Christian Ch., Moundridge, Kan., $91.71; Salem Ch., Ruff, Wash., $10.56; West Zion Ch., Moundridge, Kan., $45; S. S. Escondido, Cal., $37.90; First Ch., Reedley, Cal., $124.40; Sew. Soc., Goessel Ch., Goessel, Kan., $50; S. S. Class, Brudertal Ch., Hillsboro, Kan., $30; Jr. S. S. Dept., First Ch., Bluffton, O., $17.69; S. S., Bally, Pa., $30; Wanderer's Welcome Class, Upland, Cal., $30; Miss. Soc., Aberdeen, Idaho, $20; First Ch., Mt. Lake, Minn., $98.67; S. S. Eden Ch., Inola, Okla., $75; S. S. and Ch., Pratum, Oreg., $83.70; Ch., Sumnerfield, Ill., $50; Int. C. E. Soc., First Ch., Aberdeen, Idaho, $20; School Dist. 78, Harvey Co., Kan., $5; Gnadenberg Ch., Whitewater, Kan., $50.26; Bethlehem Ch., Bloomfield, Mont., $20.66; Bethesda Ch., Henderson, Neb., $81.59; Miss. Soc., First Ch., Chicago, Ill., $8; S. S. First Ch., Mt. Lake, Minn., $100; Bergthal Ch., Pawnee Rock, Kan., $26.87; S. S. Miss. Class, Bergthal Ch., Pawnee Rock, Kan., $15; Friend, Goessel, Kan., $7.50; Jr. C. E. Soc., West Zion Ch., Moundridge, Kans., $60; Friend, First Ch., Newton, Kan., $5; Fred Tiahrt, Lake Charles, La., $50; S. S. Arena, N. Dak., $10; First Ch., Aberdeen, Idaho, $73.77; Mrs. M. A. Bechtel, Bally, Pa., $20; C. E. Soc., Hereford Menn. Ch., Bally, Pa., $30; S. S. First Ch., Beatrice, Neb., $337.32; Friends, Pandora, Ohio, $100; Miss. Soc. Emmanuel Ch., Nohle, Iowa, $100; Y. P. Soc., East Swamp Ch., Quakertown, Pa., $25; D. W. Friesen, Long Beach, Cal., $2; H. M. Handrich, Mio, Mich., $30; Rosenoerter Ch., Rosthern, Sask., $460; Abr. Penner, Mt. Lake, Minn., (Miss. Quarterly), $.25; Mrs. Levi Amstutz' S. S. Class, Salem Ch., Dalton, Ohio, $10; Mrs. N. G. Fankhauser's S. S. Class, Salem Ch., Dalton, Ohio, $11; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40; S. S. Ebenezer Ch., Mt. View, Okla., $60; Susie Friesen, Mt. Lake, Minn., $25; First Ch. Berne, Ind., $654.24; Brudertal Ch., Hillshoro, Kan., $35; Fidelity S. S. Class, Wadsworth, Ohio, $15; J. J. R. Claassen, Beatrice, Nebr., $75; Busy Bee Soc., Donnellson, Iowa, $67; Katharina M. Krehbiel Legacy, $600; Interest, Conference Trust Fund, $1.28; Interest, Jacob S. Voth Legacy, $55.25; Interest, Tamingfu School, $25; S. S. Alexanderwohl Ch., Goessel, Kan., $120; Hebron Ch., Buhler, Kan., $32.36; C. A. Krehbiel, Donnelson, Iowa, $30. Total, $9,261.96.

Bal. in Bank, Jan. 1, 1930	$5383.58	
Gifts for Gen'l Fund	$6592.08	
Gifts for Orphans, Teachers, etc.	1298.85	
Gifts for India Sta.	17.69	
Gifts for China Relief	12.00	
Pension Fund	24.78	
Interest and Rents	863.01	
Gifts for Sundries	453.55	9261.96
Balance and Total Re'pts		14645.54
Money Borrowed during the Month		12000.00
		$26645.54
Paid on Orders during the Month	15267.70	
Paid on Debt during the Month	11000.00	26267.70
		$ 377.84

On February 1, 1930, your Board has a debt of $10,000.00.

Gratefully acknowledged,

J. G. Regier, Treas.

J. E. Regier, Ass't. Treas.

Newton, Kansas.

FOR PUBLICATION

Emmanuel Church, Los Angeles, Cal., $15.

Gratefully acknowledged,

J. F. Lehman, Treas.

JOTTINGS

The yearly Bible Week at Bethel College this year will continue from Feb. 19th to 26th. The chief speaker will be Rev. Lester Hostetler. Others participating will be Revs. P. H. Richert, P. H. Unruh, P. P. Wedel, and A. Warkentin.

Mennonite refugees from Russia by the way of Harbin, China, continue to come into the United States. A third group of four is expected to arrive at Seattle, Feb. 8th and a fourth group of 34 will arrive later in the month. Twenty-eight refugees are already located near Deer Park, Washington.

A bronze statue, the creation of Detrich Rempel, formerly of Russia, a graduate of Bluffton College, now an art student, was accepted for the 127th annual exhibition of the Pennsylvania Academy of Fine Arts in Philadelphia. This is one of the highest honors an art student in America can receive. Rempel's statue represents a horse with bowed head over its dead rider, lying on the ground. The subject was drawn from the death of Rempel's brother who was killed in Russia during the revolution.

Prof. G. Baez Camargo, the recently appointed General Secretary for the Council of Religious Education in Mexico, in reporting to the World's Sunday School Association, New York City, said:

"Please tell our friends in the States, that they will hardly realize the glorious harvest of their help we are contemplating. It is a new day for Mexico, undoubtedly. I have visited just a few centers, but, oh, the outlook is wonderful! Our people crowd the churches to hear and understand about religious education. Last night we had about 700 in the Baptist Church here. It is interesting to note that several times I have had to change my plan. I called for a meeting of Pastors and Sunday School Workers, but there were so many church members coming that I had to give a lecture on religious education instead of the discussion on local needs that I had first in mind.

Five denominations have already appointed their Secretaries: namely, the Presbyterians, Methodist Episcopal North and South, Disciples and Congregationalists. This last one was appointed by the suggestion of the General Secretary. We are promoting now the appointment of Secretaries for the other denominations. This will result in the creation of a very able body of leading workers who will help in the progress and success of religious education in Mexico. The General Secretary is keeping in close co-operation with the already existing Secretaries, and a Secretarial Conference is to be convened in Mexico City during the first quarter of 1930. This will be a central agency for the guidance of curriculum construction and production of indigenous literature. We are promoting the official appointment of two representatives from each denomination. Some of these appointments have been made already but others are still pending."

The Salem Congregation near Freeman, S. D., is planning an addition to its church building as there is need of more room. A committee has been selected to consult an architect and secure the necessary information for proceeding with a building program.

Sunday evening, January 5th, instead of the regular program, the Senior C. E. Society of the Second church, Beatrice, Nebr., had an installation service for the newly elected officers and members of committees.

An Intermediate Society was organized and the first session of this organization took place Sunday evening, January 19th. We pray for a successful year for the three societies.

The Sunday school of the Second church, Beatrice, Nebr., is joining with other Sunday schools for a Standard Teachers Training School, to begin Sunday, February 2nd, and end Thursday, February 13th. Five courses are offered, taught by sound and competent teachers. The male quartet of the Second church is asked to serve during a devotional period.

According to a report in the German press, the Russian Mennonites who were permitted to cross the border into Germany, were searched and deprived of money and everything of value before being permitted to leave the country. The last few coppers, trinkets and little keep-sakes, wedding rings and everything else but the last few rags they were wearing were taken from them. The Bundeshote, quoting from a German newspaper, says that when the groups began to arrive in Germany one noted how their long wanderings had left them clothed only in rags. One group gathered about a Mennonite minister at the Railroad station and knelt on the cold earth with him to engage in a prayer of gratitude for their deliverance after which all joined heartily in the singing of a thanksgiving hymn.

A celebrated Negro character, Mrs. Lizzie Woods Robeson, of Omaha, Neb., born a slave during the Civil War, who has a wonderful influence over the people of her race, was speaker at the Freeman College last week when a generous offering was lifted to defray her expenses.

Many years ago Dr. Mosiman, now president of Bluffton College, while a worker in our mission among the Cheyenne and Arapaho Indians interested the Indian boys in the production of a little paper which was called the "Cheyenne and Arapaho Sword." After a period of usefulness, in which the boys working on the paper gained useful experience, the publication of the "Sword" was suspended. We are glad to have received what may be regarded as a worthy successor to the "Sword" in the shape of a four page publication which bears the name "The Cheyenne and Arapaho Messenger." It is published by the Workers Conference of the missionaries in Oklahoma of our General Conference. Rev. G. A. Linscheid is the editor and H. J. Kliewer and J. B. Ediger are associates. The paper is chuck full of news about the Indian constituency, of the missionaries and their work.

The Mennonite Year Book and Almanac

1930

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

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Prepared at the Request of
The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, FEBRUARY 13, 1930 No. 7

WHY WE DO NOT GIVE MORE FOR THE LORD'S WORK

(More statistics.—Something to think about.)

During the year 1927 sixty million dollars were given for Evangelical missions. This seems much, and we rejoice over it.

But when divided among 230 million Evangelical Christians in the world, it comes to only 25c for the average giver.

This is very, very little; considering the importance of the cause. Missions is the church's first duty.

Does this look like taking the matter at all seriously?

If distributed among the 80 millions of the more active Christians, it is still less than a dollar per year.

Again, since 5 per cent of all givers contribute 95 per cent of all mission money, then these very best givers give on the average only between 10 and 15 dollars per year.

Thus it must be clear, why today there are more heathen than there were 25 and 50 years ago, in spite of all the mission work done. Through births in heathen lands and through the many relapses in the churches at home, the number of unbelievers increases much faster than the number of converts among the heathen.

Some more interesting, gratifying, but at the same time very sad statistics:

Of the 60 million dollars given in 1927, the American Christians, including Canada, gave 35 million, over half.

Much? when distributed among 50 million givers it amounts to about 75c per capita. And if 95 per cent of these donations were given by 5 per cent of the people, it would amount to about $12 to $15 for each of the very best givers in rich America, with many Christian millionaires, and very many rich Christians!

England gave 11 millions, one fifth of the whole sum. This is considerably less than Americans gave per capita, and yet England has a larger percentage of Evangelical Christians than America.

Australian Christians are next with one and one-half millions. Germany, Norway, and Sweden, 1 million each. Denmark, Holland, Evangelical South Africa, and New Zealand, one-half million each. Switzerland, one-quarter million. Finland and France, $100,000 each.

Our General Conference, with only about 25,000 members gave more than that. And do we much? About $6 per member, for a whole year.

In Germany, if their total contribution be divided among 40 million Evangelical Christians, it amounts to 3½c per member per year! Less than 1c in 3 months.

The Norwegian Christians do better, namely, 50c per member. They and the Swedes are doing much for Russia.

But what shall we say to all this? What must our Lord think of this? —His Church!

This should humble us to the dust! How can God still be so merciful to His "rich" church (Rev. 3:15-18). And what will become of us? If we continue at this poor rate. This is a more pressing question that the one so often asked: "What will become of the heathen world?"

Does this cause us to think — and to tremble?

(Next a few statistics that are more familiar to us.)

J. B. Epp, Meno Okla.

WHAT SHALL WE SING?

A. J. Neuenschwander

Every so often someone comes forth to either denounce or belittle some church hymn or gospel song. Some time ago the song, "Beautiful Isle of Somewhere" was held up to examination, and in the act the parts of the song were torn asunder and the pieces scattered here and there, that everyone could see that there was only a slightly tinged religious sentiment intertwined in the words. The experiment evoked considerable discussion, and as a result others have tried to pick out flaws in other songs. Not that we would try to make a defense for the above-mentioned song, since it did not seem to have the proper spirit and wholesome sentiment, with a definite motive even before it was analyzed on the laboratory table.

Recently Sheldon Bissell wrote an article on the subject, "Erotic Hymnody". In the course of the paper he sought to establish the fact that there is a tendency in some of our gospel songs to appeal to the sexual emotions. To give concrete example he cites the well known song "In the Garden" by C. Austin Miles. The words and music are composed by Mr. Miles. Mr. Bissell says, "In metrical and lyric form it is nothing more or less than a subtly erotic appeal, with the sex urge so close to the surface that if the whole thing were in prose it would be unhesitatingly set set down as modern realism of the heart-throb sort." Immediately after this, the writer put in probable conversational form the words as whispered from one giddy girl to another. To bring out his contention he emphasized certain phrases as: "his voice was so 'sweet'," "I'd stay in the garden forever with him", "the bliss we shared together," etc.

The oft used song, "Ivory Palaces" was also examined as to its religious value and moral motives, and the song, "Who Could It Be?" was cited as containing a mixed motive.

"Somebody came and lifted me,
Out of my sin and misery,
Somebody came, O who could it be,
Who could it be, but Jesus?

"Somebody bent so tenderly,
Pleading so long and patiently,
Somebody came, O who could it be,
Who could it be, but Jesus?

"Somebody whispered sweet and low,
Telling me just the way to go,
Somebody spoke, I listened, and lo,
Who could it be, but Jesus?

"Somebody holds my hand each day,
Guiding my feet lest I should stray,
Walking with me, how blessed the way,
Who could it be, but Jesus?"

Mr. Bissell admits that the opening stanza announces quite definitely the purpose, to bring relief of the victim from sin. Yet he adds: "the phrases and terms employed are so associated with the tender activities of courtship and lovemaking, that it is not hard to lose the spiritual in the sentimental."

To say all this is simply to infer that our girls and young women read into the songs they sing, the idea of the masculine in Jesus. If Jesus is presented in his true light He rises infinitely above sex. No man has ever dared to lay more claim on Jesus because of sex, than any woman. On the other hand, no man dares to regard Jesus as sexless; He is not effeminate. No woman has ever had any difficulty in finding in Him the fulfillment of the ideal. Jesus is above sex. He is universal. And to infer that there is a grave danger by the use of such excellent songs that reach deep down into the heart and soul of individuals, seems without ground. Gal. 3:28, "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye all are one man in Christ Jesus."

C. Austin Miles, in a simple reply, wrote to Mr. Bissell, that in the song, "In the Garden", he was attempting to present to the worshipper, the glorious experience of Mary Magdalene, on the first Easter morning! How different, how elevated, how sacred the song, how far above and removed from the sensualism that was read into it it.

A few observations:

1. The value of a hymn or a song will be greatly increased if the worshipper will learn to know something of the author's life, and the circumstance of the composition. This may not be possible with all the hymns and songs used, but we can learn certain facts about a large number of those used most frequently. Singing is a definite part of worship, and the more help and direction that can be given, the more effective will be the worship service. If Mr. Bissell had known the background of "In the Garden", it is hardly possible that he would have made the deductions he did.

2. Hymns and gospel songs

are some of the most helpful vehicles available in an ordinary church as aids to worship. The words of a hymn or song are of great importance, but if an inspiring poem is set to music that does not fit in nobility and sublimity, the hymn is useless. The effort to popularize congregational singing by adapting hymns and songs to popular tunes, was short-lived, and well so. Popular tunes have their proper place, but if the tune is well known, and a song or hymn is somewhat unfamiliar, the mind is apt to follow the path of least resistance and ere the worshipper is aware he is far removed from the spirit of worship. The publishers who advertise cheap editions often have the most expensive wares.

3. The thoughts that youth sings into hymns and songs that are about Jesus, are largely determined by the type of presentation that is made of Him by the leaders and ministers. If He is presented as the ideal, man's savior from sin, as the one who is "Immanuel-God With Us", the thoughts of youth are not in great danger of going far from the truth.

THE NEW CHURCH AT TAMINGFU

We are very thankful for the relief funds which really made the winding up of this great undertaking possible. Especially has it been a hard undertaking because the regular boss, Bro. W. C. Voth, could not be here to supervise this project from beginning to end. It has been an immense undertaking under the stress of the times, the war and soldiers' possession of the place included. God has held His hand over the work in a wonderful way, thank God! And in all the work, which ranged in time over two years, no one was hurt, and no laboring man died as a result of any damage done to him while in the act of building work. The many poor men who have helped with work and food during the last spring months, one feels, cannot well appreciate what material blessings came to them through the generosity of our home friends. You can tell them that they made it possible for our church to become finished and dedicated.

The dedication took place on June 16, 1929. The new church was packed to more than comfortable capacity, and there must have been 2,000 people inside the church, not counting the many outside. We were very happy to have all our fellow missionaries present, not only for the dedication, Sunday, but for over a week. This time was profitably spent in spiritual uplift, and conference on important mission matters. Much prayer was made for a spiritual revival all through our field, and throughout China. How we still need this! God alone can change hearts, and they will be unsaved still even within a nice new church. We were blessed by spiritual messages by Bro. Moe from the National Holiness Association Mission. He gave stirring Gospel messages, and all who heard him were blessed. We missionaries were much blessed by the brother's anointed messages, as well as the Chinese.

In connection with accounts of this fine church, I feel deeply sorry that the Chinese friends could not share in the building of this House of God, as they much wished to do. The reason is a bad crop for a few years in succession and the high cost of food stuffs and general shortage of money. However, we must not say that the Chinese did nothing financially, for the local workers association, for the advancement of the indigenous church, donated to the new church over 30 nice seats, which cost $80.00, Chinese money. This amount came out of a fund which had been in their treasury for some time, for they pay one-twentieth of their salaries each month into a common treasury.

This has been done now for some five years, and thus the Chinese workers have contributed hundreds of dollars already to Christian Work in the Tamingfu-Nanlo district. They control the funds as well as collect them.

Now we only hope for such an awakening as shall fill this fine church with people from week to week who diligently inquire into the Way of Life or come to be fed on the Bread of Life.

I close with a heart filled with thanksgiving to God for His Care in all the work, and for His children in the Homeland who so generously gave to make this church possible in a great walled city of northern China. I believe I am right when I say that the largest single gifts came from the Aaron Thiessen and the H. C. Ewert families. The former family lives near Lushton, Nebraska, and gave G. $1200.00; the latter family lives near Avon, S. D. and gave G. $800.00. May a special blessing rest upon these families for these special gifts; and a suitable blessing upon all givers. God bless them all. May the prayers of the givers follow this undertaking so that many shall be brought to know the Saviour in this new church.

Gratefully and prayerfully yours,

P. J. Boehr.

CORRESPONDENCE

First Menn. Church, Upland, Calif.—Greetings to all the readers from The First Mennonite Church of Upland, Calif. The last few weeks we have been enjoying the most wonderful showers of rain, but not only have we been blessed in a material way, God has also showered us with many spiritual blessings.

The latter part of September our congregation was indeed very thankful and happy to welcome our new pastor Rev. A. J. Neuenschwander and family into our midst. A number of months had elapsed since the departure of our former pastor, Rev. Lester Hostetler, so we were especially grateful to again have a shepherd for the flock. Their arrival however, was somewhat saddened by the sudden departure from this world, of one of our members and a dear friend to many of us, Miss Meta Ruth. We miss her, but the Master had need of her.

During the month of November most of the different organizations of the church held their annual business meetings, and officers were elected for the coming year. It would be impossible to name them all, but suffice to say with such leaders and our pastor we can look forward toward a blessed New Year, providing each member proves faithful with the talents God has given him.

The yearly congregational business session was held Thursday, Dec. 26th, L. J. Horsch was re-elected president of the congregation, J. Teuscher trustee and A. H. Hostettler, deacon. The latter was installed into his office at the morning worship, January the 12th.

The last Sunday of the year the Lord's Supper was observed, a goodly number participating, and all were richly blessed. Rev. and Mrs. Neuenschwander, Elmer Dycks and Lucille Sommerfield were welcomed into the church as new members.

On Dec. 31st our congregation met in the church basement for the annual church dinner. The arrangements were in charge of the Serving Others Circle. Almost two hundred were present at this event. Immediately following the dinner a number of musical selections were rendered by some of our young people, after which a general social time was enjoyed by all.

Quite a number of our group then went to the Presbyterian church, where a Union Watch Service was held. An interesting feature of the program, were addresses by the pastors of the three participating churches. Our pastor spoke on "The Past," the Methodist pastor discussed "The Present," and the Presbyterian pastor closed the service with a talk on "The Future," concluding just at the stroke of 12.

The last day of the year, another one of our members, Mrs. S. G. Gerber was called home. She had long been a patient sufferer. She was laid to rest on January the 4th.

Our mid-week Prayer and Bible Study hour has been well attended. We have been studying the Book of Acts, one chapter at each meeting. Our pastor has spared no efforts to make this meeting most beneficial and uplifting. Those of us who have attended have been richly rewarded. With the beginning of the year, however, an effort is being made to enlarge the attendance at our mid-week service. A committee has been appointed and is at present studying the possibilities of such a plan and presenting it to the church at the regular Sunday morning service. The plan submitted is as follows: After a united opening devotional the group will separate going to the different classes arranged according to age, where they will be instructed in Bible Study. Just who the leaders of the different groups will be, has not yet been announced. Classes are to begin Wednesday, February the 5th. If we all do our best, I am sure this new venture will prove an added blessing to the church.

During the week of prayer we met for three successive evenings, the pastor speaking on the following subjects:

"The Holy Spirit, Partner in Natural Life."

"The Holy Spirit, Partner with all Christians."

"The Holy Spirit, Partner with some Christians."

These messages were of great spiritual blessing to all who attended.

The only visitor our congregation has had in recent months was Dr. C. Henry Smith of Bluffton College. We felt fortunate in having Dr. Smith with us Sunday morning, Dec. 15th. He spoke on the subject "The Fundamentals of Historic Mennonitism, giving us a most inspiring and instructive address.

With best wishes to all

Amanda T. Hirschler.

Sunday evening, Feb. 9, the Girls Glee Club of Bluffton College presented a sacred program in the Berne, Ind., Church. The club was prevented from giving the concert announced for their holiday tour in Berne and so arranged the one for the 9th. The club consists of 24 girls and is under the direction of Mrs. H. P. Mann.

THE MENNONITE

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EDITORIAL

A Philadelphia paper that is exerting its energy toward breaking down the present Sabbath laws and discrediting the dry laws of the country so that everything, including commercialized baseball, theatres, etc., may be wide open, says that in the city of Chicago, where they have these things, church-going has become so popular that all the buildings are filled to capacity. In the light of what we read about gun-men and thugs, endangering every man's life and every woman's virtue, we may conclude that Chicago has gone back to the middle ages when the church was a sanctuary to which people fled for their lives when dangers threatened. It may be that when people discover that the city is bankrupt they go to church where one may spend a couple of hours without it costing anything. But, whatever the reason, we devoutly hope that it is really true that the churches are being overcrowded. We hope too that the churches of other cities will become as the Chicago churches. But to blame full churches on open Sundays, on speakeasies, on Sunday baseball, and open theatres, is silly, and the papers that make such an assertion insult the intelligence of their readers. Where there is the fear of God in the heart and in the community there will also be a respect for the laws of God.

A newspaper brings out a picture, really a photograph, of a lot of Russian soldiers dismanteling a church. One is carrying out what evidently is a work of art, an iron screen, others are carrying out a painting. Those occupied with the task bear smiles on their faces as though they were partaking in some wonderfully amusing prank. The caption of the picture says that this is one of the three hundred churches that have been seized by the Soviet government and converted into clubs for the accomodation of drunken soldiers. Another print in the same paper shows a magnificent church being used as a storehouse for the grain that has been taken from the farmers and will be distributed among the industrial workers. Profaning churches is but one of the sins of the Russian government. It professes to be a government for the common people, but it is really the government of a favored few who use it as a monopoly for their own benefit and to the hurt of the great mass of common people. The hands of the ruling classes run red with blood of the appalling number of men and women that have been murdered. Nothing but bald force and selfish greed and shameless infidelity to both the revealed and natural moral law of men. In one section of the country where a small show of resistance had been made, the authorities who suppressed the opposition, arranged a parade to celebrate their victory. Conspicuous in the parade were two nude women, the one bearing a banner with the inscription: "There is no God", and the other a banner with the inscription: "There is no shame." Perhaps that is about as true a description of things as they have been made by the Soviet, Godless and shameless. Without a recognition to a Higher Power or a sense of shame, any nation falls to the low depth that indicates a deliberate endeavor to be beastal. However, it must not be supposed that every individual in that unfortunate nation has fallen as low as have those to whom they must bow as rulers. Multitudes are still clinging to their faith spite of all that has been done to undermine it. It would appear, from present indications, that the Soviet government is attempting to enslave the peasants of today as thoroughly as were their ancestors the serfs of some generations ago. We are happy to know that some at least of our brethren have succeeded in getting out of that godless empire and our hearts bleed for those who cannot get out. It may be practically impossible to do much for those who must stay but we can prove our sympathy for those whom we can reach, by assisting them in whatever possible way is open to us.

MARRIAGES

Bartholomew-Wismer—On January 1st, 1930, by Rev. A. M. Fretz, Perkasie, Pa. Elmer D. Bartholomew and Cora M. Wismer.

CORRESPONDENCE

Springfield Mennonite Church, Pleasant Valley, Pa., Jan. 29, 1930.—Dear Readers of the Mennonite—Seeing a number of reports from others of our Eastern Conference churches reminds me that no letter has appeared from our little Springfield Mennonite church for several years at least. We are always interested to read of activities in the sister churches, both here and throughout the nation, and feel like calling attention to the activities of this little congregation. This Springfield church, like many of the rural churches in our Eastern Conference, dates back to pioneer days when the forefathers settled here and erected a meeting house at the same time that they established their homes, or soon thereafter. The present building is over one hundred years old and in excellent condition, but surely not the first that stood on the site, as the ancient stories in the burial ground bear testimony to burials here long before this building was erected. Many of the family names found there are long ago removed from this community, and the fertile farms once occupied by the Moyers, Geissingers, Kulps, Landises and others, are now in the hands of other people, some of foreign birth with language, customs and religion far different from our own, and some of these farms, like many others in the East are entirely idle. Industrial prosperity in the nearby steel city of Bethlehem and other towns has caused some of these fine farm homes to be abandoned, and yet this winter, when reports of slack times in many industries are heard, those of us who have stuck to the farm feel that perhaps after all "all is not gold that glitters."

Getting back to my original subject, I wish to say that this little church is unique in several respects. First, as far as I know we have the only Mennonite church building that houses two distinct branches of the church. On alternate Sabbath days my father, Rev. Allen M. Fretz ministers to the little flock here, along with his many other activities. On the other Sunday a small handful of the old brethren still maintain services, and as far as I can learn this arrangement has worked satisfactorily here for the past eighty years! Another matter of interest is our Sunday school which meets regularly every Sunday in connection with the preaching services. It really is two schools in one, as the greater part of the membership in attendance on one Sunday is absent the following week and another group is present. Another unique feature is the fact that our own little congregation of thirty odd members supports two missionary societies! I noticed that Missionary Moyer in his recent letters in the Mennonite commented on the missionary spirit he found here. Our ladies are having all-day meetings for sewing or quilting once a week during the winter and as the membership is widely scattered it requires the cooperation of us men to provide the transportation. The income from their work has provided for substantial gifts to various mission causes, new carpet, lamps and other necessities at the church, as well as a very liberal donation toward the expense of a new iron fence recently erected at the church yard. The church yard is kept neat and well trimmed all summer from funds provided by families whose relatives are buried here.

Besides the mission sewing society we also have a mission study circle which meets monthly in the homes of members and in which we study some book on missions and receive reports of the various missionary activities in which our General Conference is engaged. Occasional visits by missionaries at home or furlough or before going to their fields have helped to kindle and keep alive the missionary spirit here. It seems that nothing gets folks enthusiastic for missions quite as easily as does such a visit from a live wire missionary, of whom we have had in recent years Dr. Harvey Bowman, Mr. and Mrs. Samuel T. Moyer, Mrs. Burkhalter, Mr. and Mrs. P. J. Boehr, and also previously Mr. and Mrs. P. W. Penner and Nellie.

The same thing holds true regarding Bluffton College. We have had recent visits by various representatives of the college and interest was thus aroused which had its effect on the responses to the appeal for the endowment fund.

Our people showed their interest in the college also by attending the concert given by the College Men's Glee Club in Quakertown on December 27. This brought us all in personal touch with the college as nothing else could do. Having now covered all phases of our work here I shall beg pardon for the unusual length of this report. If members of other churches enjoy this report as much as we enjoy reading theirs, another one will follow sooner this time and need then not be so lengthy.

Yours in his service.

Ely R. Fretz.

Church Unity

Last week we attended the Eleventh Annual Ohio Pastor's Convention held at Columbus, and I take the opportunity here to give a few impressions of this great gathering. The central theme of the convention was Christian Unity. There were more pastors registered this year than ever before. The total registration including the Women's Laymen, and Youth Conventions which were held during the same week, amounted to over 3,500. Probably one-third of these were ministers serving in Ohio churches and representing many different denominations.

Among the prominent speakers were Bishop Frances J. McConnell, Fred B. Smith, Frederick Norwood of the City Temple in London, James Endicott, and Geo. D. Pidgeon of Canada, who are moderator and former moderator respectively, for the United Church of Canada. William Adams Brown, and Reinhold Neibuhr of Union Theological Seminary; President McMaster of the Reformed Seminary at Lancaster, Pa. H. Augustine Smith had charge of the music. Bishop W. F. McDowell of Washington, gave an address on "An interpretation of Pentecost" just before the communion service which was held on the last day of the convention. Dr. W. O. Thompson, president emeritus of Ohio State University presided. Peter Ainslie, the author of "The Scandal of Christianity" gave a masterful address on the need of Church Unity. These speakers are representatives of different denominations and are among the foremost leaders of Christian thought in America. S. Parkes Cadman was scheduled to be present but on account of illness was unable to come. One might note too, that while a few of these speakers were young men, the majority of them were men of maturity and long experience in church work.

What about church unity? There can be no doubt as to the direction in which the evangelical churches are moving in this matter. Everywhere there is the feeling that the problems confronting the church as well as the opportunities are so large that no denomination is able to cope with them single-handed. And the thing that is talked about is not simply a friendly relationship among the denominations but organic unity. There is a general feeling that the questions and conditions which caused the church to split in the past no longer exist and that to continue the division is a denial of the spirit of Jesus, especially His prayer "that they all might be one." The matter of unity is in the air. The discussions of differences is in the open. Only recently two denominations have united, namely the Christian and Congregational. Official action has been taken to merge certain Lutheran groups. Plans are under way to merge the Reformed, United Brethren, and Evangelical Synod. Commissions have been appointed and are now holding conferences to consider the possibility of organic union between the Congregational-Christian churches and the Disciples of Christ, between the Presbyterian Church, U. S. A., and the United Presbyterian Church, and between the Methodist Episcopal Church and the Presbyterian Church, U. S. A., and between the Northern Baptist Church and the Disciples of Christ. That unity is possible has been abundantly demonstrated in Canada where the Methodists, Congregational, and Presbyterian churches have united to form the United Church of Canada. A small group of nonconcurring Presbyterians have refused to join the merger but all of the Methodists and Congregationalists have done so.

Why unite? Probably the mainspring of this movement is the conviction on the part of many Christians that our many divisions in Protestantism is not the will of God. There is a general uneasiness regarding the large number of sects and divisions within sects and splits within divisions. It is not denied that many of the divisions were once justified but to continue them in our day is increasingly regarded immoral. The work of foreign mission has been hindered by a divided testimony. In the home field it has resulted in overchurching of many communities, a needless multiplication of church institutions, attended by a feeling of rivalry and jealousy which has brought reproach upon the church. A united church could not only do more efficient work; but it would gain the moral power which comes from the conviction that it embraces the spirit of oneness for which the Master prayed. A united church of America will be neither Presbyterian, nor Methodist, nor Congregational nor any other denomination. It will be a new creation. It will be a church that can claim all the great men of the past, Luther, Calvin, John Knox, Zwingli, Wesley. It will be a church in which the best in all the denominations will find expression.

The case for church unity seems to be overwhelmingly in its favor but progress is slow and difficult. The reasons are many. For one thing there are many people who feel that they would rather do a small thing all by themselves than to help in doing of a large thing. Then there is the honest fear on the part of many that something valuable would be lost if they should surrender their name in order to merge, with a large group. Again there are many who insist that such matters as ordination and baptism must be agreed upon before there can be unity. The reunion of the Christian church is hindered by the fact that few people in positions of leadership are willing to surrender their place. They shrink from voting in favor of any proposition, however good, which might have the result of putting themselves out of business. Denominational consciousness likewise has in it a strong desire for self-perpetuation.

While the difficulties in the way are great, the factors which work toward union are unmistakably at work. There already exists within the church a stream of consciousness which recognizes a oneness underlying the believers in all communions. We worship the same God, read the same Bible, believe in the same Saviour, sing the same hymns. We already feed from each others' hands. We read each others' books and as another has remarked, "steal each others' sermons." What is needed is the consciousness of a task so large that it will require the united effort of all Christian believers.

It is hardly necessary to remark that the kind of unity which is contemplated today is something different from uniformity. It is rather a unity amidst diversity. God created no two people alike. Even the trees and the leaves on the trees are all different. It is impossible that everybody think alike or act alike on matters pertaining to religion. It is moreover undesirable that they should do so. But a recognition of this fact is really no argument against Christian unity. The widest diversity of thinking exists now among the members of all the denominations. The road to Christian unity does not lie in any attempt to agree upon a common statement of beliefs but rather in a common desire to extend the kingdom of God both in our local communities and throughout the world.

Can Mennonites share in the hope of a united church? To anyone familiar with our history it is obvious that the subject of unity has not been our hobby. We have emphasized certain Biblical teachings but the prayer of Jesus "that they all might be one" has been largely overlooked. With our present numerous divisions, our testimony for the unity of the church is reduced to almost complete impotency. Most Mennonite groups believe that they are the repositories of special revelations and truths, and that they will realize their best selves by withholding these from the world rather than by sharing them with others. Our divisions have upon them the blessings and the sanctions of our religion. The question to what extent we can be loyal Mennonites and followers of Jesus at the same time is seldom raised.

Fortunately in the providence of God there come times when we are drawn closer together if only for a period. The World War was such a time. We confronted a common peril. The different groups of Mennonites were more friendly towards each other than they were before or have been since. The opportunity for Relief work too drew us together. Here we were confronted not by a common peril but by a great task. The task of educating our young people too has drawn us together to some extent. To conduct a college successfully is a big task. If it were not so big there would probably be many more Mennonite colleges in the country each claiming to stand for something distinctive and important.

What of the future? The late Bishop Henderson of the Methodist church said shortly before his death that there is a future for every denomination except the one that refuses to cooperate. I am no prophet and my word on this subject is a small matter. But my opinion is that we have no future unless we cooperate first all among ourselves and then with others. There is not the slightest sign that all of the seventeen groups of Mennonites will soon form a united Mennonite church. Several of the more progressive groups have appointed committees to discuss with similar commitees of other groups

questions pertaining to unity. Here is a gleam of hope.

There is a future for every church that cooperates. If we shape our church program and build up our institutions with the needs of the kingdom of God uppermost in mind rather than the perpetuation of a denomination, we will have a future.

Lester Hostetler.

Christian Endeavor Topic

February 16th

LESSONS FROM JOHN'S FIRST EPISTLE

I John 1:7-10; 3:1-3.

"He that loveth not knoweth not God, for God is love."

The chief purpose of the Epistle of I John seems to me to bring the reader into a closer fellowship with God. It is not so much trying to develop a faith which is not present but to develop the faith of those who already are believers. In developing this faith he dwells much on certain elements in regard to the nature of God.

I. The first great lesson which John teaches the reader is that **God is light.** "This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all." Then because God is light and we claim to have fellowship with Him we are able to walk in the light and not in darkness. There seems to be a constant contrast throughout the first part between light and darkness—the one suggesting truth and goodness, the other falsehood and evil. Thus to walk in the light means that our lives are full of truth and goodness and we are freed from all sin but to walk in darkness means that our lives are full of evil and we have no fellowship with God or with Christ.

2. Privilege of divine Sonship. "Beloved now are we the Sons of God". This at once give us a divine heritage, a divine nature and a divine possibility. The very fact that we are recognized as a son of God makes us feel that we ought to act like one. John goes on to say that "Whosoever is born of God doth not commit sin; he cannot sin because he is born of God." When you see a son of God living a mean, low and selfish life you feel that he is not living up to what he ought to be. You are actually going contrary to the best self within you. It is well to say this fact over again and again, "I am a son of God" and put it at the very center of thought and live up to it.

3. God is Love. John does not say that love in one of the characteristics of God, but he tells us that it is His very Being. Thus we may conclude to be without love is to be without God. We readily know that in our very human nature that which seeks to enjoy all instead of giving all is known by the name of selfishness. With God it was always a matter of sacrifice of self because love is sacrfiice—giving rather than receiving. For us love to God and love to our fellowmen are inseparable because "he that loveth not knoweth not God." We must exemplify this love in our lives if we would truly be Christians. Churches must found their work on this principle. No church was ever killed by giving or serving too much.

Outline Study

1. A lesson on God. I John 1:5; 4:16.
2. On sin. I John 1:8-10; 2:1, 2.
3. On love. I John 2:4-11.
4. On assurance. I John 3:14, 21-24.
5. On kindness. I John 3:16-19.
6. On eternal life. I John 5:11-13.

Suggestive Questions

1. What is the relationship between love to God and love to our fellowmen?
2. What effect should divine Sonship have on our lives?
3. What is John's teaching in regard to sin?
4. Who are some modern Cains and Abels today?

Mrs. Earl Salzman.

What Books Have You Read?

D. L. Moody, a Worker in Souls, by Gamaliel Bradford—This is a delightful book to read. While it is a biography it is different from those we have read before. Instead of merely telling the events as they happened in this man's career, the author goes behind and under the situations in a psychological manner. It is a study of a great personality.

Life and I by Gamaliel Bradford is of a different character altogether from the book mentioned above by the same author. This requires much concentration and is not so easy to read. It is a cross section of human nature. The author here takes the assumption that my experience is your experience that one may be easily taken to explain the other. I would recommend reading this book because it looks into the reason for many of our thoughts and actions.

Is the World Growing Better? by James H. Snowden. This is not a new book, yet I had not read it before. While there is no definite and specific answer to be expected, the author gives some general facts worth anybody's time to think over. It gives courage and patience to the would-be despairing and distressed.

The Impatience of a Parson, by H. R. L. Sheppard, who was pastor of a London church until recent years, is the author of this book. It is no discredit to the author that perhaps not every reader agrees with all that he says but much is said that is all too true. He does not aim to give a new definition for religion but a new realization of it. I thoroughly enjoyed reading the book.

The Graphic Bible, by Browne came into my possession during the year. In concise form the history of the Bible is put before us graphically. It is an immensely valuable aid to organize our Biblical knowledge. I highly recommend this book for the use of children.

The Parables of Jesus, by George A. Butterick is a comprehensive volume on the parables of our Lord. In modern terms he explains the parables yet does not overdo the explanation to the extent of spoiling its meaning. I was pleased with this book.

Wm. R. Mast.

Walnutcreek, Ohio.

A Letter to Christian Endeavor Friends

Dear C. E. Friend:

You will be interested to hear about the wonderful time we had at our Christian Endeavor meeting last night. We had an Installation Service for our new officers. They take charge next Sunday with the beginning of a new term.

So many times in the past we have hardly known who our officers were, until we felt we must do something about it. Well—it really happened this way. A visitor asked one of our members who the C. E. president was. He didn't know, and he had to ask six people before he finally found out. That was enough to set us thinking.

Then we heard about societies having Installation Services, for their new officers. So we tried it last night. It was so impressive, it made us all want to be more faithful to our C. E. I don't think we will ever again let officers begin a term without an Installation Service.

The lights in the room were turned low, and while we were singing, the new and the old officers came in, walking side by side, the old officers carrying lighted candles. When they reached the front of the room each of the old officers handed the lighted candle to his successor.

We repeated the pledge together. The pastor gave a talk on the opportunities and responsibilities of the officers. They responded with short talks on their work, and we closed with a consecration prayer. I'm sure they can never take their offices lightly, nor can we forget who our leaders are.

You may think it took a great long while to have so many speeches, but we have only eight officers in our society: the president, vice-president, secretary, treasurer, and the four committee chairmen, prayer meeting, look-out, social, and missionary. This doesn't mean that these eight people do all of the work. No—they are the ones who see to it that the 30 other members of our society are kept busy.

We are so sure too that this term is going to be a reat one for our C. E. society, because of the type of officers we have chosen. Every one of the eight is a consecrated Christian, and each one of them seems to be especially fitted for the job he has We used to have nominations from the floor only, and sometimes a boy was nominated because he was driving a big new car, or a girl was nominated because she wore such good looking clothing. But now we appoint a nominating committee and give them a few weeks' time to carefully and prayerfully prepare a slate of officers, which they submit to us, and usually it is accepted by the society as they present it.

With such a beginning we hope to accomplish big things in our C. E. society, "Trusting in the Lord Jesus Christ for strength."

A Christian Endeavorer.

The International Society of Christion Endeavor has set as one of its aims for the coming year the enlisting of 3,000,000 "Young Americans" to bring about observance of the Eighteenth Amendment.

Let the principle that all men are created equal be as NEARLY reached as it can.—Abraham Lincoln.

S. S. LESSON

March 2

Jesus' Teaching About Himself. Matt. 11:2-6, 25-30.

Golden Text: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

John the Baptist stands out, a noteworthy personality. He belonged to the Old Dispensation. He was looked upon as a prophet by his generation and so he was. Jesus speaks of him as the greatest of the prophets. As a prophet, it was his business to prepare the way rather than see a realization of his predictions. In life, John lived in a little world apart from others that he might be in closer relation with God. His fearlessness in the fact of what an awful tyrant might do to him always has been an encouragement and inspiration to those who would speak against unrighteousness, whether it be in the high places or low. His fiery zeal for the cause was sure to bring to mind the prophet Elijah, who in many respects resembled John.

In the life of John we note that (1) He was a Nazarene, devoted entirely to the service of God. His was a life of consecration. (2) He was the prophet to announce the coming of Jesus. (3) He was the messenger from God calling upon those of his generation to repent of their ways and make way for the coming of the Messiah (4) It was John who was to baptize Jesus, not that he has sin of which to repent, but because Jesus identified himself with humanity. (5) It was John who was to have a sign from heaven concerning the Messiahship of Jesus in the form of the voices and the dove. (6) Upon John then fell the duty of introducing Jesus as 'the Lamb of God that taketh away the sins of the world." (7) He was destined to die a martyr for the truth.

The fearlessness of John in rebuking Herod is one of the great examples of bravery preserved to us from that time. No one but he would have dared to protest against the immorality of the king, especially in that time, when immorality seemed to have been the normal thing to which kings gave themselves. Our wish today is that there would arise John the Baptists in sufficient numbers to rebuke those in high places to whom the marriage vow is nothing and live in open defiance of decency. Divorces are increasing in alarming numbers in this country because there is not sufficient public protest against them. John had to pay the penalty for his outspoken rebuke of his king. It has ever been so that those who would speak for righteousness had to face the hatred of a world that loves darkness rather than light. Prison and death was the world's reply to John's righteousness. Once the crowds had been coming out into the wilderness to honor John. He had been respected as a great prophet. But John had to discover, as many more since his time, that popularity is a fickle thing. The crowds had forgotten John and were now giving their attention to the Jesus whom he had announced, while they seem to have altogether forgotten him in his prison cell. It was quite natural that doubts should suggest themselves to John. If Jesus was the Messiah why did he not rescue him? If he could perform miracles why did he not break his chains? If Jesus was on the side of right why did he not join him in denouncing the wicked Herod? etc. John did what all should do when troubles arise in our minds. He went directly to Jesus. If we only would be so direct in our efforts to right things, how much misery might be avoided for ourselves and others? In John we have the suggestion, take it to the Lord in prayer. Let us learn from this lesson one truth. Jesus is ever ready to hear the troubled soul that seeks him in trials and difficulties.

The answer of Jesus was in two parts, namely, in acts and words. Words alone may be hollow things but when backed up with lives that do something they have double power. The proof that He was the Messiah lay in the blind who could see, the lame who could walk, the lepers who were cleansed, the deaf who heard, the dead who were raised, and the poor who had the gospel preached to them. Note that the preaching of the gospel was on a plain with the miracles. Heralding the good news of the kingdom was Christ's chosen mission. Nothing could be nobler than to choose the same vocation for ourselves. He who preaches by life or word is bringing the same blessings that Jesus, the Messiah, brought into the world. In John's question there was a tone of disappointment that savored of doubt. The answer of Jesus to the question was "Blessed is he whosoever shall not be offended in me". Faith and confidence in Jesus are the keys to blessedness. John's faith was slipping a little. It became strong again as he sought Jesus. The answer to slipping faith is always a little closer to Jesus and an unfolding of one's heart before him.

The space between the passage we have been considering and the conclusion is taken up with the comments of Jesus on John and the denunciation of the lake cities that were so familiar with Jesus and his work but did not respond to him. The concluding part, verse 25 to 27, is one of the prayers of Jesus. It was a prayer of rejoicing for the relation he sustained with the Father, the wisdom of the Father and the mission of Jesus in revealing the Father to the world. The concluding verses are an invitation to the greatest happiness man may know. We are invited (1) To come. (2) To rest and (3) To take the yoke of Christ. (4) To learn. Jesus, as a carpenter, made yokes. We cannot but think that these yokes were superior, that they were much easier to wear than others. That having made them, Jesus did so with the idea, not of releasing from burdens, but with the idea of making these burdens easier to bear.

BLUFFTON COLLEGE NOTES

Meeting of Trustees

On Friday, January 31st, the Board of Trustees of Bluffton College met in their annual meeting at the college for a full day's work in the interests of higher education. With their characteristic wisdom and faith, plans for the coming year's activities were laid. Several new instructors will be added to the present staff who have all been re-elected for another year. Mr. Maurice Troyer will take up his duties as assistant professor of psychology and Miss Clara Birky as assistant in the department of home economics. Miss Birky, who is at present engaged in graduate study at Columbia University will also assume the duties of part time coach of the girls in their athletic activities. Mr. Troyer is doing graduate study at Ohio State University.

The college authorities were authorized to make plans to erect an addition to the women's dormitory during the coming year provided the funds will be available. While a personal gift or gifts for this project would make the burden which the college will have to assume lighter, the time has come when action must be taken so that the increasing number of girl students who come to Bluffton in the coming years can be taken care of in suitable and proper quarters. The addition as planned, will house about seventy more girls than can be at present accommodated. With the new library nearing completion and an addition to the dormitory in sight by next year, increased and better service and opportunity will await the student who comes to the college next year. The college hall will also be remodeled so as to provide more class rooms and some offices for teachers.

The Board also voted to accept a gift of 387½ acres of land offered by Mr. Charles Persinger of Washington Court House, Ohio, on the annuity plan. The tract is valued at $40,000 and will consequently add a considerable sum to the endowment of the future. Pres. Mosiman and Mr. Alderfer have been appointed to prepare the necessary papers for the signatures of the Board. The future of the college is continually becoming brighter. The Board also sponsors a plan of increasing the enrollment to a total of three hundred students.

Bible Lectures

The annual Bible Lectures at the College began Sunday, February 2nd. Dr. Lingle has thus far met all anticipations, and in a way that is pleasing and instructive, but above all, spiritually convincing, compelling, he has begun to present the precious truths of the Gospel. We are more than pleased to have a man of his type and character in our midst for the greater part of a week.

Instructors Attend Conference

On Thursday, January 30, Professors Moyer, Schultz, Kauffman and Bauman attended a conference on the guidance of the student into a fitting life work, at Columbus. Ohio schools and colleges are planning to assume a leading place in this essential work. Bluffton is especially fortunate in having a man on the faculty, Prof. Schultz, who is writing a doctor's thesis on this very problem.

Girls' Glee Club

The Bluffton College girls' glee club presented their sacred concert at the Ebenezer Mennonite Church last Sunday evening, to a large and appreciative audience. In the near future they will sing at the Berne Church.

Athletics

After losing to Bowling Green by one point, Bluffton defeated Toledo University by a score of 30 to 21. This puts Bluffton in the lead in the conference thus far.

Y. M. and Y. W. C. A.

President Hartzler of Witmarsum Seminary addressed the men at their weekly meeting on the subject "What Can I Believe." The girls had a sacred musical program.

The Second Church, Beatrice, Neb., is planning a Dedication for Sunday, Feb. 16th, at 10 A. M. With the exception of the necessary pews, the enlarging and remodeling of the church home is now completed and the congregation expects to dedicate this remodeled house to the worship of the Lord, on the above date. On this occasion, Rev. P. P. Wedel, of Moundridge, Kan., President of the General Conference, will preach. He will also remain to conduct a series of evangelistic services the week following. The mornings of this week will be devoted to Bible Study. First Thessalonians will be the subject of the study. The congregation invites the prayers and interest of the brotherhood and extends a hearty invitation to all to be present.

DEATHS

Bartholomew—In Perkasie, Pa., on January 17, 1930, Sarah Ann, wife of Frank B. Bartholomew; aged 69 years, 5 months and 28 days. Services and interment on the 22nd, Rev. E. H. Trafford officiating, assisted by Revs. N. Y. Ritter, and A. M. Fretz.

Bauman.—Anna, daughter of John and Barbara Lehman Von Guntea, was born in Monroe Tp. Nov. 26, 1874, and died at her home in Wabash township Dec. 29, 1929, bringing her age to 55 years, 1 month and 3 days.

On Mar. 27, 1891 she was baptized and received by Rev. S. F. Sprunger, into the Mennonite church of which she remained a member until her death.

Jan. 2, 1898 the deceased was married to Peter Bauman. To this union were born 9 children, 7 of whom survive. Funeral services were conducted by C. H. Suckau in English. Text, Rev. 21:1, 4: and 22:3, 5.

Thierstein.—Ulrich Thierstein, the son of Samuel and Kathrina Thierstein, was born March 1, 1869, at Bowil, Bern, Switzerland. In the spring of 1883 his parents with their family came America and in the fall of 1885 settled on a farm near Whitewater, Kansas. There the parents and then one after another the children joined the Emmaus church. Ulrich became a farmer and in the spring of 1900 was married to Sister Emma Dyck. A daughter, named Ida, was born to the union, but on March 25, 1911 death claimed the wife and mother. In due time the daughter married and the father was left alone on the farm. In the fall of 1928 he suffered a stroke of paralysis. Not getting better, he was taken in October last year to the Bethel Hospital at Newton. There he quietly passed away at noon on Sunday, January 5. His demise was due to the hardening of the blood vessels and creeping paralysis. He leaves behind his daughter, Mrs. Ida Langley, her husband Arbie, and three grandchildren ; one sister, Mrs. Herman Klaassen of Whitewater; two brothers, Christian Thierstein, also of Whitewater, and J. R. Thierstein of Bethel College, also the family of a departed sister, Mrs. J. H. Claassen. At the funeral Rev. J. P. Andres officiated in the house and the Brethren B. W. Harder, Henry Thiessen and Theodore Roth at the Emmaus Church.

Sprunger—Mathilda Magdalena, was born July 7, 1888 in Monroe township and died Dec. 24, at 1:10 p. m. 1929, bringing her age to 41 years, 5 months, 17 days. She gave her heart to Jesus at an early age and was baptized by Rev. S. F. Sprunger and became a member of the First Mennonite church Feb. 9, 1902 of which she remained a faithful member till her death. She had an early yearning for the mission field, so she chose her mission work as intercessory prayer for the different fields. In this work she found much joy in serving the Lord.

She leaves to mourn, her father, four brothers, three sisters, 4 half brothers, 3 half sisters and a host of relatives and friends.

The departed became crippled at the age of 6 and remained so with much suffering to her death. Her condition became worse three years ago when lightning struck the house, since then her health gradually failed. Her favorite verse was Phil. 1:21, "For to me to live is Christ and to die is gain."

CONTRIBUTIONS

Emergency Relief Commission. Month January, 1930.

For Russia and Siberia: Kitchener-Waterloo Gesangverein, Ontario, Canada, $122; Herold Church, Clinton, Okla., $66.42; Wayland Menn. Church, Wayland, Iowa, $100; Munich S. S., Munich, N. D., $62.86; First Menn. Church, Butterfield, Minn., $227; Bethel S. S., Mt. Lake, Minn., $357; Herman & Elis. Stauffer, Donellson, Iowa, $14; Junior Mission Band, Berne, Ind., $10; Bethel Sew. Soc., $50; Sew. Soc., Turpin, Oklahoma, $70.15; First Menn. Mission Society, Bluffton, Ohio, $40; Country Sew Soc., First Menn. Church, Newton, Kan., $25; Mrs. Katie Krehbiel, Arcadia, Cal., $5; Bethel Christian End., Inman, Kan., $34.32; Hoffnungsau Church, Inman, Kan., $270.55; Church and S. S., Pratum, Oregon, $243; Eden Menn. Ch., Mdge., Kan., $1825; F. L. Wenger, Aberdeen, Ida., $30; Mrs. Christ Latschar, Deercreek, Okla., $10; School Dist. No. 40, Harvey Co., Kan., $15.25; Bergfelder Church and Delft, Mt. Lake, Minn., $164.51; Sara Ludwick, San Jose, Cal., $5; Mrs. Clara K. Haury, Newton, Kan., $5; Mrs. D. Langenwalter, Wichita, Kan., $10: Bethesda Ch., Henderson, Neb., $803.07; S. Dak. S. S. Convention, Marion, S. D., $56; Menn. Church, Napanee, Ind., $100; A Sister, Beatrice, Neb., $100; J. B. Reimer, Inman, Kan., $5; White Christmas Gift of a S. S. Class, First Menn. Church, Bluffton, Ohio, $36; Anna Wiebe, Am. Falls, Ida., $30; Magdalena S. Landis, Folcraft, Pa., $5; Marie A. Bechtel, E. Northfield, Mass., $10; The Hutterdorf Church, Freeman, S. D. $169.44; A. J. Schmidt, Whitewater, Kan., $10; San Marcos Church, Paso Robles, Cal., $48.20; Fred B. Schmidt, Greensburg, Kan., $5; Mr. and Mrs. Peter C. Schmidt and mother, Mrellinville, Kan., $22.70; Dan D. Schmidt, Greensburg, Kan., $5; J. P. Unruh, Greensburg, Kan., $5; Abe E. Peters, Greensburg, Kan., $5; C. J. Dirks, Greensburg, Kan., $10; T. B. Johnson, Greensburg, Kan., $20; Henry Unruh, Greensburg, Kan., $100; Garden Tp. S. S., M'dge, Kan., $52.20; Eden Church, Inola, Okla., $17.23; Sunday S., Medford, Okla., $10; Immanuel Menn. Church, Huntington Park, Cal., $175; C. W. Janzen, Alsen, N. D. $32; Mrs. Jac. H. Richert, Newton, Kan., $20.75; Friedensberg Ch., Avon, S. D., $20; Pollyanna Girls Class, HerfordMenn. S. S., Bally, Pa., $1.75; Upper Milford Menn. S. S., Zionsville, Pa., $25; First Menn. Ch., Berne, Ind., $147.10; Ella M. Wiebe, Whitewater, Kan., $20; Grace Menn. Church, Pandora, Ohio, $100; New Huttertal S. S., Freeman, S. D., $39.91; Anonymous, Paso Robles, Cal., $250; Members of Bethanian Church, Kingman, Kan., $15; Mrs. Wm. S. Goerzen, Springfield, Colo., $65; I. P. Friesen, Rosthern, Sask., $6; Mrs. Eliz. Schumaker, Decatur, Ill., $10; Pleasant Valley Church, Kismet, Kan., $40; Good Samaritan, Berne, Ind., $10; J. B. Schmidt, Greensburg, Kansas, $15; Bethel S. S., Inman Kansas, $24.22; Klaus Krocker, Inman, Kansas, $1.50; Mrs. Anna Peters, Walton, Kansas, $5; Schweizer Church, Whitewater, Kan., $82.82; J. Jansen, Meadow Lake, Sask., $5; Mrs Jacob Albrecht, Intake, Mont., $1; First Menn. Ch. S. S., Mt. Lake, Minn., $100; Inman Menn. S. S., Inman, Kan., $50; D. W. Friesen, Altona, Canada, $1; Three S. S. Classes Salem Menn. Church, Dalton, Ohio, $27.75; Dorcas Miss. Soc. Grace Menn. Church, Pandora, Ohio, $100; Mrs. Sara Voth, Newton, Kan., $5; Corn. Janzen, Plymouth, Neb., $25; Junior Chr. End. First Menn. Church, Phila., Pa., $10; Barbara Krehbiel, Keokuk, Iowa, $5; C. W. Claasen, Newton, Ks., $10; John P. Claasen, Newton, Kan., $20; First Menn. Church, Chicago, Ill., $15; Peter Mueller and Family, Deer Creek, Okla., $25; Inman Menn. Ch., Inman, Kan., $33.52; P. H. Pankratz, Henderson, Neb., $25; Bergthal Menn. Church, Pawnee Rock, Kan., $21.45; John Becker, Aberdeen, Ida., $25; United Menn. Church and S. S. in Ontario, Waterloo, Ont., $12.50; Pulaski Menn. Church, Pulaski, Iowa, $40.95; Mr. and Mrs. W. J. Jarvis, Los Angeles, Cal., $10; Bethel College Menn. Church, Newton, Kan., $117.22; Salem Church, Munich, N. D., $189; Mr. and Mrs. Karl Friesen, Beatrice, Neb., $20; Pleasant Valley Ch., Kismet, Kan., $15; Members First Menn. Church, Phila., Pa., $16.25; P. H. Pankratz, Henderson, Neb., $1; Rud. Mueller Family, Halstead, Kan., $5.

For Canada: Junior Mission, Berne, Ind., $10; Willis School Harvey Co., Newton, Kan., $15.50; A Friend, Buhler, Kan., $10; Bethel Church, Mt. Lake, Minn., $900; San Marcos Ch., Paso Robles, Cal., $9.72; Menn. S. S. Halstead, Kan., $9.96; Christian Ch., M'dge, Kan., $116; Bethel S. S. Class No. 5, Lustre, Mont., $1.75; Friedensfeld Church, Liberal, Kan., $16.67; Mrs. Kathrine Peters, Corn, Okla., $40; Mr. and Mrs. Andreas Ruediger, Galva, Kan., $50; First Menn Church, Reedley, Cal., $47.02; Children Class Bergfeld Church, Mt. Lake, Minn., $13.38; Everready S. S. Class, First Menn. Church, Newton, Kan., $10; Hebron S. S., Inman, Kan., $80; First Menn. Church S. S. Reedley, Calif., $76.86; Bethel Church, Dolton, S. D., $226.50; Anna E. Newfield, Weatherford, Okla., $20; Tabor Church, Goessel, Kan., $5.11; Lehigh Menn. S. S., Lehigh, Kan., $15.75; Bruderthal Ch., Hillsboro, Kan., $24.50; Goessel Menn. Church, Goessel, Kan., $36.50; Bergthal Church, Pawnee Rock, Kan., $20; Ebenezer Church, Mt. View, Okla., $11.

General Fund: Escondido Menn. Ch. Escondido, Cal., $14.05; Mary Hege, Newton, Kan., $20; General S. S. Convention of all S. S. at Mt. Lake, Minn., $10; Menn. S. S., Halstead, Kan., $78; Mr. and Mrs. Christian Wirkler, Los Angeles, Cal., $50; Elizabeth Wirkler, Los Angeles, Cal., $50; Bethel Church, Hydro, Okla., $22.65; Huttertal Ch., Freeman, S. D., $479; Emmaus Ch., Whitewater, Kan., $230.30; First Menn. Church, Phila., Pa., $12; Buhler Menn. Church, Buhler, Kan., $13.29; Zion Menn. Church S. S., Souderton, Pa., $75; Salem Zion Church, Marion, S. D., $1375.50; West Zion Menn. Ch., M'dge, Kan., $48; Greenfield Menn. Church, Ft. Cobb, Okla., $37.86; Alexanderwohl Church, Goessel, Kan., $103.79; A Friend, Deer Creek, Okla., $100; Fred Tiahrt, Lake Charles, La., $50; John T. Neufeld, Chicago, Ill., $10; Friedensberg Church, Avon, S. D., $440.50; Halstead Menn. Church, Halstead, Kan., $89.15; Buhler Menn. Church, Buhler, Kan., $22.50.

For Harbin: Willing Workers S. S. Class Herold Church, Bessie, Okla., $75; J. A. Duerksen, Washington, D. C., $10; Menn. S. S., Halstead, Kan., $2.15; Fred Bauman, Halstead, Kan., $5; Hillsboro Menn. Church, Hillsboro, Kan., $32.25; Zion Menn. Ch., Elbing, Kan., $346.30; Margarethe Regier, Eibing, Kansas, $125; Mrs. Gerhard Friesen, Bluffton, Ohio, $5; Eric and Martha Friesen, Bluffton, Ohio, $1; Mr. and Mrs. Karl Friesen, Beatrice, Neb., $100; Bergtal Ch., Pawnee Rock, Kan., $90; Fonda Ch., Canton, Okla., $5; Longdale Church, Canton, Okla., $10; Mr. and Mrs. Linscheid, Canton, Okla., $25; Brudertal Church, Hillsboro, Kan., $59.46; Bethlehem Menn. Church, Bloomfield, Mont., $60.

Russian Refugees in Germany: Bethesda Church, Henderson, Neb., $65.80; Mrs. Daniel Geiser, Orrville, Ohio, $3.50; Abr. B. Boese, Avon, S. D., $20; P. R. Voth, Buhler, Kan., $5; First Menn. Church, Monroe, Wash., $51; Hillsboro Menn. Church, Hillsboro, Kan., $154.28; Friedenstal Church, Tampa, Kan., $41.34; Menn. Church, Summerfield, Ill., $55; Anonymous, Wisner, Neb., $15; P. H. Pankratz, Henderson, Neb., $10; P. M. Pankratz, Cordell, Okla., $25; Sew. Circle, First Menn. Church, Phila., Pa., $10; Pine Grove Menn Church, Bowmansville, Pa., $57; First Menn. Church near Beatrice, Neb., $344.30; Bethlehem Menn. Church, Bloomfield, Mont., $172.03.

For Menn. Central Committee: Bethania Church, Freeman, S. D. $600; New Huttertal Church, Freeman, S. D., $401.30.

Immigrants to Canada: Bethesda Church, Marion, S. D. $1017: Immanuel Menn. Church, Los Angeles, Cal., $100; Bergtal Church, Pawnee Rock, Kan., $187.84.

Famine Relief in China: Mr. and Mrs. Karl Friesen, Beatrice, Neb., $5. Jan. 1st, 1930, Bal. on hand ... $ 1333.44

Received for

Russia	7424.59
Canada	1766.22
General Fund	3331.59
Harbin in China	951.16
Russians in Germany	1029.25
Menn. Central Committee	1001.30
Immigrants to Canada	1304.84
Famine Relief in China	5.00
Total	$18147.39
Paid out during month	$12899.65
Reserve on hand	$ 5247.74

Gratefully acknowledged,

C. F. Claasen, Treas.

JOTTINGS

On Sunday morning, February 9th the newly elected trustee and other officers of the Hereford Mennonite Church, Bally, Pa., were installed for the year 1930.

Young People's Societies, representing the various churches in the Bluffton, O. district, held a union meeting in the First Mennonite Church, last Sunday evening. The topic for discussion was "Ways of Studying the Bible." Rowland Bixler was the leader in charge. Special music was provided by members of the local society. Rev. John Thiessen gave an illustrated lecture on the work of the Mennonites in India in the First Church. A chorus of sixty voices sang at the morning and evening of Jan. 5th. The chorus was directed by Prof. Lantz and presented "The Heavens Are Telling" from Haydn. The chorus plans to appear at every service during the month of January. Rev. Elmer Basinger and daughter, of Wayland, Iowa, were in Bluffton, attending the Bible lectures.

Eden Church, Schwenksville, Pa., continues to remain on the map. A catechetical class of unusal size has been organized. The congregation will participate in a series of community Lenten services. On Feb. 23, Dr. E. E. S. Johnson, of Hereford, will give his second lecture on The Reformation. The particular phase he will treat is "The Spiritual Awakening of the Sixteenth Century." The C. E. Society expects the year 1930 to be a record breaker. It will hold a social on the evening of St. Valentine's Day. A return visit from the Rahn's Society is expected. Rahn's is the village south of Schwenksville. The pastor, Rev. Freeman Swartz, recently spent Sunday at Harsham, Pa., where he spoke at two services.

Although there are churches of several denominations in the town of Deer Creek, Okla., the Mennonite church of which Rev. A. S. Bechtel is pastor, is the one best patronized by the community. Owing to the increasing demand for more room, the congregation is planning to enlarge its church building.

On Sunday afternoon, February 2, 1930, Frau Dr. Dorothea Von Velsen of Germany, gave an address in the Hereford Mennonite Church at Bally, Pa.

Frau Von Velsen is one of the four international envoys of peace, representing England, France, Japan, and Germany, who are traveling through the United States at this moment in the interest of International Peace and Good Will. They are touring this country under the direction of Mrs. Carrie Chapman Catt of New York City.

Frau Von Velsen, who is President of the National Organization of the Women of Germany, spoke on Peace and International Good Will.

At a Father and Son Banquet given in the Second Mennonite Church, recently, speeches were made by a father, a grandfather, and a great grandfather. Of course there were the usual eats and plenty of spirited singing that contributed toward making the event an unusually delightful one.

The Quadrennial Convention of the International Council of Religious Education will meet in Toronto, Canada, June 23 - 29. Delegates will be in attendance from all parts of the United States and Canada. One of the very interesting features will he the unveiling of the statue of Robert Raikes, which is a replica of the statue on the Victoria Embankment of the Thames River, London. This is in recognition of the one hundred and fiftieth anniversary since Robert Raikes, at Gloucester, England, began what has culminated in the modern Sunday school and its developments in religious education.

The Executive Committee of the World's Sunday School Association will assemble in Toronto on June 21st. Delegates will be present from various parts of the world. This is the one meeting of the World's Executive Committee which will be held between the Quadrennial Conventions: "Los Angeles — 1928" and "Rio de Janeiro" — 1932."

At a recent service in the Ebenezer Church, near Bluffton, Ohio, Rev. P. A. Kliewer, the pastor, had for his subject "The Unity of the Church"! The true church is one; and there is only one. There may be many denominations. Why disharmony? The answer is to be found in 1 Cor. 3:3. It is expected that Mr. Pool of the Northern Bible Society will give his illustrated lecture on "How We Got the Bible" in the Ebenezer church shortly.

From the Annual Financial Report of the Second Mennonite Church of Beatrice, Neb., we learn that the total receipts for the year 1929 were $7515.-05. Of this amount, $2248.00 went for salaries; $484.19 for Relief; $407.17 for Home Missions; $1158.87 for Foreign Missions.

Rev. Jacob H. Janzen of Waterloo, Ontario, who will attend a meeting of the Publication Board, of which he is a member at Newton, Kansas, will take advantage of the opportunity to visit Kansas churches. He has already been engaged to hold a series of meetings in the Hoffnungsau Church, Feb. 19th to 26th. Other engagements will be announced later.

Rev. Simon Landis of Elizabethtown, Pa., preached in the Swamp, Pa. church last Sunday. Rev. Arthur Rosenhereger of Pandora, O. who has been called to succeed his father, Rev. S. M. Rosenberger, as pastor of the Swamp Charge, expects to begin work in the new field some time about the middle of March.

Sunday afternoon, Feb. 2nd, Frau Dorothea von Velson, of Germany, gave an address in the Hereford, Pa. Church. Frau von Velson is one of the four international envoys representing England, France, Japan, and Germany, who are travelling through the United States in the interest of International Peace and Good Will. They are touring this country under the direction of Mrs. Carrie Chapman Catt of New York.

The Mennonite Year Book and Almanac

1930

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

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By

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, FEBRUARY 20, 1930 No. 8

THIS YEAR'S SESSION OF THE FOREIGN MISSION BOARD

This year's session of the Foreign Mission Board is to be held on Feb. 25th in Newton. All mission friends are requested to participate in it by intercessory prayer. The work grows, and the task is increasing rather than decreasing. The school problem and the worker problem as always needs first attention, especially in China, but also in India, where a Bible school has been started. With gratitude and and prayer let us remember the cause and the workers.

In the name of the Board,
P. H. Richert, Secr.

EMERGENCY RELIEF BOARD

Dear Readers of the Mennonite:

It is with deep gratitude that we wish to thank you all for your quick response to our appeals for funds to aid the sick, the poor, and those who are destitute. We thank you that you have given so liberally in the last few months. You have read the reports of the refugees in different papers and especially the reports of the Sec. of the Menn. Central Committee. You have watched with great interest the development of the situation in Germany and elsewhere and this no doubt has convinced you that large amounts of money will still be necessary to cope with the situation and give effective relief to those people that have been robbed of all their earthly belongings. We therefore come again before you to remind you that we need more funds to bring the remainder of the Russian refugees in Harbin, China, to our country. About one-third or a little more are already here, some in Reedley, Cal., and some in Newport, Wash. According to their own reports all are very happy and indeed grateful to those who helped them across and no doubt all of you have shared in this noble work. Some of you may desire that these Harbin people should land in San Francisco and be taken to Reedley to work, any individual or group desiring this may specify how their donations or loans should be used and the treasurer will take care of your desires. All money given these refugees for transportation must be in the form of an individual loan to make their entry into this country legal.

Of late the situation of our Russian Brethren and Sisters, who came to Germany from Moscow, has held our whole attention. The German people and Government has provided in a most unselfish and noble way, but these refugees cannot remain in Germany. Canada will admit some, but due to their strict regulations in their medical examination only about one-fourth stand the test and are accepted, the rest have to be taken to some other country. Paraguay seems to be the next best choice after Canada. Right next to where the Canadian Mennonites in Paraguay have settled there is room for more large Mennonite settlements, but we have to keep them from starving until they can provide for themselves. We also have to provide them with some equipment so they can get started. Transportation and land is provided them by other parties on long term credits. It will take large sums of money to provide for the people as they are taken to Paraguay.

And then Canada, the long severe winter, many with a crop failure last summer. Many others sick and helpless, and those that are about to come from Germany, all absolutely penniless. Shall we pass them by? We do not think you feel to do that.

Summing up all the above, the task often seems insurmountable and yet with the Lord all things are possible. When we think of the manifold blessings our heavenly father has bestowed upon us in this our beloved country, we sometimes wonder if God has not kept us to this day that He might through us save these thousands of our brethren and sisters in this particular emergency. Let us all ask the Lord what he wants us to do, and if we bide his will the reward will be ours unspeakable.

Yours in His service,
Em. Relief Board,
J. C. Mueller, Sec.

TERRIBLE EXPERIENCES IN GETTING OUT OF RUSSIA

Many Who Cannot Get Out in Terrible Straits

Moelln I. L.,
Dec. 29, 1929,
Fugitive Camp,
Floor J 157.

Dear Brother Klassen:

At last it is possible for me to write a letter. A post card, I thought, was not sufficient, and there was no time to write a letter. I must ask your pardon, but very likely, what has been neglected cannot be repaired this time. I shall try to answer you in this letter. And yet I cannot write you everything, for that would require days, and whole volumes could be written.

Froese, Dyck and Reimer were already arrested as we entrained in the night of the 28th to the 29th of October. I visited with Dyck and K. Reimer several days previously, but was unable to see Froese during the time from the 18th of August (the day of our arrival in Moscow) till the 28th of October, because he had been absent on duty for several weeks. I also had to be very careful to not draw attention either to him or to myself through mutual visits. I was able to see Darja Matwejewna and she feared the worst for her husband because of the many visits from other Mennonites. On the 24th of October we, i. e., a few of us waiting in the large waitingroom of the Wzik, received permission from Kalinin. For this reason men came forth who grouped the whole "crowd" into seven groups; the first group 127 families; the second group 148 families; the third group 200 families, etc. Altogether there are about 1300 families constituting about 6000 people. The drawing up of lists and documents (that what each one had along with him) and gathering of photographs went on day and night. In like manner money was paid in for passports (220 Rbl. for an adult) by those who had the required sum; for the others the question remained undecided for the time being. In great confusion the first 56 families of the first group (329 people) were entrained into 6 cars, 12 o'clock midnight, the 28th-29th of October. The others were to follow the next morning, but many of these, the most, did not get across the boundary. At 10 o'clock p. m. the 28th of October there was a strict order to go to the station Perlofka. Everything was gathered as in a terrible flight after a declaration of war. In a pitch-black, rainy night we walked a distance of two-thirds Werst with baggage in the hand and small children trotting along. For us, personally, it was impossible to take a large trunk containing our best things along. Objects of historical value and dear remembrances of the previous home and families have been lost in such a way. We received no passports. We saw only family affidavits on very plain paper, these, however, were given to us only at the time of landing at Kiel by a German policeman. Till 12 o'clock noon the 29th of October we were kept on sidetracks, when we left, as a special train, for Leningrad. Soon several cars with "Nowobranzy" were coupled to our train. With a 40-hour run (instead of the normally 10 to 12 hour run) we arrived at Leningrad the 30th of October. We were brought most hurriedly into the immigration office. Each had to pay for his own baggage. We had supper, the only meal. Through the whole night we were worried with bathing, disinfection, medical examination, taken through the G. P. U. where the last money was squeezed out of us by means of various threats. There was also a revision of customs duty on our baggage. During this whole time we were given nothing to eat, not even a drink of warm water for the small children. This lasted till 12 o'clock noon on the 31st of October on which day we went on board the ship "Dsershinsky" after an especially close searching of clothes, bags, shoes, etc. This

was not done to all families, only some, mine included. I was locked up, kept in a special room after they had taken all notes, addresses of every kind, several dollars, certificate of church membership, several postage stamps, etc. Only with great difficulty and begging was I able to obtain the birth-certificates for the whole family from them. It was God's will that I was let free in the end. All had already gone on board the ship. My wife and children had waited some time for me on the shore, with great anxiety. Similar incidents, and much worse, have been experienced by those who appeared to be leaders. This group was entrusted to me at the station "Perlowka" and I was privileged to do the same to this day. In Kiel, where we landed on Sunday, November 3rd, we remained a whole month, then we were in Hamburg in the "Ueberseeheim" till the 20th of December. Now we are in Moelln, in a former school for corporals. At present there 754 people at Moelln. All of these are Mennonites excepting one Roman Catholic family. In the beginning of January another 450-500 Mennonites are to come from the fugitive camp Hammerstein. Up to this time there are about 5800 German-Russian fugitives in Germany. Of these 1000 are Lutheran and Catholic. These refugees are distributed in three camps: Hammerstein, Prenzlau and Moelln. Of our sojourn here in Germany I shall write some other time. I shall tell of things and affairs in Russia.

About three weeks after our departure from Moscow, about 13,000 more people had gathered there. Their numbers increase. Canada refuses admittance to them. After previous warning, and after putting every possible restraint on the movement to Moscow, the soviet government now begins to send them back by means of force, with accompanying atrocities. Men are to sign that they go back "voluntarily." In order to force this "voluntary" signature from them, they are locked up individually into air-tight rooms being heated to baking heat so that the skin is nearly burnt up. More than 300 men are under arrest, most of them are taken to the "Butyrka" and some to Solowki.

Very often the women and children are bound like cattle, thrown onto trucks, loaded into stock cars and are then sent back. Those from the Crimea are on their way for nine days, those from Siberia for three weeks with fierce cold (Siberia already 40 degrees R.) As a result of this use of brute strength, many children suffer broken arms and legs. Pregnant women give birth on pavements or on trucks and both, mother and child, die within one to two hours. Many become entirely insane or feeble-minded. Those sent back, in spite of promises, have nothing to eat, no roof, etc., etc., so that they are all certain of death from hunger. There is horror and terror of which only he has an idea who understands Russian conditions. Many families are torn asunder—the husband, possibly, got over the boundary, the wife, perhaps, was sent back to Siberia, or sometimes to the Caucasus, the children are lost etc. I cannot write of all things in this letter, I can only touch on some. Of those from Karassan, Bishop Herman Rempel was sent back, also all the Schellenbergs, Peter Wall, all those of Topalow, Spat and Minlertschik. There are two brothers, Dick, here from Kodagai. They had been arrested, sent back, had paid twice for their passports, and finally were successful. Each family has really its own story. K. F. K. from the Crimea, is imprisoned in Moscow, Alexander Ediger was free at intervals, P. F. Froese is sentenced to 10 years imprisonment.

I was able to mention only the most important incidents in this letter. About 8000 are sent back. The causes for this movement are simple: the bringing of the farmer down to socialistic standards, and the terrible religious persecutions. We have suffered in many ways, submitted to many more, but, when it came to this, to deny our faith, and be separated from all family ties, then the limit of possibility was reached. We left everything, and had only the one wish: to be able to cross the boundary alive, and to come to a country where we could live according to the precepts of our faith. And we were permitted to know what it means, to trust in God, where everything that is material and perceptible round about us was untrustworthy. We are firmly convinced that the great God who has brought us most powerfully out of this land of sorrow—has saved us out of it—will show us a humble, little place somewhere in this great, wide world, be it in Canada or in Brazil—we cannot know that today. Canada's doors are closed to us for the present, and we have no right to demand. We only beg of God and of man, of dear sisters and brothers, help us as soon as possible, to find and start a new home, preferably in Canada with dear relatives and acquaintances. If not there, then in Brazil, in the backwoods near Blumenau in the province of Sancta Katarina, South Brazil. Germany is very willing to help us emigrate there, for Canada will possibly remain closed to most of us.

The German government and the German people have done much for us, and are still doing much for us, for which we cannot show ourselves thankful enough. But Germany cannot carry on like this for a long time, for that country has its own economical and financial difficulties to contend with. The time is here when we have to have a place to which to go. Even though we have lost much, we have also gained very much as I have already indicated: in faith, and in trust in God, and to this we wish to cling. We ask all congregations, all dear brethren and sisters in the Lord to continue praying for us, but especially for those who remained behind in Russia, who have to pay with their lives, in the best cases with their liberty, for their trust in God. The future lies darkly bebefore us. The conditions in Germany, and the failure to receive permission to enter Canada, force many families to make application for admission in Brazil. The German government intends to embark the first group for Brazil in the end of January of the next year. The government promises to pay the transportation charges and subsistence for several months. God's will be done!

You need not be surprised if I make application for entrance to Brazil. The "Kiel" group, of which I am a member, has been examined by a Canadian doctor in Hamburg. My family is one of those few that are altogether healthy, and even then it seems so hard to get into Canada.

Must close for now. It is past 12 o'clock. Tomorrow morning there will be a lot of work, as usual.

We commend ourselves, and especially those who remained behind, to the care and protection of almighty God. We also ask you dear ones to continue to pray for us.

With lots of love and heartiest greetings from me and my family, I am,

Your, **Heinrich Martins.**

CORRESPONDENCE

West Swamp, Pennsylvania, Feb. 10, 1930.—Although you have not heard from us for sometime we are still actively engaged in the service of our Lord and Master. For the greater part of a year we were without a regular pastor owing to the ill health of Rev. S. M. Rosenberger who we are glad to say is slowly improving.

Dr. Irwin Bauman served as pastor during the summer months until he left for Bluffton where he is teaching. During the fall and winter months we have had different ministers from the community, Rev. Soldner, Souderton, Rev. D. J. Unruh, Lansdale, Rev. Simon Landis, Lancaster, Rev. E. J. Blough, Quakertown, and Rev. D. N. Cassel, Hatfield, Pa., as our supply pastors all of whom served very ably and their services were appreciated.

We are eagerly looking forward to March when our newly elected pastor, Rev. A. S. Rosenberger, will come to take upon himself the Swamp Charge.

In December, members of the Young People's Society went to Philadelphia by bus to visit the "Whosoever Mission" which was very interesting. Men of all classes and races are taken in and given a home and are daily taught Bible passages and taught about Jesus. These men seemed eager to hear the gospel. They had wonderful singing. A girls' chorus was there which rendered a few numbers.

December 23 we had our Christmas festival. A pageant entitled "A Gift for the Christ Child," was given by members of the Sunday school.

On New Years Eve our Young people went to East Swamp where we had joint Watch Night Services. The pageant was given here again. We also had a discussion of the topic and recitations. We had a social hour at which time refreshments were served by the East Swamp Ladies Aid Society. The meeting was brought to a close with the recitation "Ring Out, Wild Bells" and prayer. The church was filled to capacity and everyone enjoyed the evening.

Jan. 4th, the church had its annual business meeting at which time the officers were elected to serve for the year. Rev. Soldner had charge of the meeting.

Jan. 26 our Young People's Society had a big feast in store. We were indeed greatly privileged to have Vincent J. Steffan, a converted convict come and speak, he certainly gave us a very inspiring message. A person of that nature can certainly give a testimony of what happens when Jesus Christ enters into the life of a criminal. He is now going from prison to prison teaching and preaching. Many prisoners are converted through his efforts.

May we do even greater things in the future than we have done in the past, this is our prayer.

Verna M. Keiser, Corr.

THE MENNONITE

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EDITORIAL

The official minutes and reports of the Twenty-fifth Session of the General Conference of N. A. held in Convention Hall, Hutchinson, Kansas, have just come from the press and have been mailed to the churches having representation in the Conference. Every one interested in the work of the Conference should have access to this document. No one can have an intelligent understanding of what the Conference has been doing or is doing unless fully informed concerning the contents of this book. It contains, besides a complete account of the transactions at Hutchinson in German and English, valuable statistics and other information of worth, Conference directed that one copy of the book be sent to the churches for every vote such congregation has on the floor of the Conference and that these books be distributed as the local congregations deem best.

The cost of preparing and sending these reports out is to be covered by free will offerings. Churches will please note that such offerings be received as early as possible and that they be sent to the General Conference treasurer, Bro. Karl. A. Richert, Newton, Kansas, stating that the money is given for the reports.

If 50c is sent for each book received the expense for getting out the work will be covered, that is, provided every church does this. Some may find this difficult and so it is hoped that others will send more. Should extra copies be desired the secretary of Conference, Rev. C. E. Krehbiel, Newton, Kansas, can furnish them post paid.

In Philadelphia, one day last week, a number of men and women, making a considerable crowd started in a peaceable way toward the office of the mayor with the object of telling him that they were out of work and needed employment to keep from starving. There was no disorder of any kind, but the police, on a trumped up charge of parading without a license, charged the crowd, beating some into insensibility. All this in the name of the law and order and because some of those in the crowd were suspected of being red. If we know the basic law of our state and nation, it guarantees its citizens the right of peaceable assembly to state their grievances if they have any. Police abuses brush aside constitutional rights and even though a handful of men and women do get treated rough, they have no money and are out of work and so who should care if they are not to be permitted rights that the police would respect. Even though that crowd of desperate persons were "Reds", as it was charged, they should have been permitted to interview the Mayor who, like many another political bootlicker, is about as accessible as an emperor to the common people.

The people are being told continually through the press that the reason for crime and disorder is our Prohibition. A little intelligence, if exercised, will show that when officials, appointed to protect citizens, become lawless there is plenty of reason why lawlessness should spread.

The similarity of material and language in the propaganda of the "wets" now filling the papers show that some one is not only preparing copy for the press but also that the press is getting well paid for it. Just now there is a great defeatist howl going the rounds. "Prohibition has not succeeded therefore let us get rid of prohibition!" seems to be the slogan of every wet sheet that has come from the press and of every wet legislator who is betraying his country by devoting his energies toward discrediting the law to which he has given his sacred word of honor But any one with only or almost human intelligence can, if he will, see the insincerity of the whole suggestion. We have more criminals than ever. The jails are old, outworn, and do not function properly toward the reformation of the prisoner; in some of these jails the heads are men unfit to administer the jail and sometimes it happens that dissatisfied prisoners kick up an awful row. Shall we then say let us do away with prisons? Shall we hope that the community is going to be safer and crime less when there are no prisons to menace the violators of the law? Of course we do not want to suggest that doing away with penal institutions would be to the safety of the rest of us, why then is any one in good sense expected to listen to the foolish suggestion that the way to abolish abuses in the use of alcohol would be to permit alcohol be made, sold and used as of yore? It is our humble opinion that in spite of women who think they are breaking into politics with the hope of being taken seriously, in spite of corrupt legislators, in spite of a hired press and in spite of lawyers chosen for their ability to avert requirements of the few, our prohibition is going to stay and will prove itself stronger as the years roll by. Were it not for prohibition which put thrift into the thriftless and helped them to buy homes and build up respectable balances in the savings banks we would have harder times in the industrial sections by far than we had in the terrible winter of 1893 when the only flourishing business houses were the soup houses.

ANOTHER ARTICLE ABOUT THE 1930 YEAR BOOK

Thus far two articles appeared in the columns of The Mennonite about this effort. One seemed to like it, and the other one seemed to want to find what was not printed. Both writers we take it wrote in frankness. These few lines are not a defense of what appeared or did not appear, simply to indicate that there is a strip of No-Man's land, that also contains some information that might be of interest.

We are truly sorry that a certain church and the pastor were omitted in the records. Upon survey this unfortunate omission was discovered in one or two instances, perhaps more. Thank you, if you call attention to it.

Statistics are said to be incomplete. Occasionally an article appears in print, and underneath the astute contributor adds the names of certain papers and says: "Please copy." For the benefit of the Western District Conference we would like to say: "Please take note." For some time efforts have been made to get such a report from this group of churches, but . . . . A word might be added why the statistical report of a certain Conference is "of 1927". The particular Conference in point holds its sessions at different seasons of the year for various and sufficient reasons. During the year 1929 no district conference was held, since the delegates had conferred together at the General Conference and decided to postpone the session until the first part of 1930. This is exceptional. There ought, however, by all means a uniform or nearly uniform system of statistics be worked out. The main reason why the statistics are so varied, is because different Conferences have different projects under their care. We wonder whether the Secretary of the General Conference might be willing to submit a more uniform system.

The observation was made that the China and the Russian emigration work was overlooked. In June simultaneous as a request was sent to India for a report, one was sent to China. The editor waited anxiously and finally had to close the files, when behold in December, just as the Year Book came off the press the China report arrived, and is is a very good one. Circumstances and press of many duties made it impossible for the writer to compile his material, hence a splendid article on China may appear in the near future.

A dilemma has two points, and in publishing the Year Book one point is from the Publication Board that the size and expense be kept down. Certainly the Russian emigration would offer sufficient material for a good sized report every year. There can be found in the 1928 Year Book a rather carefully written report of this work. It seems as though provision ought to be made that material of such weight and importance, might be issued annually in the Year Book. Have we arrived at the time when the Year Book should no longer be given as a bait or premium for those who pay their church paper in advance? We hope we are about at that point.

From various sources the suggestion has been made that the Almanac be dropped. Perhaps if all these individuals would address their conviction to the Board of Publication, the change might be made.

Well whatever you may say or think about the Year Book and the editor welcomes criticism and suggestions—by this time everyone ought to have his interest sufficiently aroused to get a copy.

Southern California is happy since the recent rains. The New Year is still young, hence we extend hearty good-wishes and hope the readers might have a year filled with rich blessings.

The Year Book Editor,

A. J. Neuenschwander.

WHAT OF THE CHILD?

CONSERVING EARLY TENDENCIES AND ACTIVITIES

By A. R. Eschliman

In this day when conservation is one of the much discussed subjects it is very fitting that we stop to consider the conservation of one of the most valuable and vital of all energies, that of child nature. While the subject of child conservation has been much discussed in recent years, in a general way, we are just beginning to discover the great possibilities in not only conserving the child but more specifically conserving his early tendencies and activities. For many hundreds of thousands of years the great floods of waters were dashing down over the Niagara Falls but it is only recently that we are thinking of the tremendous power. This is hardly to be compared with the tremendous "Niagara" of child nature that was allowed to come to naught or perhaps accidently conserved in occasional cases, to make a Washington, a Bunyan, a Webster, or an Edison. On the other hand, our investigation of childhood may show chance development in the wrong direction, of ability that, if rightly guided from the beginning, might have been just as forceful a factor for good. Daniel Webster became a great statesman. When he was only eight years old he read the Constitution of the United States. Suppose he had been given that same document to read earlier or later, at any time when he was not ready for it (for, compel a boy out of fear of punishment to commit the preamble and he will hate the Constitution the rest of his life), or suppose Webster had been given a dime novel or something else harmful to read at a time when he was ripe for it as he was for the Constitution at the time he read it; what would have been the outcome? These and many other questions we hope to answer by our scientific study and education of the preschool child.

Dr. Cox found that Liebig's father took his boy around to see all sorts of manufacturing operations. Benjamin Franklin's father did the same thing. She says, this gave these boys an opportunity to see a variety of activities and familiarize themselves with all sorts of interests and occupations. They also met people and saw them at work. It is a great mistake to look down on children and exclude them from adult interests. This statement seems to lend strength to Robinson's statement, "They are almost all there much earlier than we have been willing to recognize." Dr. Willis, head of an educational institution in Kentucky, was appealed to by a father for help with his boy who seemed to be thoroughly bad. Dr. Willis studied the boy, who was placed into his institution, led him through different experiences, got him acquainted with men of all types, good and bad, one being a saloon keeper and manager of a house of ill fame. He had seen the insane, some of them a product of the above-mentioned institutions. The boy was then taken for an interview with a man who was a great business executive, the manager of one of the biggest concerns in the city. The guests were heartily welcomed into the office, which spoke for itself as a place of masterly efficiency. On being introduced to the boy the business man said, "I am very glad to meet you. I have a boy just your age and I want you to meet him," and on the conversation went. After the interview was over and the boy and his teacher were again alone Dr. Willis asked the boy which of the men they had lately observed he would prefer to be. The boy replied, "I think I need not answer that question." But his reply was in such a tone of voice that it was quite evident he had resolved to choose the right one and his career shows he acted on his resolution.

Space does not allow a full discussion of this case but let us notice a few things. The boy was carefully studied. How many "boys" are carefully studied by men or women who know? This boy's father said he had done everything for his boy that he knew; but how much did he know? What might be the story of many a bad boy or man or even of a mute and inglorious Milton if they would have had parents who knew and understood. One of the present tendencies in early or preschool education is to organize study groups for parents so they are in a position, not only to reform their bad boys but to take care of earliest tendencies and activities that they may develop their children into useful citizens if not into geniuses. Mrs. Stoner says, "I believe that every normal child is born with some distinctive tendency or talent. (Psychologists now know that the normal child has more than one, in most cases, many talents). Probably the only reason this talent does not always bear fruit is that it is not discovered and cultivated in babyhood. It is to the mother we must look to diagnose her child's talent and to watch it until it grows into a marvelous joy giving flower."

Dr. Willis took his charge to a business man. Could he not just as well have taken a lawyer or a doctor? He had studied the boy and, no doubt, knew the boy's tendencies and chose the man that would make the right appeal at this time in the right way.

This was a boy of school age. Let us notice another one only four years of age. His father was a scientific farmer who had his letter heads printed, "Jones and Son." When the county agent came for his first visit to the farm he was introduced to the junior partner of the firm, which happened to be the four year old boy, just as he would have been had the boy been twenty-one years old. This boy became a greater farmer than his father had been. Suppose this same boy had been sent away when the agent came, or suppose he had been ignored as most four-year-olds are, or suppose he had not been the partner, would his story have been like many others? Would he have left the farm and become lost in the oblivion of the city? Evidence now available proves that any boy with this environment and heredity would have become great along some line, while another boy with equal heredity but less fortunate environment would have become a criminal or would never have been heard of at all.

Dr. Cox says, "Parents cannot create talent or genius, but they can greatly discourage or even suppress it. A child may be another Lincoln or a Longfellow and yet be ruined for lack of opportunity."

Let us now consider a few early tendencies and see how they can be conserved by early training. In the first place, fear is capable of much wrong development. Watson discovered that fear is one of the three typical modes of behavior, and that it can be easily conditioned into reactions that are dangerous. He says that a child may be frightened by the loud barking of a dog, and at the same time see the dog, thus conditioning the sound that he will thereafter be afraid of dogs." A ten-year-old girl was waiting on the dock with her friends, eagerly awaiting the little ship that was to take them across the water to an island for a day's picnic. The children were in such a state of abandoned glee that the older folk almost envied them, when all of a sudden a dark shadow swept over the face of the little ten-year-old. A look of actual terror and distress resulting in an outcry of "Will it whistle? I hate it, it scares me so! It makes me sick." An investigation of the cause of this reaction showed that the little girl, when not quite three, had gone with her mother to meet an arriving steamer and had been thrown into a frightful panic by the unexpected blast of the whistle. She had shrieked with terror, and rushing to the shelter of her mother's skirts had wept long and inconsolably; and now, seven years later, here she was, an unusually intelligent child, quite aware of the harmlessness of the whistle, in the face of the derisive wonder of her friends, still a slave to the dread which had seized her body and soul in so relentless a grip. Perhaps time and wise treatment will deliver her from this terror. Perhaps she will carry it through life. No one seeing its lasting effect could fail to be impressed with the seriousness of children's fears and the importance of protecting them as far as possible from frightful incidents. Dr. Carolina Hodge tells how a case of serious mental disorder in a woman of forty was traced back to her childhood when she would wake and hear her parents quarreling. In her frantic terror she would sit up in her little bed and bang her head against a wall until the angry voices ceased. Whitely says, "Paroxysms of terror are as dangerously potent for the psychic life as are the bacilli of tuberculosis for the physical life. Like them, terrors may be walled up, so to speak for years; but let a weakened nervous condition ensue later in life and they may become active with deadly effect."

Since this tendency is fraught with so much danger, how can it be handled or conserved for the good of the individual? Fear has its place in human experience, and like other typical modes of behavior must be properly conditioned and this must be done from birth. A child, the first few days of its life may be wrongly conditioned and unconditioning and reconditioning is a slow process. If properly conditioned, the individual will have a sensible fear of things that are apt to harm him or his society, such as fast driving or other unnecessary things that are dangerous.

Someone has said the personality is the sum total of an individual at any one time. This definition will help us to realize the importance of having the most desirable items to total up. This only emphasizes the importance of conserving the early tendencies and activities. One need not observe persons very long until he discovers that there are many warped personalities. Many of these warps, if not all of them, are due to a faulty early training. One of the things that is most apt to warp a personality is jealousy and it, like all other elements in personality, has its roots in early childhood. Dorsey says, "The fundamental differences between man's and the chimpanzee's inheritance is in parents. Once a chimpanzee, always a chimpanzee; but a man may become a skunk or a saint. Think of all the kinds of people you know."

Let us notice just a few of the early tendencies that result in this unfortunate personality trend. Some people, not knowing the tremendous consequences, think it is funny to tease a child, saying he is jealous of the baby with whom he must now share the attentions he was used to having lavished upon himself alone. They will pet the baby and fondle it in such a way as to "get a rise" out of the older child. With an entirely wrong purpose in mind they will take his playthings and give them to another child and do many other things for the "fun" of seeing his jealous reactions. They have favorites among children and show partiality, thus developing jealousies, or they stimulate jealousy by praising and upholding as a model the child of whom another is jealous. Thus the seed of jealousy is sown and will, in all probability, hinder the child all through life. Again, "think of all the people you know."

The National Committee for Mental Hygiene reports as follows: "Jealousy even in little children should be taken seriously because of its tragic consequences. It leads to anger and hatred. It may result in feeling of failure and shame which handicaps the child for life. It makes the jealous child the object of dislike. It may even result in tragedy and make it difficult to get along when the child is grown up."

A fitting conclusion to the topic: Conserving the Early Tendencies is Watson's conclusion after testing the personalities of many infants—"One of the sad things we find by such tests is that even at three years of age many (but not all) are shot through with all kinds of useless and actually harmful reactions."

Freeman Junior College,
Freeman, South Dakota.

Christian Endeavor Topic

February 23

THE VALUE OF THE BIBLE FOR NON-CHRISTIAN NATIONS

Isa. 30:21; Luke 8:11-15.

"The entrance of thy words giveth light."

I. Effect of the Law on the Jews.

When Josiah came to the throne idolatry had been creeping in among the Jewish people and crowded out the worship of the true God. During these days the law was more and more neglected until finally all trace of it was lost. As a result the people and the nation were on their way to destruction. When Josiah comes to the throne the Bible is again discovered and read and the king makes a clean sweep of all the idols that had defiled the religion of the people. This fact had been revealed throughout the past history that the nation that forgets God and the Bible shall perish but happy are the people who turn and live according to His precepts.

II. Effect of Bible on Civilization.

It would not be too much to say that a great deal of the improvements and changes that have come into the modern world have come as a result, directly or indirectly, of the Bible. It has opened and so transformed man's minds that they could accomplish the almost impossible. It might be called the book that has changed the world and it is still changing nations to which it is being carried.

The Bible has revealed the better things that have been found in other sacred writings. Prophets such as Buddha, Confuscius, etc., had their dreams and ideals which they had tried to teach the people but they were so incomplete and many who today are reading the Scriptures find there the fulfillment of these dreams and hopes. Nations who for only a short time have been acquainted with the Bible are today producing national figures and international figures. The Bible takes from the nation what is good in their old life and religion and builds on that a greater and better civilization. In other words, it does not necessarily destroy but it creates. Jean Paul Richter said, "With Jesus' pierced hands he had lifted empires off their hinges and turned the streams of centuries backward in its channel"; and Lecky says, "The three short years of the public ministry of Jesus had done more to soften and regenerate mankind than all the disquisitions of all the philosophers and all the exhortations of all the moralists since the world began."

The Bible is the only remedy thus far which has been found for every need and condition of mankind. It has laid the cornerstone of our best civilization and has founded an institution of learning; in it you find much of our best literature and it has inspired many a writer to produce his best; it liberated the slave; it taught us the right conception of childhood and womanhood and glorified the home.

It has only been a hundred years that William Carey, our first Protestant Missionary to Eastern India was at work and that Robert Morrison, our first missionary to China, was alive; but it has been a century of awakening, revolution, advancement and progress. It was due to the fact that Joseph Neesima found a Bible that led to the opening of the work in Japan and it has worked wonders there. It has inspired and elevated her entire educational system. China today is aroused to new ideals and new forces. Instances could be cited of many nations and countries in which the same result is evident. The Bible carries power wherever it goes if it is put in practice.

Outline Study

1. Value as a light. Ps. 119: 105, 130.
2. As guide to conscience. Heb. 4:12, 13.
3. As revelation of God. Heb. 1:1-4.
4. As moral leader. Tit. 2:11-15.
5. As revealer of Christ. II Cor. 4:1-6.
6. As builder of brotherhood. Eph. 3:14-21.

Suggestive Questions

1. What effect has the Bible had in Africa?
2. Why is the authority of the Bible supreme over all other books?
3. Can America be termed as a Christian nation?
4. How do you account for the transforming power of the Bible?
5. What is the appeal of Jesus to the Oriental mind?

Mrs. Earl Salzman.

The Quiet Hour

EDIFICATION

"Wherefore exhort one another, and build each other up, even as also ye do." I Thess. 5:11.

Paul wrote these words to a newly organized church and thus to people who were young in the Christian experience. He was anxious that the Thessalonian Christians who made such a promising start, might grow and develop in every Christian virtue. Therefore he admonished them to build each other up. He gave them testimony that they were doing this; but evidently he wanted them to be even more diligent in edifying one another. Edification is a building up. To edify is "to build up or strengthen, especially in faith and morals."

How necessary edification is we see when we realize how many influences are at work to draw us away from God. Sin, the flesh and the devil vie with each other to drag us downward. Worldly cares and pleasure and disbelief want to distract us. Negligence, carelessness, indifference threaten to undermine our moral stamina. There are so many distractions, there is so much to occupy our mind, that unless we guard ourselves well, our spiritual life will ebb away. We must build each other up, we must build ourselves up, lest we be torn down.

Then too, we need edification in the faith in order to grow. Our faith should not be static. We need a dynamic faith, a dynamic Christian life. We must press forward, or we will go backward. Our spiritual life and experience must increase, or it will decrease. Surely, we want to grow. Can we do it without a process of building up?

Paul exhorts us to build each other up. We are responsible for others. We should do all that is in our power to edify the saints, as well as to save the lost. But we are also responsible for our own spiritual life and growth. We can also build our own selves up. We need also to practice self-edification.

God has given us many means for building up Christian faith, life and character. Paul speaks of exhorting one another. We should be willing lovingly and humbly to exhort others, but also to be exhorted. That is one way of building each other up. Generally speaking, the things that are at our command to edify others, should also be used in self-edification. There is the word of God, that never-failing guide and standard for our faith and conduct: how it edifies! It builds for eternity. Other Christian literature may also be mentioned in this connection. We are a reading people. But too much cheap literature is being read. Shun

(Continued on page 7)

S. S. LESSON

March 9

The Parable of the Sower. Matt. 13:1-9, 18-23.

Golden Text: He that hath ears, let him ear. Matt. 9.

There never was a more ideal setting than that in which Jesus was the central figure in the little boat and addressed the people gathered on the sloping shore. He had them there out in nature and was teaching great lessons from the nature all around. Brought up in the beautiful Galilee, with its wonderful natural surroundings, Jesus was certainly impressed with the things that God made to grow and to him they became texts which he could use to explain the deep things of God. We note that "a great multitude was gathered unto him". The motives back of this gathering was no doubt varied. Some came out of curiosity, as many always do when something of unusual interest appears, others came to criticise, for it is natural that in this world of people there will often be those whose only interesting task is to find fault with some one else, no matter how good or helpful that someone else may be; others came because they wanted honestly to hear and learn from this great teacher. The latter class may have been the smallest, but they were the most important for they verily were the salt of the earth. No one can properly fill his mission and do the highest good in this life until he has been with Jesus to learn of him and to be inspired with his loving personality. The three discourses, the Sermon on the Mount and the Sermon by the sea-side and his final address to the disciples in the upper room are the outstanding discourses of Jesus, delivered to audiences during his public ministry. In the sermon on the mount he lays down principles; in the sermon by the seaside he illustrated the progress of the Word. We are told that he taught many things by parables. Parabolic teaching is one of the favorite methods used not only by Jesus but by other great teachers. It is an effective method because generally it pictures the truth in a simple way that may be easily understood and remembered, but sometimes, even parabolic teaching fails because man is so stupid and so much concerned with his own preconceived ideas. A parable differs from a fable in that it takes things from realm of possibility and uses them to illustrate, for example, the parable of the Prodigal Son has been enacted in multitudes of homes in all ages and it is not difficult to discover the point to the parable. A fable, of which there is only one in the Bible, makes impossible things like the trees talking seem possible.

When Jesus taught he never went far for his text and those who heard him were perfectly familiar with it. Here he was talking with a company of country people who were altogether familiar with the process of cultivation. Perhaps while he was talking he could point to an actual farmer, on the not too far away hillside, sowing the grain from which he hoped in a few weeks to reap a bounteous harvest. In the parable Christ was indeed the "Sower", but he was to be followed by others. There were all kinds of hearts before the Lord on that day, some were hard, others shallow, and others offered good prospect for the sower. Jesus was willing to sow much that would not come to fruit. He was willing to sow so much in vain for the privilege of seeing some seed fall into the hearts ready to bring forth fruits of the kingdom.

Give a minute's thought to the seed. It is itself prolific. It only needs an opportunity. Given a receptive soil it will not return "void" unto him who sent it. The Word of God is quick and powerful. How great the returns shall be depends upon the hospitality of the hearts in which it is planted. If it has to contend with other growths its progress will of course be retarded or hindered. The wayside was the path made hard by the passing of many feet. The seed could get no farther. There is nothing the matter with the seed and the soil may be all right but not prepared for it. The good seed is often trampled on by the continued procession of business schemes, thoughts of dress, pleasure and even dissipation, etc. So long as such things keep the heart hard there is no hope that the seed of the Word will make the least impression or give promise of fruitage.

The rocky soil gives a little more indication of life since the seed does indeed spring up and give promise of earing, but in the end in it is disappointing, for finally it amounts to nothing but dead straw. The emotions have only been stirred. There is no depth. The heat of trials scorch the seed planted on rocky ground and that one's religion is not of the kind to stand trials. It is to be noted that the same sun that withereth the rootless plant is the sun that stimulated the other plant into bearing fruit. Trials of this world may be our salvation or they may be our damnation. It just depends on how our hearts are prepared to receive them and profit by them.

Those on thorny ground are crowded out because of the cares of this world that do not permit trust in God. The deceitfulness of riches will not allow one's laying up treasures in heaven, the pleasures of this life will not grow in grace and the knowledge of our Lord Jesus Christ and the lust for other things will hinder and dwarf desires for things which God has to bestow. Cares, worldly ambitions, the pleasures of this life, are properly classed as thorns.

The seed on good ground is he that heareth the Word and understandeth it, says Jesus. The good ground is all that which the other soils have not. It is honest and good because it is receptive and kept clear of noxious growths. A field of waving golden grain is a symbol of what may be the fruitfulness of a redeemed heart and is a representation of what the Great Husbandman delights to behold.

CORRESPONDENCE

Zion Church, Elbing, Kansas: —Greetings with I John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

The year 1929 came to a close with the blessed Christmas season. The most wonderful weather and good roads which the Lord gave us at that time added to the joy of the Christmas season. On the evening of the 25th we had a program given by the children of our Sunday school under the direction of our superintendent. The old, old story which is ever new was again presented in recitation and song. The adult choir also rendered a number of fine Christmas songs which greatly added to the blessings of the evening.

With the beginning of the New Year we see before us again a great field of new hopes and new responsibilities. May we all be found faithful in doing those things which the Lord has entrusted to us. The new officers and teachers for the S. S. have been elected so that by this time the work of the Sunday school is again in full sway. Plans have been made to have a week of special services in our church after the weather and the roads permit. A special speaker is to be obtained for this purpose. We are looking forward to this time as a time of blessed fellowship with God and our fellowmen.

Although the weather has been extremely cold and a good many roads have been badly drifted, we have been able to have services every Sunday with a good attendance, for which we are very thankful. The health in general is also good.

May we all serve him faithfully throughout this coming year. **Corr.**

Grace Mennonite Church, Pandora, Ohio, Feb. 3, 1930.—Greetings to all the readers of the "Mennonite" with John 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another."

The past year has seen a number of activities of interest in our church. One of the outstanding events was the celebrating of the 25th anniversary of our church the last Sunday in May, the 26th. Special programs were held in the forenoon, afternoon and evening, consisting of several addresses on the past, present, and future of our church, the reading of letters from some of our absent members and former pastors, and special numbers of music. The "Hallelujah Chorus" was sung by a large choir in the afternoon under the direction of Prof. Eldon Geiger, one of our former choir directors. At noon a basket dinner was served at which all those present partook. This day was a homecoming for many as well as an anniversary, as many former faces were seen, friendships renewed, and greetings exchanged. Such days of fellowship are always pleasant to remember.

This fall the community had the privilege of hearing the Student's League of many nations from the Practical Bible Training School of Binghamton, N. Y., who were making a tour across the country. The meeting was held at our church which was filled to capacity. Their program of songs and testimonies was very interesting and enjoyed by all. Each student was dressed in his or her own native costume. Before the meeting, the young people of the different churches of the community enjoyed a fellowship supper with the group.

The Saturday after Thanksgiving the annual mission sale was held by the Dorcas and Women's Missionary Societies. Many beautiful articles, fruits, vegetables, etc., were brought in to be sold. Among them were two boxes of figs and nuts which were sent all the way from California from Rev. Regier and family, our former pastor. These aroused the bidders and brought the amount of the sale to several dollars higher.

Our Christmas season started Dec. 8th, when the Junior Choir gave a pleasing cantata, "Yuletide Memories" under the direction of Hilda Amstutz. The children of the junior department with the help of some of the Intermediates and a girls' choir gave an excellent Christmas program on Christmas night, in spite of the measles epidemic which happened to make its round in the community at that time. The white gift Christmas was again observed. The gifts were given for various purposes, several of them going to Ezra Steiner's who are on the border of Tibet.

Our annual business meeting was held in the afternoon of New Year's day, at which time the annual business was transacted. One important change that was made was, the church voted to have one common treasury for all the organizations, thereby making the work more simple and easier to handle at the close of the year.

The Bluffton College girls' glee club gave a very delightful concert on Sunday evening, January 19th.

Our church is planning to hold meetings the first week in March, with Rev. E. G. Kaufman, former missionary to China, now of the Seminary, as our speaker. We are looking forward to these meetings with much anticipation, that they may be a great blessing to the church and the community. May the Lord endue him with power from on high that he may bring the messages most needed.

The various organizations are taking an active interest along their line. The three Christian Endeavor Societies, Junior, Intermediate, and Senior, meet every Sunday evening at 6:45 in fall and winter and at 7:15 during spring and summer. The Seniors, are as a rule, more or less handicapped in winter time, when many of its members leave for school, teaching or some other work, thus leaving a small number at home to carry on the C. E. work. But we are happy that we can have representatives to serve other communities besides our own.

By Corr.

THE QUIET HOUR

(Continued from Page 5)

"jazz" literature. Read things worth while. Our own church periodicals should hold an important place in our reading. They are edifying; they will help to foster our spiritual growth. Then there is the church of Christ, which He has instituted for our spiritual weal. We should use its different activities, the Sunday School, the Christian Endeavor Society, the preaching services and so on. We cannot well thrive spiritually without the church. We also have the privilege of prayer. How prayer builds up the Christian life! Then especially, we have the privilege of fellowship with Christ. To commune with Him, walk and talk with Him, feel His personal presence, give Him who saved us through His vicarious suffering death the right of way in our life: how that builds up! how it strengthens!

Do we realize how much we need to heed Paul's exhortation to build each other up? Do we appreciate the many agencies that God has given us for edification? Do we use them to His glory and to our own and others' uplift?

P. P. Wedel.

Moundridge, Kan.

WOMAN'S WORK

FAMILY LIFE AMONG THE CHEYENNE INDIANS

This paper was prepared by Mrs. G. A. Linscheid of Canton, Okla., to be given as part of the program during the 1929 "Bible Week" of Bethel College. Her permission to use this message for a larger audience through "Woman's Work" is greatly appreciated.—The Literature Com.

The family life of a people is influenced by various phases of its existence. Chief among these we might mention the religious views, the social and economic relations and the physical conditions.

The religious traditions and beliefs among the Cheyennes are brought to the on-coming generation by verbal repetition. The grandparents, and especially the grandmothers, are the ones who, as a rule, tell these as well as other stories to the younger generation. From childhood they are taught to reverence sacred things. Springs, thunder, lightning, certain animals and all kinds of good and evil spirits are considered sacred. To them everything seems to be alive with spirits, the trees, the hills, and innumerable other things. They also fear the spirits of the departed and dread going past a cemetery, especially by night, and will often sing or whistle at such an occasion to keep the evil spirits away. The children are also taught to respect older persons, especially their priests and their wives. They must never walk directly in front of them. When at occasions like our sewing meetings the little children would forget this and pass in front of the chief's wife in order to get to their mother, they were invariably sent back and had to get their mother in some other way. The children are taught to respect the medicine men and women and even to fear them; for these, supposedly, have the power to harm them. When a priest or medicine man has a small fire or heap of ashes before a sick party, no one must pass directly in front of the fire or ashes, or between the fire and the sick party. The children fear the spirits because of their power to cause sickness, misfortune, twisting of the mouth, etc., to befall them. Indeed, sickness in general is looked upon as a visitation of some evil spirit. The medicine man drives out these evil spirits with his rattle and incantations. It is not so much the medicine he administers that is to effect the cure, as it is his power over the evil spirits. Often in case of sickness a number of medicine men are called, so if the power of one fails, the second or third is sure to cure the patient. These medicine men are held in great esteem, and when called into a home, the family serve them in every possible way,

In such a religious atmosphere of fear and dread the children are raised, and this fear and dread stays with them all their lives. Many years ago, an old man living in their midst had committed some wrong, displeased the thunder god, and lived in such fear of him that every time a storm came up, whether during the day or at night, he would hasten to the mission house for protection. None of the Indians wished to have him in their tepees during a storm for fear lightning would strike where he was. These gods are very real to them. Just a few years ago, lightning struck a tree under which one of the Indian men was standing. He was stunned and as soon as he came to himself he wanted to get his gun and shoot the thunder god.

Religious gatherings are important events and the whole tribe is expected to be present. At such times, their tents must all be in a certain place, each clan having its own part of the semi-circle. The semi-circle is open toward the east, all tents facing the sacred tent which is in the center. Death follows for the one who dares pass between the opening of the sacred tent and the buffalo skull placed a short distance east of it.

Cheyennes do not punish their children. They will reason with them and admonish them, but look upon corporal punishment as showing a lack of love for the children. In former years, before the coming of the white man, this method worked all right, but now the children are subject to many outside influences and discipline is more difficult. Whenever possible, the Indian parent is ready to satisfy every whim and demand of the child, thus spoiling them. Thus the saying, "An Indian is a spoiled, overgrown child" is not without foundation. Formerly the demands were small and could be easily satisfied, but with the years they have increased and often work a hardship upon the parents. The children are taught never to talk or interrupt when others are speaking and because of this training they are as a rule quiet and backward. Yet they have their games and amusements which they enjoy as thoroughly as the white children do theirs. Boys get great fun out of whipping their tops on the ice. They are kept in motion with a whip made of a strip of buckskin or cloth fastened to a stick. The one who keeps his top spinning the longest is the champion. They have many other games with hoops, bow and arrows, a netted wheel, etc. On entering a home, we often find even the woman playing a game with dice and a basket. This is an all-absorbing game with them. In recent years, the younger ones have more contacts with white children and have learned to play shinny, hockey, baseball, basketball, etc.

In former times, the squaw did practically all the work, even getting and cutting the wood, carrying the water, planting and cultivating the corn, with many other duties, while the men went hunting and fishing to supply the meat for the family. With the coming of the white man, even these customs have changed to some extent, although even now the women do most of the work, while the young men are often idle.

(To be concluded)

CONTRIBUTIONS

Contributions Received for the Work of the Board of Education of the General Conference

Goessel Mennonite Sunday School, $5; Bruderthal Mennonite Sunday School, $18.28; Hoffnungsau Mennonite S. School, $5; First Church, Philadelphia, $2.82; Bethel Church, Fortuna, $6.15; Emmaus Church, Whitewater, $36; First Church, Aberdeen, $16.04; First Church and Sunday School, Philadelphia, $9.20; Tabor Church, Goessel, $5; Zion Church, Souderton, $25; Bethel College Ch., $28.39; Bethlehem Church, Bloomfield, $7; Gnadenberg Church, $25.87; Mennonite Church, Lehigh, $2.

Gratefully acknowledged,

D. H. Richert, Treas.

Feb. 12, 1930.

JOTTINGS

A large group of Russian Mennonite Refugees is expected to arrive in Canada about March 1. Unfortunately only those in perfect physical condition may be admitted into Canada. After all the years of hardship through which our Russian brethren have had to pass it is not surprising to learn that the great majority are unable to pass the physical test. It is estimated that only about 20% are sufficiently fit to be permitted to join their brethren in Canada. For the fit to go will mean that the strong must be separated from the weak at a time when the weak need them most.

The church in Allentown, Pa., Howard G. Nyce, pastor, has a number of activities to report. There are seventeen in the catchetical class. The large basement is being remodeled so as to make it available for Sunday school purposes. The pulpit in the church room has been lowered, greatly improving its usefulness. The choir and that of the Upper Milford Church are working on a cantata to be given during the Easter season. A week of service will be held the second week of March when Rev. D. J. Unruh, of Lansdale, will deliver the messages. During Holy Week, another week of service will be conducted by the pastor.

Perhaps no minister in the General Conference has a bigger and more diversified parish than Rev. A. M. Fretz of Perkasie. He actively serves the churches at Perkasie, Deep Run and Springfield besides being elder of the Bowmansville Church in a neighboring county and elder emeritis of the Lansdale Church also in another county. In the interest of his work, Rev. Fretz issues a Year Book and Directory under the title, "Home and Church". The present issue is now in its eleventh year and is a considerable improvement over past issues. There are twenty-four large pages full of information concerning the work in the various churches in the shape of statistics, reports, etc.

The most recent addition to Mennonite literature is the work by Prof. Harold S. Bender, of Goshen College, Goshen, Ind., the title of which is "Two Centuries of Mennonite Literature; A Bibliography of Mennonite Americana, 1727-1928", The author who is also editor-in-chief of "The Mennonite Quarterly Review", has compiled an exhaustive bibliography of all literature and printed matter produced by all groups of Mennonites in the United States and Canada, from the early beginnings to 1928. It is not a mere list of short titles, but includes full titles with all essential data regarding size and publication with important historical notes. Several illustrations and numerous appendices and indices heighten the value of the work. Over 1200 items are listed.

This is a unique and basic work of great value. It will be an indispensable biographical tool for all research historians in the field of American religious and social history, as well as of all solid research in American Mennonite history. A very useful feature is the location of the earlier items in leading libraries of the country.

A church bulletin under the name of "The Courier" has appeared at the publication of the Upper Milford and Allentown, Pa., Churches. These two churches form one pastorate. Reports from the various church organizations, news items of general interest, and personal reference to members of the congregation are printed in this newsy little paper.

Rev. and Mrs. Suckau, of Berne, Ind., attend the Founder's Week Bible Conference held at Moody Institute, Chicago. Rev. John Thiessen and Adolph Friesen, of Witmarsum Seminary, visited the Berne church. Rev. Thiessen gave missionary addresses at the morning service and at the anniversary meeting of the Women's Missionary Society in the evening.

The Sunday school of the Germantown, Pa. church maintains a Home Class Department under the direction of Mrs. W. Getz. The class has a membership of 20. During the year three members have died. The school also has an interesting Cradle Roll. The enrollment of the Sunday school is 39. During the year, ten have been added. Though small in numbers, the mother church of our denomination is by no means inactive. The latest number of the monthly bulletin issued by the Germantown Church contains 8 pages chock-full of information. Rev. Howard T. Landes, 6813 Clearview St., Philadelphia, is the pastor.

The Pike (Old) Mennonite Church, of near Elida, O., was burned to the ground early Sunday morning, Jan. 19. It is supposed that a defective heating plant was the cause of the fire. Plans are on foot for the rebuilding of the church. The preliminary meeting for the first (Old Mennonite) General Conference was held in the Pike Church in 1897.

"The Churches and the World Peace Pact" will be the general theme of the Third National Study Conference on the Churches and World Peace, to be held at Evanston, Illinois, February 25 to 27. The call for this Study Conference arises out of the conviction that the churches should keep abreast of the constantly changing international situation and should be prepared to interpret that situation from the standpoint of Christian principles, ideals, and motives. It is also belived that the churches should take their part in creating the will to peace and in developing a public conscience opposed to the war system of the nations.

Two hundred prominent churchmen, representative of forty communions and allied religious organizations, will attend the Evanston conference. The chairman of the conference will be the Rt. Rev. G. Ashton Oldham. It is also expected that Dr. G. Bromley Oxnam, President of DePauw University, will preside on one or two occasions.

Questions of immediate world import will be considered by the Evanston conference. There will be three Round Table Conferences — one on "The Christian Ethic of International Life," one on "The Church, the Pact, and Peace Policies," and still another on "The Church, the Pact, and the Far East."

The Mennonite Year Book and Almanac

1930

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Mennonite Immigration To Pennsylvania in the Eighteenth Century.

Prepared at the Request of
The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

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The Mennonite

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VOL. XLV BERNE, INDIANA, FEBRUARY 27, 1930 No. 9

RUSSIAN CHRISTMAS— "BURIAL OF RELIGION"

On Dec. 24, the Soviet Government explained to the school children that this year the Christ-child would not come any more, and that it would always stay that way, because it never existed. Christmas has now been abolished!

During the Christmas days the Russian cities presented an unusually pathetic spectacle; they celebrated the burial of religion. Gigantic transparents of the godless decorated the streets, glittered on the rows of houses, and in the show windows of the government stores, gay-colored placards were hung; a giant workman with the star of the communist on his breast, is throwing the Christian, the Jewish, and the Mohammedan God down the stairway. On the market places of the large cities, pictures of the saints, which had forcibly been robbed from churches and homes, were publicly burned. Pasteboard churches and doll-priests were thrown into the fire; demonstratively, beautifully decorated Christmas trees were burnt, in order to symbolize the burial of religion and the rejection of the Christmas celebration.

In Moscow; it was the saddest in Moscow. That Moscow, the city of 40 times 40 churches, the uncounted chapels, the old venerable cloisters, where once the bells filled the air with their deep, solemn tones, where the miraculous image of the Holy Virgin of Iberia was drawn through the streets with six horses on a heavily gilded coach, always respectfully greeted by all people—this Christmas stood as a testimony of disgrace.

Silent were the church towers, robbed of their bells, warningly the cross of the tower threw its shadows upon the heads of the demonstrating godless. Thus the mass moved over the "Red Place" of Moscow's sanctuary, whose ground was drenched with the blood of martyrs, toward the Saviour's cathedral where a pompous meeting of the godless was held, after which they commenced with the public burning of the Russian sacred relics. Again the train was put in motion. Squalling loud these godless moved through the streets telling that faith is "opium for people." Everywhere flying meetings were conducted and the involuntary listeners were forced to submit to the slander against God and the church. And as night came the sheep of the godless moved into the churches which had not yet been closed by the government. With the was cry, "There is no God; down with religion", they forced their way into the few overcrowded churches where, in spite of strict prohibition, the Christmas matin was read, drove away the clergy and the believers, and whomever they could lay hold of they whipped into unconsciousness and defamed altars and relics. Whatever would not crumble under the force of their fists was burnt on the church yard. The praying people fled panic-stricken out of the churches. Lashes from whips accelerated their flight.—It became quiet in the city. Darkness covered it. Here and there a factory siren howled convulsively through the night.

That, which Europe has thought impossible, has become a reality. The Russian people have, in fact, become robbed of their religion. In the days before Christmas, 579 churches were closed in Central Russia alone. In the Ural district 7 churches and 45 mosques were closed on the 24th of December. In the Volga district 36 churches were closed; the bells of all were melted together. These are official facts published by the statistical office of the Soviet Union and confirmed by authoritative sources. Many closed churches are not registered. In the face of all these disturbing facts we are inclined to ask: how is all this at all possible? Well, the Kreml gladly answers the question. "It is the will of the Russian people to separate themselves from religion," and confirms this statement with elaborate figures, which is valued in Moscow with a "people's decision." There is this condition connected with a "people's decision": The Moscow union of mine workers arranged a vote among their laborers "for or against God." But at the top of the sheet this statement was found: "Whoever is for God is a traitor to the Proletarian state." Nobody wanted to be that; moreover, such a person would have been dismissed without delay from any service within the state. Only a very small part voted "for God". For this heroic confession these few faithful ones will certainly silently die the martyr's death—without receiving much attention from Europe or other civilized centers. —(Translated from AMERICA-HERALD, Feb. 4, 1930.)

BLUFFTON COLLEGE NOTES

Bible Lectures

It has become a custom with us here at Bluffton and neighborhood, to look forward with joyful anticipation to the annual week of Bible Lectures, for which the College makes the arrangements. President Mosiman has been markedly successful in always getting men of deep spirituality to bring the messages. This year's series, too, has become a part of history; may it also make history—Kingdom history—in a large way.

We are sure that these addresses have been instrumental in enlarging our visions and deepening our understanding of the will of God, and in kindling our desire to be more fully consecrated to carry this will of God into effect in the daily tasks of life wherever that may be.

The speaker was Dr. Walter L. Lingle, president of Davidson College in North Carolina. He also is chairman of the Executive Committee of the Federal Council of Churches, a man of wide usefulness. Dr. Lingle's message was simple in style yet forceful. He drew from a rich experience and wide observation, yet his richest source was always the Bible itself.

His series of messages in the morning, except the one on Sunday morning, centered more in the application of the Bible truths to the problems of social life. The evening addresses were more along the line of Bible studies, though also with a wide application to the Christian life. "How Shall I Live My Life," was the subject of the Sunday afternoon address. The speaker showed how unselfish and sacrificial service from the humblest deed to the leading of sinners to Christ, is the best field to choose for one's life's work.

On Monday morning he showed, under the subject "The Social Gospel," that various systems and philosophies had been tried and are being tried to solve the social, i. e., to group life, problems. But none meets the need as does the Bible with its rich message both for the individual as well as for the group life.

On Tuesday and Wednesday mornings the subject was "Jesus' Sermon on the Kingdom". This subject furnished the basis for a very effective and interesting application of the Sermon on the Mount to the social problems of today. "The Bible and Money" was the subject on Thursday morning. The speaker stated that the danger lies in our relation to money and wealth and the use we make of it. Our attitude must always be that of stewards to whom God has entrusted these means to be used and invested only where they add to His glory and serve his purpose in helping our fellowmen.

The last lecture of the social messages was on "The Bible and War". Here one was impressed again with the fact that we Mennonites do not stand alone in our absolute opposition to war, but will have to exert ourselves if we want to stay in the lead. The other lectures were more especially Bible studies. The Sunday morning sermon-lecture on "What it means to Believe on Jesus," forcefully brought home the fact that it comes by Christ's removing the hindrances, by trusting him with our all, by hearing, by doing, and is a gift of God that comes as a result of prayer. The evening lectures on "Why I Believe in the Deity of Jesus" indicated that this rests on Jesus' own claim, on His personality, on his sinlessness, his deeds, his teaching, his death and

resurrection and on his entering into the experience of men and women of all ages.

Monday evening's lecture on "Why We Believe the Bible to be the Word of God" found its basis similarly in the Bible's own claim, in its character, its power to change lives, its fulfilment of prophecy, the testimony of the church through the ages, and the experience of the individual.

Wednesday evening the speaker showed that the message of the book of Jonah does not center in the big fish or even in Jonah, but in the fact of a great God and Father who loves all his children and wants them saved. Again in the "Message of I John" on Thursday evening the speaker very interestingly showed how John gives four ways of testing whether the believers are really Christians: the faith test, the life test, the love test, and the test of having Christ's spirit.

In the last message on Friday evening on 'Shall I Sell My Soul", Dr. Lingle brought out very forcefully the thought that we would not part with members of our body, an arm or an eye, for any sum of money. Yet of how incomparably greater value is our life, our soul. But how often we sell it for a mere trifle. At every presentation of the gospel there is so to speak a sale on. Satan and Jesus are bidding for the human soul. You and I must decide whose bid shall win.

Gerhard Friesen.

New Students

The beginning of the second semester finds nine new students enrolled. Of the number four have matriculated for the first time. Usually there are but a few starting their study at this period and the increased enrollment speaks well for this season of the year.

Former students who returned are: Dorothy Sprunger, Tenafly, N. J., Horace Scheetz, Lansdale, Pa., Paul Gottshall, Souderton, Pa., Wilbur Steiner, Bluffton, O., Milo Sprunger, Wadsworth, O.

New students are: Al Quinlan, Lima, O., Lloyd Imhoff, Bloomington, Ill., William Munson, Randolph, Ill., Waldo Kliewer, Bluffton, O.

Dr. Kaufman Speaks to Y. W. C. A.; Subject, "The New Woman"

In a message to the Y. W. girls at Thursday's meeting, Dr. Kaufman delivered a stirring challenge to the highest capacities and ideals of the modern "new womanhood." The address was highly apreciated as constituting one of the best meetings of the year.

Woman can make her great contribution in the building of a new and better human race, which is in line with her inherent genius.

"I covet for women three things," he said:

1. A full orientation of the long struggle of the past, and the wonderful heritage we now have.

2. A vision into the future of what the human race might become.

3. A burning passion to be coworkers with God in the visualization of that vision.

Women's Work

THE HISTORY OF THE WOMEN'S MISSIONARY SOCIETY—REEDLEY, CAL.

25th Anniversary—Feb. 9, 1905-1930

Earlier History

Recognizing the needs of an organized effort in missionary work and giving expression to a desire to serve in a larger way, the Women's Missionary Society of Reedley was called into existence on Feb. 9, 1905, by the late Mrs. D. T. Eymann. The organization was formed with eleven charter members, who are as follows: Mrs. D. T. Eymann, who served as president of the newly organized society; Mrs. C. E. Schroeder, who served as Sec.-Treas.; Mrs. Jacob Bergthold, Sr., Mrs. Rudolph Kintzi, Mrs. Sarah Eymann, Mrs. A. C. Eymann, Mrs. G. G. Wiens, Mrs. J. M. Suderman, Misses Minnie Kintzi, Barbara and Marie Eymann.

The Society met in the homes of the members on the first Thursday afternoon of every month. Funds were obtained by collecting membership dues and by free will offerings. Such work, namely as, the making of garments and bedding, was carried on as would aid our missionaries in the various fields. Aid was often given to local families and frequently emergency needs were met in various ways.

Mrs. D. T. Eymann, the organizer and promoter of the Society, was permitted to serve only for a short time when ill health compelled her to retire from active service. Her daughter, Mrs. J. M. Suderman, now of Newton, Kansas, was elected to succeed her as president.

On Feb. 22, 1906, the Society met at the home of Mrs. D. T. Eymann for the first social gathering.

In 1908, Mrs. Suderman moved to Berkeley and Miss Lizzie Krehbiel took up the duties as president. She was succeeded in 1911 by Mrs. Irvine Marlar, who served for one year. In 1912 Mrs. J. P. Vogt became president and served for seven years.

At the close of twelve years, namely, Feb. 1917, the society had grown from a membership of eleven charter members to an enrollment of forty-four. Five of the charter members have finished their earthly tasks and gone to their reward, namely, Mrs. D. T. Eymann, Mrs. Sarah Eymann, Mrs. Jacob Bergthold, Mrs. Rudolph Kintzi and Miss Minnie Kintzi.

Through the consecrated and untiring efforts of the leaders and the co-operation of the members, the membership of the society grew and prospered and the work enlarged.

No record has been found of the amount of clothing made from 1905-1917, nor how much money was collected during that time.

Later History

The present membership of the society is fifty-six, with an average attendance of 21 members and two visitors during the last twelve years. The office of president has been filled during these years by Mrs. M. Neufeld, Mrs. A. P. Wedel, Mrs. J. P. Haldeman and Mrs. D. F. Ratzlaff, who is serving for the third year

Besides the regular officers, there are seven active communities. The largest number of visits on record for one year is 245. In 1925, the cutting committee used 334 yards of material. Over 5,300 articles of clothing, linens and bedding were sent to the mission stations in India, Montana and Los Angeles. 222 comforts and quilts were made since 1918, making an average of 18 per year.

The offerings and other money received during the years from 1917-1930 amounted to $6,275.00. This was used for the support of three orphans in India, for the building fund for the Girl's School in China, for the Home and Foreign Mission Treasuries, for Relief work and for the work of the Society.

Acting on the suggestion of Mrs. P. W. Penner from India, birthday greetings have been sent to missionaries in India and China since 1918.

In 1919 the Junior Missionary Society was organized. This work is carried on under the supervision of a member of the adult Society. During the same year, the Society began the work for the mission stations in India and agreed to support three orphans.

Since 1920, Christmas gifts of money or clothing have been sent to missionaries in India and Montana and Christmas greetings to all missionaries in India and China.

In 1924, the Society sponsored the organization of the local missionary societies which gathering has become an annual event.

In 1926, Mrs. S. S. Haury, of Upland, requested the Society to take charge of the receiving and repacking of the large shipment of goods to India. This includes many large bundles from all societies west of the Mississippi River. There have been four shipments of 52 large boxes with a total weight of over six tons.

During the last two years, the Cradle Roll members of one year and under, numbering twenty-nine, each received a silver baby spoon.

The Society purchased 100 copies of all mission leaflets published by the Literature Committee and distributed to families in the congregation. The history of our missionary societies has just been placed in the various homes.

We are grateful to our Heavenly Father that he has permitted us to be of service during these years and every woman should consider it a privilege to join in the work for the Master. In Matt. 25, 40, we read: "Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Mrs. D. C. Krehbiel.

25th Anniversary Program of Women's Missionary Society, Reedley, California Presented Sunday Evening, Feb. 9, 1930

1. Voluntary — Miss Emma Ruth.
2. Opening Hymn — "The Whole Wide World."
3. Prayer—Mrs. D. F. Ratzlaff.
4. Scripture Reading — Mrs. Anna Strain.
5. Octette — "In Heavenly Love Abiding."
6. Early History of the Society —Mrs. Mary Eyman.
7. Later History of the Society —Mrs. D. C. Krehbiel.
8. Quartette — "Seek Ye the Lord."
9. Letters from Charter Members—Mrs. G. G. Wiens, Mrs. J. M. Suderman, Mrs. J. C. Haldeman, Mrs. I. F. Marlar.
10. Original poem by Mrs. A. A. Harder.
11. Trio—"His Eye Is on the Sparrow."
12. Reading—"The Master Is Coming" by Mrs. Albert Weinbrenner.

(Continued on Page 3.)

THE MENNONITE

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EDITORIAL

Capital Punishment is always a sign of an age that is not very Christian. It makes the state, and consequently the citizens of the state, a party to taking human life. The law of Moses makes no exception in the command, "Thou shalt not kill". There is nothing in the teaching of Jesus that should lead us to believe that killing is at all necessary. Even the murderers who helped to nail him on the cross had a part in his consideration when he prayed, "Father forgive them for they know not what they do."

Man is vindicated because he is sinful. It is of the nature of his sinful make-up to return in kind, if not in worse, the wrongs that have been done to him. For the sake of convenience and personal safety civilized man allows the state to take over the task of executing revenge. But vengeance, no matter who executes it, is still vengeance, because of some particular injury that the one who has been hurt has executed upon another. The Bible attitude places this instrument of bloody revenge in the hands of God. "Vengeance is mine and I will repay saith the Lord." We ask, "Shall not the Judge of all the earth do right?"

Various efforts have been made for the abolition of capital punishment and the substitution of another kind of punishment to fit the crime. These efforts, however, have met with but ordinary success. In some places in the world, life imprisonment, with no prospect of being released, has been substituted, but one can hardly say that such ventures have been satisfactory for the reason that the public mind generally wants to resort to the barbaric "Eye for an eye, a tooth for a tooth" method.

The destruction of a life for the commission of a crime may generally be deserved by the wrong-doer, if it is the wrong-doer, but there is a principle in our courts that it is better that many guilty persons escape than that an innocent part ybe made to suffer. With the victim out of the way it does not matter how convincing evidence of his innocence may later develop, he is beyond the possibility of being helped or having the wrong done him corrected. If only for the sake of protecting those who might suffer innocently it is better to find a substitute for capital punishment.

The necessary brutalizing scenes as took place at the execution of a woman, in one of our western states, the other day can have nothing but a brutalizing effect on the community. As it was, the woman was convicted on circumstantial evidence; she was in prison where she could no more harm and had, if she was guilty, time to meditate on her crime. Why not keep her in prison for life, if nothing developed to prove her innocence rather than stage the bloody scene which marked her execution?

A meeting held in the office of Maxwell Kratz in Philadelphia, of the Central Relief Committee on Feb. 22, was attended by members of the Committee and pastors and members of the surrounding Mennonite churches. The reason for meeting was the matter of caring for the group of Mennonites who arrived in Germany some weeks ago from Russia and are of course destitute. It is expected that of these Russian refugees 2000 will eventually get into Canada, but regulations in Canada make it impossible for many others to enter the country because of physical unfitness. 700, it is believed, will get into Brazil, in fact, a large group are now at sea with their faces set toward Brazil. While there are advantages in Brazil, especially for those who are without means it is nevertheless uncertain whether the laws of that country, particularly in military matters, are favorable to Mennonites. Two hundred families, 100 people, will have to be found homes in the only available country, Paraguay, where there is already a colony of Canadian Mennonites settled on the wild lands of that little known country. $150,000. will be needed and needed quickly. If anything is to be done it must be done soon. The German Government has done the friendliest thing by our brethren in opening the doors to the country to them and caring for their immediate needs, but this cannot go on indefinitely. The plan of the Committee is to borrow money to finance this venture. Money so loaned is to be paid back at a reasonable rate of interest. The colonists expect to meet their obligations on the the crop payment plan. There are three camps maintained for these brethren in Germany. Besides the help that the government is giving them, Mennonites in Germany and elsewhere are doing their utmost to assist them. It is the hope of the Committee that American Mennonites will respond to this need as readily and as cheerfully as they have responded to other calls in the past. Those who are inclined to give for this worthy cause will be helping brethren, or, if they desire to advance loans, they will be conferring a great favor upon those who get to Paraguay where they will have a chance to begin all over again and will reap the usual returns for investments.

DOES IT MATTER?

We have been accustomed to hear this question asked in its relation to faith and conduct. It was frequently implied that it doesn't matter what one believes just so his conduct is right. This is basically wrong inasmuch as actions are governed either by conviction or by compulsion. Certainly no one will rate a man who obeys the law for fear of punishment, on an equal plane with, the man who has an inherent sense of right and wrong, and thereby say that motive counts for nothing.

Today the question concerning faith is approached from another angle, and it is asked: What does it matter how I come to a conclusion if my conclusion is right? It reminds me of a school boy who having copied the answer to his arithemetic problem, insists that it doesn't matter how he got the answer just so the answer is correct. So some are saying it doesn't matter how Jesus came into the world, what matters is the incarnation, and then adding that a belief in the virgin birth of Jesus is not essential to salvation. It is further said that the Christian Church has too long insisted upon the acceptance of the virgin birth as a part of Christian doctrine thus excluding many who would accept the incarnation.

In the first place it is to be remembered that the virgin birth is not a premise, from which to deduct the proofs of His deity, but a divinely revealed fact. We cannot lightly set it aside saying; it doesn't matter how He came, what matter is the incarnation. We have no other authority for the incarnation than we have for the virgin birth. The reliability of the one depends upon the reliability of the other.

And in the second place we may well ask if the virgin birth is rejected, or considered non-essential, may we not reasonably suppose that the word "incarnation" is used in a flexible way, rather than in the customary way, whereby is meant that God clothed Himself in the flesh. If this latter is not meant then we may well say such loose usage of Christian phraseology leads but into a more perplexing labyrinth of negations.

In a similar way the resurrection of our Lord is dealt with. It is said that it doesn't matter what became of the flesh and body of Jesus, what matters is His resurrection. What then does "resurrection" mean? Are we not in danger of de-personalizing Jesus by such vagaries? To me the resurrection of Jesus means little unless I accept the New Testament fact, that He rose in His body from the tomb. It is not enough to accept the terminology of Christianity and then to wrest its meaning.

To say it doesn't matter can mean nothing less than to say, it doesn't matter what the Scriptures say what matters is what we can understand, thus placing reason above revelation. The Bible thus becomes a book to be tested by reason, rather than an infallible guide to faith and conduct. Such words as "incarnation" and "resurrection" as well as the whole Christian terminology, become ambiguous instead of clarifying. As messengers of God let us be explicit, so that the children of God may "war a good warfare," "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

David J. Unruh.

Lansdale, Pa.

WOMAN'S WORK

(Continued from page 2)

13. Song — "Send Out the Light".
14. The Costume people—Mrs. J. J. Eyman, representing Amer. Indians, Mrs. E. A. Dettweiler, representing India; Miss Mary Eymann, representing China; Miss Laura Warkentine, representing Russian Relief.
15. Talk by Miss Eva Duerksen of Africa.
16. Silver anniversary offering for missions.
17. Song—"So nimm denn meine Haende."
18. Benediction.

THE CHRISTIAN EXPONENT "CHAT"

ANNUAL BIBLE WEEK

At this writing, I am in Newton, Kansas, taking part in the program of the annual Bible week at Bethel College. The weather is pleasant, it being neither windy nor cold. The attendance is good and a sympathetic interest is being shown in the discussions. The Bible Week program aims to interest the surrounding Mennonite churches as well as the immediate college community. Besides the English addresses there is one German address every afternoon. P. P. Wedel, president of the General Conference, gave the first of the German addresses, covering in it the history and aims of the General Conference of Mennonites. Professor A. Warkentin is giving several addresses on the Prophets of the Old Testament who spoke but left no literary deposits. He has named sixteen of them. I wonder how many readers can name any besides Elijah and Elisha. Rev. P. H. Richert, secretary of the Board of Foreign Missions, will speak on the present status of the mission work, and Rev. P. H. Unruh of the Alexanderwohl church will speak on the conditions among the Russian Mennonites in Cannada. "Some Parables of Jesus" and the "Apostle Paul and Modern Problems" are the general themes upon which the writer speaks every afternoon and evening.

CHURCH UNION COMMITTEES MEET

A committee was appointed by the General Conference last summer at Hutchinson whose duty it is to meet with similar committees of any other Mennonite conferences to discuss any matters that pertain to the subject of church union. It appears that not many people know that such a committee exists and I do not think that the conference on the whole expected anything of any consequence would happen as a result of the appointment of it. There were no funds authorized for the conduct of any business and inasmuch as the committee is composed of three ministers widely separated geographically, it is practically impossible for them to have a meeting unless they are willing to donate a month's savings from their personal funds. (To revert to a former theme, I might mention too, that the Year Book knows nothing of such a committee.) If the original purpose of the organization of the General Conference of Mennonites was to unite all the Mennonites of America into one body, it is certain that they have not compassed sea and land to proselyte for the cause.

All this is not to say that there not individuals in the church who wish the committee well. And occasionally a solitary voice is raised to inquire whether there are any signs of hope. The answer is that the signs are promising in spite of ourselves. Upon the initiative of the Central Conference Committee, our committee (that is, two members, Rev. A. M. Fretz and myself) met them on February 4th at Bluffton, Ohio. Our chairman, Rev. M. M. Horsch, I regret to say, was unable to be present. The Central Conference committee had a previous meeting and agreed that closer co-operation between conferences might be considered along four lines, namely, Publications, Mission Work, Institutions, and Evangelism. At our joint meeting, Rev. E. Troyer of the Central Conference was elected chairman. In view of Rev. Horsch's absence, Rev. Fretz and I decided to invite Dr. J. W. Kliewer to meet with us which he did. After several hours of discussion in which there was the utmost frankness coupled with charity of spirit, we passed unanimously several resolutions. I am sorry that I do not have the exact wording of them at hand but in effect they are:

"Whereas we believe that the interests of the Kingdom of God demand the cooperation of Christian people and the work of the church can be done more advantageously by united effort,

"Be it resolved, That we recommend to the Publication Boards of the Central and General Conference of Mennonites that they consider such steps as may ultimately lead to the uniting of the 'Mennonite' and the 'Christian Evangel' into one paper.

"Be it further resolved, That we recommend to the Home and Foreign Mission Boards of said conferences that they explore the possibilities of closer cooperation in the work of evangelization both at home and abroad, and to take such steps as seem to them advisable which will unify our missionary efforts."

Obviously, these committees can go no further than to open negotiations and to make recommendations.

What have the readers of the Mennonite to say upon the subject of church union?

Lester Hostetler.

An Interesting Letter Written to Christian Endeavor Workers

Dear C. E. Friend:

We started the New Year off with a full attendance of the executive committee at its first meeting. We met at the home of the president. We like to meet in homes because there is a cheeriness and warmth about a home that you don't find other places. The first good thing that happened was the promptness of the members. When they come straggling in from 5 to 50 minutes late it kills the meeting before it gets started. Several of us were there a few minutes ahead of time, and almost on the minute set for the meeting there was one rap on the door and then another and another until we asked if they had all come in the same car. They said they hadn't. They only happened to be on time. They know that our C. E. meetings begin on the time set for them no matter who is present. If they are late they are apt to miss something important.

After the president had called the meeting to order, we had a short period of devotion and consecration in which everyone present expressed through prayer to God, his desire to bring his best to the responsibility he had assumed. It was a very sacred hour in which we felt God so near. We have always found that the spirit and blessing of such moments are carried through the entire meeting and on through the weeks of the month that follow.

The secretary and treasurer gave their usual reports. From the treasurer's report we learned that most of the pledges that were made last term have been paid, and still we are far short of our budget. A plan to have monthly offerings on consecration night, as a material expression of our devotion, was adopted.

A few other matters of business came up and then we gave our attention to the selection of the members for the committees. Since every member is placed on one of the four committees or departments, we take the names of the members one at a time and consider for which committee that particular person is best fitted. We try to divide them evenly between the four departments as far as numbers and ability are concerned. Next Sunday the president will announce the committees and the secretary will make a copy of them for the bulletin board in the back of the C. E. room for future reference. Each Committee chairman also made note of the members of his committee and the time set for his monthly meeting and other matters that came up pertaining to his work.

Then there was time for a discussion of the work of the various departments. Very few C. E. members, even Committee chairman are gifted with a fountain of original ideas, so we find it helpful to offer suggestions for the improvements and progress of the work. Besides this we have a library of helps for each department which is passed from each chairman to his successor. In reading these over many new plans suggest themselves, which keeps our society from getting into a rut.

It seemed we accomplished so much in a short time. I have attended meetings where we were continually getting off the subject, discussing the last football game, the results of a mid-term, or the latest model of a car. Sometimes we even forgot to come back, and the meeting adjourned for an ice cream soda. But the president had every item that was to come up for discussion listed in his note-book. He had taken up some of the problems with members of the committee beforehand, so they were prepared to discuss them with interest and take action. In short, he was the master of the situation because he had thoroughly prepared for it. We felt this right from the start, and our aim is to carry this efficiency into all the departments of our organization, "Trusting in the Lord Jesus Christ for strength."

Your C. E. Friend.

FOR YOUR BOOK SHELF

Of the rather large number of books which I have read and reviewed during the past year I think I would suggest the following as the most practical:

CHRISTIANITY TODAY—Edited by H. F. Rall, 1928. A good book for preacher and laymen. It indicates the way in which the modern teacher of religion proceeds with his task. It is an attempt to face, honestly and conscientiously, some of the present-day issues in Christian thinking. A good book for anyone.

THE NATURE AND RIGHT OF RELIGION—By W. Morgan, 1926. The aim of the author is "To determine the essential nature of religion by analyzing it into its ultimate factors—and on the basis of this determination to vindicate its permanent right to be the controlling power in human life."

THE CHRISTIAN EXPERIENCE OF FORGIVENESS—By Mackintosh, 1927. The author seeks the meaning of forgiveness in the inner Christian experience with Jesus as the supreme guarantee of forgiveness. The experience of forgiveness is analyzed and related to the doctrine of the atonement.

BELIEFS THAT MATTER—By W. A. Brown, 1928. Dr. Brown says that the book is "Neither a history of belief nor an apology for believing. It is a statement as plain as I can make it of what one modern Christian believes may be a practical faith for the men and women of today." Dr. Brown is practical and is interested in a system of belief that rightly affects our daily living. A very excellent book for anyone.

LAND MARKS IN THE STRUGGLE BETWEEN SCIENCE AND RELIGION—By J. Y. Simpson, 1924. The twelve chapters in this book are in a sense guides to the old battlefields between science and religion. The author deals with the important phases of the old struggles, attempting to restate and discuss the old issues in the light of modern scholarship. Students will find the book very helpful.

CURRENT CHRISTIAN THINKING—By G. B. Smith, 1928. Dr. Smith, until his recent death, was among the most vital thinkers of his day. He was reasonable, honest, sympathetic and openminded. In this little book he intends to help those who are interested in the present status of Christian and religious beliefs. It is his aim to lead the reader to an understanding of the issues. His approach to the subjects of Roman Catholicism, the Protestant Revolt, Modernism, Fundamentalism, the Appeal to The Christian Experience, the Controversy over Evolution, etc., is entirely fair, genuinely Christian and in a spirit which every seeker of the truth will do well to imitate.

These six books well read and thoroughly digested would mean a good ducation for the average minister of the Gosepl.

Pres. J. E. Hartzler.
Witmarsum Seminary.

The Quiet Hour

JUSTIFICATION

"Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Thank God, that in Christ Jesus we are just before Him. Justification has to do with our standing before God; and who would not want to be in good standing with God? Surely there is something radically wrong in our lives if we are unconcerned as to whether God is pleased with us.

By nature we are not just. Scripture teaches that out of Christ we are dead in trespass and sin. Before our standing with God can be good, sin must be accounted for. It must be done away with. The guilt of sin must be removed. Man cannot do this, just as he cannot lift himself by his boot straps. But God can do it. He has done it. On the cross of Calvary Christ became sin for us, suffering the consequences of our sin, atoning for them, expiating them and reconciling us with God the Father. What marvelous grace. The eternal Son of God came into the flesh. The perfect holy One died for the unholy. What an infinite love it was that drove Christ from the glories of heaven to the sincursed earth, even to the ignominious death on the cross. "Who was delivered up for our trespasses, and was raised for our justification." Rom. 4:25.

As the living and loving Christ He comes to us to inspire our faith. How hard it would be to believe in a dead Saviour. What could a dead Saviour help us? But he arose from the grave. He labors trough His Spirit and through His word and through other agencies to inspire our faith. And the moment we believe in Christ and grasp the truth that He died for us and arose again God in His great love and grace declares us just, pardons our every sin, and accepts us as His children. Not because we are just in ourselves does God call us just, for then the true and holy God could call no man righteous, but when through faith we identify ourselves with Christ God sees us not as we are by nature but as we are in Christ. For Jesus sake He justifies us.

Thus from the standing of a sinner before God we have come to the standing of a child of God. Is that not a miracle of the grace of God? Who would not want to be such a miracle? All the more so since justification results in peace, a peace that passes human understanding. It results also in a just life. It leads to righteousness in conduct. It opens unto us the storehouse of God's grace in heavenly blessings. It leads unto sanctification.

Father, we thank thee for our standing before Thee in Christ Jesus. In ourself we are unjust. Help us to abide in Christ so that through His merits we can stand guiltless before Thee. Free from the guilt of sin, may we by Thy grace lead pure, just lives in true righteousness and holiness. Amen.

P. P. Wedel.
Moundridge, Kansas.

WOMAN'S WORK

FAMILY LIFE AMONG THE CHEYENNE INDIANS

(Concluded).

Efforts are being made by the government to have the Indian do more farming themselves instead of leasing the land to the whites. Some are making good starts, others are cutting wood and fence posts to sell, and at cotton hoeing and picking time oftentimes both men and women are at work in the cotton fields, also at harvest time some of the men work for their white neighbors. They really prefer working for pay by the day or week than do farming for themselves. While still quite young, the girls are taught by their mother to do bead work. This affords a source of income, and the women when not otherwise engaged with home duties, do a great deal of this work.

Most of the Cheyennes now live in houses of two or three rooms. The tent or tepee is generally used only at certain camping places for religious or social gatherings. Some of the houses are but meagerly furnished, some are kept quite neat and clean while others are quite the opposite. The house belongs to the wife, and her seat of honor is on the left side of the door as you enter the house. Their main means of sustenance are meat, bread and coffee, but also use corn, beans, tomatoes, squash, melons, rice, and fresh and canned fruits. Many a time when short on victuals, two meals a day must suffice. However, an Indian can stow away an enormous amount of food at one time and then go without for quite a while if necessary.

The Indian is very liberal. In fact, it is a custom among them that as long as they have something, they are obliged to divide with others or be looked upon as stingy. This custom makes it difficult for ambitious young people to make any headway, and oftentimes become discouraged and think there is no use in trying. Guests are always welcome and treated very hospitably, and according to their custom must be fed no matter what time of the day they arrive. The family with the larger income has the greater number of visitors. Often many meals must be prepared in one day as the various guests arrive. The girls as they grow older are never allowed to go anywhere unless accompanied by their mother, aunt or some other older woman. When the girl becomes of marriageable age her suitor will steal her away, usually at night. Then the relatives on both sides decide upon the day upon which the Indian wedding is to take place. The bride's family furnish the victuals for the wedding feast. The bridegroom's relatives bring all kinds of presents such as tents, blankets, shawls, ponies, moccasins, cooking utensils, dishes, etc., and then have them in array at the bride's home. Then on the appointed day the bride is brought to her home by the bridegroom's folks and is received there and given to the bridegroom. The feast is prepared and eaten. Then the bride divides most of the gifts among her friends and relatives usually keeping only a tent. The young married couple often make their home with the bride's folks because at the time of the allotment only those then living received land. Since then, piece after piece of dead allotments has been sold by the heirs. This leaves many of the younger ones with no land. It would be far better if the young married people would and could establish homes of their own. Another peculiar custom makes it doubly hard for the son-in-law as he must never see or speak with his mother-in-law which implies that he must stay in a different room and eat his meals there. In former times, even brother and sister after reaching a certain age were not permitted to associate with each other. It is also improper for a woman, when by herself, to converse with a man who is not related to her. If there are two women, or at least a little girl is with her, she may converse with the man with propriety.

The Cheyenne is very superstitious. After death the spirit of the deceased is believed to return for three days to the place where he died, so the survivors do not like to stay at home during this time and usually go elsewhere. They are also averse to keeping a dead body over night, and if at all possible will bury them the same day that death occurs. Neither do they wish to keep anything that belonged to the deceased. Such articles are either buried with the dead, burned or given away. Formerly they were opposed, and some are even now, to having dead bodies brought into the church. They fear if they

(Continued on page 6)

THE S. S. LESSON
March 16

Parables of the Kingdom. Matt. 13:31-33, 44-52.

Golden Text: "The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14:17.

Devotional Reading Prov. 3: 19-26.

Our lesson contains a selection of a number of parables uttered by Jesus in unfolding the mysteries of the Kingdom which Matthew records with his usual fondness for arranging facts into orderly array. The training in being systematic, when he was a clerk in the receipt of customs, may have been responsible for this peculiarity in Matthew.

The parable of the mustard seed vividly illustrates the way by which the Kingdom developed from a small beginning to the mightiest institution (the church) upon the face of the earth. It began in an obscure nation, in an insignificant corner of the earth. The disciples were the most inconspicuous of men with few, if any outstanding characteristic or talents. Jesus himself never led an army, never owned a foot of property, never visited a foreign country, never wrote a book and in his lifetime, had but a comparatively small following. Yet in the course of a little while, the whole trend of human affairs was changed by his influence. The branches of the church reached out into many quarters of the earth. So too, the word in the life of a single individual, though small at first, changes that life entirely for the good and has its blessed influence upon every act of that one's life. The birds of the air suggest how evil men and evil practices have so often fastened themselves upon the church and used it for the advancement of their own ideas and to their own advantages.

The Parable of the Leaven is explained variously. Leaven suggests how either the good or the bad can spread itself by "influencing" the neighbor, just as one small particle of meal, by influencing the particle next to it, soon has the whole lump filled with leaven. In explaining the parable we may say that the "woman" represents the church, the "meal" the bread of life and the "leaven" the false doctrine that false teachers spread abroad. Let us remember that Jesus warned against the false doctrine of his time when he warned against the "leaven of the Scribes and Pharisees." Let us keep in mind that Jesus warned against the false prophets who would appear as wolves in sheep's clothing.

In a good sense, we may be like leaven when we are so energetic in the practice of our religion that others will be influenced by it and devote themselves to the spreading abroad of the truth of Christ as they have learned it from other devoted and faithful Christians.

In the East it was common to hide treasures. Often those who hid them died or something prevented them from recovering that which they hid, then, perhaps many years later, sometimes centuries, some one accidentally stumbles upon the treasure. As the owner of the field naturally would claim the pleasure for himself the wise thing would be to buy the field from him before he was aware of the find. Jesus does not tell this parable as though he was suggesting questionable ethics on the part of the finder. He simply takes a familiar incident to suggest or illustrate one phase of the Kingdom. For example, when he speaks of the son of man appearing as a thief in the night he does not approve of the thief's actions. He simply makes use of his uncertain coming as something impressing the uncertainty of his (Christ's) coming again. The orthodox way of explaining this parable would be to have the field represent the world; Israel the "treasure" and the "man" who bought the field Christ. The parable speaks of Christ who redeemed the world.

The Parable of the Pearl of Great Price is simple in its application. There are many things more or less important but it is the part of wisdom to let things of inferior worth go in order that the most precious may be obtained. There are many things of earth which are precious. They represent things that are good, but in Christ there are things infinitely more precious. "What shall it profit a man to gain the whole world and lose his own soul?"

The parable of the net would suggest the preaching of the gospel which men of all kinds and conditions may and do hear. But many continue their evil ways in spite of the fact that they have been drawn to the hearing of the Word. The opportunity of hearing and repenting will not continue indefinitely. There will come a time of judgment when the good shall be separated from the bad for all time.

The Scribes who find and bring forth treasures old and new are those who are instructed and because they are taught they can find such an abundance. If those whom Jesus addressed were unlearned and uninstructed could understand the things Jesus was teaching them how much more should the learned Scribes understand them?

FAMILY LIFE AMONG THE CHEYENNE INDIANS

(Continued from Page 5)

enter the church later on their mouths may become twisted as a result. Articles of food are placed upon the grave so when the spirit of the deceased returns he may find them there. In former times, our Cheyenne objected to having their pictures taken, supposing it would take something away from their individuality. Indians dislike to give their own names, and in order to learn the name it is advisable to ask the party with him, or if he is alone he will after some hesitation tell you "They call me so and so". Wearing an amulet of some kind on wrist or neck is supposed to keep evil spirits away. Meeting some one carrying ashes out of the house is a bad omen. In cases of death, grief is shown by cutting the hair and wearing them loose, by mourning and lamenting in a weird manner, by going barefooted, by wearing old torn clothing, and in former times, by cutting the legs so the blood would trickle down. Their way of speaking of relatives is very much different from ours. Girls call all the sisters of their mother, mothers, and boys call all the brothers of their father, fathers, and these in turn hold them respectively as daughters and sons.

Having paused to consider the religious views also the social and economic conditions as they influence the family life, let us now consider briefly the influence on the family life of the physical conditions among the Cheyennes, which are far from satisfactory. Tuberculosis is quite prevalent, often taking the most promising of the young men and women. Ever since they have come in contact with whites, or rather been forced into schools when they were used to a free life in the open, tuberculosis has spread among them. Owing to unsanitary conditions, the disease spreads rapidly. Trachoma and various skin diseases are very prevalent among them. Infant mortality is very great, due to the fact that many young mothers or women in general are ignorant regarding the care of babies. Improper food and undue exposure to cold or heat during their large camps for religious or social purposes are among the principal reasons for the great infant mortality. The practices of the medicine men with their rattles and weird songs are not conducive to rest and recovery. Often an invalid is taken into the sweatlodge where he is very apt to take cold and a relapse or often death is the result of this exposure. The government sends physicians among them, but many, especially the older Indians, have no confidence in them. They think the doctor should be there all the time to wash the sick, as their medicine men do and that an administered medicine should bring immediate relief. Some of the younger ones are taking more kindly to the government physicians and after another generation or two, their attitude toward white doctors will be entirely different. The government also sends specialists from time to time to combat trachoma, to look after their eyes and teeth, etc., with good results, although the Indians do not respond as readily as one would like. In some localities field matrons also are busy. These are sent out by the government to teach sanitation, care of children and canning of fruits and meats, etc. In some places the government also maintains hospitals, solely for the Indians, where all service is free to them. Those living at some distance are averse to taking their sick so far from home. Especially in cases of tuberculosis, they finally decide to take them to a hospital in the last stages of the disease and invariably death results. Thus among the Cheyennes at least, going to a government hospital is almost synonymous with death. The medicine men discourage the people from calling a white doctor or going to a hospital. However, when they see that there is no hope for the patient, they will sometimes urge calling a white doctor or going to a hospital. When death results they use this as an argument against the white physicians or hospitals. These conditions will eventually change as the younger generation more and more patronize the white doctor and the hospital.

A different atmosphere prevails in the family life of the Christian homes. Where it is possible, they have family worship and prayer before meals. They love to sing Christian hymns, the older ones preferring our Cheyenne songs, the younger ones the English. Often we have requests for extra copies of song-books. Much more reading is done in the homes than was formerly the case. After a period of nearly fifty years of schools among the southern Cheyennes, nearly all middle-aged and practically all

the younger ones read English and so their requests for reading material are more numerous. The distribution of Christian literature offers many an opportunity to sow the good seed, therefore we always use a part of our allowance for Christmas money for that purpose. We also distribute suitable Christian literature among the young folks attending our Sunday schools and other suitable literature for distribution among the Christian families. Beside these we are often asked for papers and magazines by the young folks.

Gradually the family life of these people is transformed. May we, as laborers in His vineyard, be faithful in this phase of the work, to use every opportunity to spread the news of the glad tidings of salvation in the Lord Jesus Christ.

MEDITATIONS

M. M. Horsch

Several months are past since the General Conference at Hutchinson, Kansas. To a number of us these several months were a time of digesting or crystallizing of things heard and observed at conference and resolutions passed by conference. It is still our prayer that our Lord and Master may graciously over-rule those things that were not pleasing to Him, so they may not do any harm to our churches and to His Kingdom. That He may abundantly bless those things that were according to His will, to the eternal benefit for our churches and for His Kingdom.

The business committee of the Kansas churches that had charge of the management of the conference with the multitude of delegates and visitors, also the local committee of the small Hutchinson church, deserves our highest appreciation for the efficient work done. The business committee and officers of conference also deserve grateful mention.

To point to just one feature which usually constitutes a more or less vexing question, that of language. The official language of conference is English. But anyone during any session of conference had the freedom of languages and no one who spoke German or requested a certain resolution in German, had to fear that he was intruding. It was very thoughtful of the committee to secure one of the largest churches of Hutchinson for German services and meetings. The generally good attendance of these services manifested the appreciation of the conference people.

The period of transition with reference to language, in which many of our churches find themselves, is always a very serious and trying one. No one who loves his people, takes the larger and general view of existing conditions and acts accordingly, escapes the accusation of holding too lightly the faith of our fathers and their language, or taking too easily the way of least resistance. Be it so then! Let me labor among my people, so dear to my heart, with the language that is understood by the young people especially. This without the slightest disregard to my own dear mother-tongue or the language of my fathers. Why the language of their fathers is not our young people's language any more, or whose fault this might be, is not for me to examine. I am called by my Master to lead these young people to Christ. If I cannot do it in German, it's my business to do it in English, lest I endeavor to keep the language and lose the young people. They must know the way! This is paramount and not the language. Not over night did I come to this strong conviction, but through years of observation, sad experiences and much searching of the heart. In this matter I am primarily responsible to my Master, who will at least require an account of my stewardship and not any individual, church or conference. How many blessed opportunities to garner in sheaves for the Master from their communities and surrounding many of our churches are constantly missing because of a too rigid adherence to the language of the fathers. If preserving the faith of our fathers means to us simply to keep it in cold storage lest it might spoil, we certainly are missing our calling. But if we permit the Holy Spirit to vitalize it and transform it into aggressive, faithful labor wherever opportunity affords then we have caught the vision of our great mission as a people, yes a peculiar people with—to the world—a peculiar message.

Our American Mennonite Brethren have passed this very trying period of transition. They have caught the vision and are going forward in aggressive work, without spending precious time on such matters that finally prove a hindrance to the propogation of the Master's Kingdom.

Another matter that sometimes caused heavy hearts to many of us and ruffled the peace of mind, yea the temper of others is the fact that unintentionally it may be some of us gave the impression that General Conference is here for parliamentary rules and the keeping of them to the letter, instead of parliamentary rules being made for Conference. In our zeal, and well directed zeal is very commendable, we forget that there is such a thing as Christian courtesy and someone is hurt when we trespass beyond it. Some things may be right legally, but from a Christian standpoint of courtesy and good-will, hence morally, quite wrong. Then, better bend a parliamentary rule sometimes, cling to the spirit and not to the letter. The letter killeth, you know, but the spirit maketh alive.

Did we hear semi-covert accusations of modernism and noticed semi-secret circulations of certain implicating and accusing letters? Brethren, this is a poor way of endeavoring to stamp out modernism. Why go outside of our denomination to get the opinions of certain authorities on fundamentalism, authorities with whom you are by no means in harmony when it comes to other fundamental matters as we Mennonites see them? Why not sit down in a brotherly manner with those under suspicion and talk matters over (We feel, sometimes we are too ready to peddle our suspicions)? Did you say it can not be done? Brethren it can be done, always providing your motives are pure and your heart single to the honor of your Lord and Master and His Word. But if you lay yourselves open to the suspicion of selfish, personal motives and unholy ambitions or aspirations, if you exhibit an uncharitable, dictatorial spirit, you at the end will not only bring grief to yourselves, but shame upon the blessed name of our Master.

Are there any modernistic teachers in our schools? If so, how may they be eliminated? It is our deepest conviction, that any teacher who does not teach the plenary inspiration of God's Word and its infallibility as the sole standard of a Christian's faith and life, has no place in our schools. If he remains as teacher in any one of our schools he is betraying the confidence of our people. There is a way our Lord and Master uses as a process of elimination and He wants the help of all of us. Do we pray as much for our schools as we criticize and condemn? Constructive criticism is always right and good, destructive is wrong and a sin. We should pray a great deal more than we criticize. Are we faithful in all our obligations and privileges toward our own families, home churches and schools? The question whether our present school system is ideal or the best, does not belong here. A revival of spiritual life in all of our churches and schools is a good remedy for modernism. Strong, healthy, vigorous, aggressive, spiritual life in our churches, means the same in our schools. Then there is no place for modernism. Our Great Master Himself through human instrumentality often uses eliminating processes in His own good time and way which are infinitely better than our own. These sometimes are so human and selfish and may lead to unnecessary dissension and division. This is our Mennonite weakness anyway. All this however does not exclude constant and prayerful vigilance.

May not the above principle also be applied to our secret society problem? Many of us are fully persuaded, if the spiritual life of our churches were healthy and vigorous as it should be that problem would be solved without wasting precious time at conferences and without dissension and strife. That secret societies are an evil and that they are to a great extent responsible for the spiritual decline of our larger American churches, is no question. Spiritually minded leaders of these churches realize this to their sorrow, but are helpless.

(To be concluded.)

BIBLE TRANSLATION

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated according to a statement by the American Bible Society, Bible House, Astor Place. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Book of Psalms translated by Mr. George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains. The Book of Proverbs published early in 1929 was the first portion of the Bible to appear in the new Turkish alphabet in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

JOTTINGS

St. John's church, Pandora, Ohio, recently sent away a large shipment of clothing and supplies for the Russian Mennonites in Canada.

Brother John D. Moyer, of Souderton, Pa., treasurer of the Eastern District Conference and deacon of the Souderton church has been confined to his home with a spell of sickness. He is reported to be improving.

"The Chosen Life" was the subject of the sermon preached in the Bethany church, Quakertown, Pa., last Sunday night by Rev. William H. Rivele, supply pastor of the East Swamp, Pa. church.

Bethel College, Newton, Kan., is again planning to have a summer school. The summer session will likely begin the day after commencement, Friday, June 6, and continue for fifty days, closing August 2, 1930. Prof. J. R. Thierstein will again serve as director. The courses to be offered will be much along the same line as last year.

The Herold brings the information that Missionary P. J. Wiens has been informed that his brother Franz was among the Mennonites who went to Moscow. No information had been received as to the whereabouts of Bro. Franz Wiens and his family. The churches of the five mission stations in India have taken up collections for the relief of Mennonite sufferers and their contributions were surprisingly large.

Bro. J. M. Regier, writing from Reedley, Calif., says, "We have some 60 immigrants around Reedley now. By the end of the month we will have 100 people here. They are all hard at work, earning 35 to 40 cents an hour and all seem to be happy and thankful that they are here.

The Mennonite Minister's Conference of Freeman, S. D., and vicinity gratefully acknowledge the generous gifts for the relief of Russian brethren. The gifts in money amounted to $10,034.72. There was also contributed a considerable amount of clothing.

Musselman Hall at Bluffton College is nearing completion. With a full force of men steadily at work the contractors have been able to make considerable progress. The plastering has been completed and the floors are being finished. It is estimated that after about a week's time the interior will be ready for the construction of the woodwork and the placing of the stacks, which have already been received. The interior as well as the exterior is gradually assuming its appearances and proportions. What remains now is to take care of the many details of finishing, decorating, etc., which will finally result in the completed structure.

The Mountain Lake View brings an account of the execution of the brother of the editor, Rev. John Toews, and four other Mennonite ministers, by the Russian Soviet. Two of the other ministers executed were Rev. Jac. Rempel and Rev. D. Derksen. Rev. Toews declined the opportunity to go to Canada several years ago because he could not conscientiously leave his brethren who were in need of pastoral care. He was among those who went to Moscow several months ago and received permission to leave the country but this permission was afterwards withdrawn and he was arrested, taken to prison and finally executed.

The February number of the "Mennonitische Blaetter", the organ of the German Mennonites, gives practically an entire issue to the Russian Mennonites who have found refuge in Germany. The whole German nation, it seems, is now interested in Mennonites who, over a century ago, left Germany in search of religious freedom and are now again returning to Germany to find that freedom denied them in Russia. They are affectionately called "Brethren in Need" by the German people and press. The Superintendent of the Prussian Evangelical Church hastened to the barracks, where they are resting to greet them and worship with them in a neighboring Lutheran Church. An interesting illustration pictures a procession of Mennonites following the clergy in their robes to the service. The German government will probably finance the transportation of these refugees to South America.

The idea of holding Ministerial Conferences by the ministers of the Eastern District Conference dates back to the session of the conference held in the Deep Run Church, May 4 and 5, 1886, as the following paragraph from the minutes will show:

"N. B. Grubb called attention to the fact that it would be a great need and a blessing to our congregations and the church at large if the ministers would meet at least once or several times during the year, to consider the doctrines of our denomination and the work of the vineyard of the Lord. This caused a lively discussion which received the approval of the Conference. After some discussion, A. B. Shelly offered the following resolution:

Resolved, that the conference considers it to be wise and beneficial whenevr it would seem practical to hold Ministerial Conferences, and that such conferences be arranged for by the Chairman of Conference.

The chairman then arranged for a Conference to be held in the West Swamp Church, June 14, 1886; when the following ministers were present: N. B. Grubb, A. B. Shelly, L. O. Schimmel, J. S. Moyer, Samuel Moyer, and C. H. A. van der Smissen, when the following topics were discussed: What is the duty of the pastor at the sickbed and how can it be done most effectually, by J. S. Moyer. On account of the inclement weather the meeting adjourned until August 2nd of the same year. At this adjourned meeting the following topics were discussed:

How do we find our sermon texts?

How can and shall a minister prepare his sermons?

In preaching ordinary funeral sermons how can we avoid coming in the same line of thought?

What is the minister's duty toward the young and what is the best way to discharge that duty?

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By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, MARCH 6, 1930 No. 10

IMPORTANT RESOLUTION BY THE F. M. CONFERENCE OF N. A.

"This Thirty-seventh Conference of the Foreign Missions Board of North America, meeting at the opening of the year which marks the nineteenth centennial of Pentecost and of the beginning of the Christian missionary enterprise, humbly thanks God for the blessings experienced in a deeper realization of evangelism as the heart of all effort in establishing the Kingdom of God in the earth. We earnestly urge Mission Boards and Societies to re-emphasize evangelism a sthe vitalizing spirit permeating and directing all their policies and activities at home and abroad.

"In the inspiring fellowship of this Conference, we solemnly renew our allegiance to our Lord, and call upon all our fellow members of the Protestant Churches of North America to a more sacrificial obedience to Him and to a large sharing of the risen, living Christ with all mankind. The Conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual cooperation with these movements. The Conference earnestly prays for a fresh and world-wide inducement of power from on high, issuing in a great revival of Christian witnessing throughout the Church Universal."

RELIEF NOTES

By Levi Mumaw

The first word from Bro. H. S. Bender, our special representative to Germany, has come to us in a special cabelgram from which we take the following extracts:

"Latest reports Mennonite sources reveal horrible brutalities South Russia. Beginning expel population Mennonite villages to miserable death. Urge most efficiency and unity all forces Canada and United States."

"Presented Paraguay Moelln camp today. Most who cannot go to Canada prefer Paraguay. Certain same all other camps hence impossible take to Paraguay only handful 100 families."

"Cable action and recommendations assuming at least 200 families possibly more. Situation in Germany inescapable in spite of our best efforts."

These extracts bring to us certain information which is both horrifying and a challenge to our best efforts. We have been anxiously awaiting authentic information as to the fate of the Russian Mennonites who were not allowed to leave last fall when the large group was permitted to go. While no help can be extended to those in Russia in an organized way, we can make it possible by our contributions to move those now in Germany to a permanent place for colonization and thus make way for others who may be permitted to leave Russia later.

In response to the above cable, the Executive Committee of the Mennonite Central Committee has cabled permission for the first group of 40 families to leave Hamburg, Germany, March first or soon after, according to the sailing date schedules. Assurance has been given that the request for 200 families instead of 100 will be given consideration regarding which definite instructions will be given soon. The Mennonite Central Committee can act only according to the funds on hand or which may be reasonably expected. Friends of this cause will do well to respond quickly and very liberally as the opportunity for helping additional families may pass by. The German government is very anxious to have the refugees move on as quickly as possible because of its own home economic difficulties which can only be expected under such circumstances. Shall we come to the rescue?

Referring to the needs of those going to Paraguay, it will be remembered that all transportation for the colonists is being offered by the German Government on a credit basis and that the land offered will be given them on a credit basis without any cash payment. In addition to this, the company offering the land will provide certain funds toward the equipment necessary for farming operations. The Mennonite Central Committee is offering the necessary funds to provide for the maintenance of the people until their crops can be harvested. Garden vegetables can be planted at once which will develop very quickly in that country at the season of the year they arrive and some preliminary preparation will be made along this line before they get there by the company controlling the lands. The German Red Cross has offered 250 marks (about $60.00) for each family going to Paraguay, for equipment. Friends in this country desiring to equip a family can do so by depositing $500.00 which will cover the major part necessary outside of the other considerations given them.

The Mennonite Central Committee is offering its service for these unfortunate ones. It assumes no responsibility except that every effort possible is made to safeguard all concerned and to accept only such for colonization in Paraguay who go at their own choice. The extent of this service will depend on the early response from friends in this country and the amount of funds made available for the purpose.

Scottdale, Pa.
Feb. 18, 1930.

BLUFFTON COLLEGE NOTES

Singing in the eighth annual contest sponsored by the Ohio intercollegiate glee club council, the Bluffton college club won second highest honors in the state when they appeared Friday night at Columbus.

Second place decision was awarded to Bluffton following the presentation of numbers from seven Ohio colleges and universities in the mammoth Memorial hall auditorium at Columbus. The local singers represented the smallest school competing in the meet, and Ohio State, the winner by a few points, was the largest.

Y. M. C. A.

Speaking on "The Pursuit of Happiness," Mr. Overmire of the Lima "Y" gave a highly inspirational address at this week's meeting.

Some of the more common ways in which people seek happiness were taken up and analyzed. First is that of accumulating, which forms the purpose of many people in their quest for happiness.

Other people think that fame will bring them that joy in life which they covet in their hearts.

We sometimes think we should be happy if only we had all the leisure time we wanted.

Happiness is often thought of as a goal to be attained some time in the future. A more logical conception is that we should be happy right now, whatever our lot may be. The person who always seeks happiness in the future may never find it.

Woman's Place in the World

This was the subject around which the Y. W. Discussion centered Thursday, following up the the line of thought of last week's topic. Mrs. Mosiman was leader. The meeting was of special interest because Mrs. Quiring, Mrs. Epp, and Mrs. Berky answered and discussed various phases of the questions in the light of their experience.

A FURTHER PLEA FOR FAIRNESS

Since this plea has recently been made from different quarters, I wish to give it my support by discussing it from another angle. There certainly is a great need for such a plea. It is indeed painful to note the unfairness prevalent in our theological discussions. If we would only realize our unfairness, we would not be thus.

I am thinking especially of the unfairness between fundamentalists and modernists. The first great need is mutual sympathetic understanding. The greatest hindrance to this is a prejudiced and condemning attitude. Some time ago it was reported of one of our ministers as having said, "I don't know what modernism is and I don't want to know, yet I condemn it." Such an attitude is blind, unfair, small, ridiculous, and certainly unchris-

tian. One of our writers, not so long ago, spoke of modernists without discrimination as "hounds of hell." That comes as close to the unforgivable sin of which Jesus spoke as anything I know. The Pharisees called Jesus a servant of the devil, which amounted to the same as calling Him a "hound of hell".

To speak of modernists or fundamentalists without discrimination is absolutely unfair and unjust. I certainly would be offended to be classed with some of the modernists or fundamentalists. There are a thousand and one kinds of modernists. Modernism is a term to conjure with. Some writers pick out the most radical teachings of some modernists and then say that is a picture of modernism, which is much like saying, because there is a certain Mennonite who is a thief all Mennonites are thieves. On such a basis one could make a very obnoxious caricature of fundamentalism.

There are teachings of some of the modernists which I do not accept because I think they are false, but the same is true of some of the teachings of some of the fundamentalists. To say that modernism as a whole is false is nothing short of insanity. My plea is against putting all modernists or fundamentalists into one class. To be fair one should say that some fundamentalists or modernists teach so and so. For instance, there are some fundamentalists who are strong militarists, but to say that fundamentalism as such teaches militarism would be false. On the other hand, because some modernists do not believe in the divinity of Jesus, it is unfair to say that modernism as a whole does not. As a matter of fact there are just as staunch believers in Jesus as the Son of God and the only true Saviour of man among the modernists as among the fundamentalists. The finest Christians I know are found among the modernists as well as among the fundamentalists. From the standpoint of the Pharisees Jesus was a modernist because he represented for them what modernism represents for some fundamentalists today. To be fair, however, Jesus must not today be identified with either class.

The test of a Christian is not whether one is a fundamentalist or modernist but whether one has Christ and his spirit. The test is not whether one believes the Bible to be the word of God from cover to cover. As a matter of fact, the Bible contains the words of the devil and words of people who rebelled against God as well as the words of God. To say then that everything in the Bible is the word of God is to identify God with the devil as well as with Godless people. Jesus is the true word of God that became flesh.

Whatever truth there is in modernism will live and the false will die. The same is true of fundamentalism. Gamaliel spoke truer probably than he knew when he said whatever is of God will live and whatever is of man will die. Truth is mightier than man and is its own best defender. The modernists are just as zealous for the truth as the fundamentalists.

There are some who call themselves the "Defenders of the Faith". As a matter of fact they are really not defending Faith but their own pet opinions. Who were the so-called defenders of the faith in the past? In the O. T. they were the priests when they opposed the prophets; in Jesus' day they were the Pharisees when they opposed Jesus. In the time of the Reformation they were the inqnisitors when they Galley 7 Menu J. opposed the reformers. In the light of these facts when one poses as a defender of the faith it is no evidence whatever that one is really doing so.

This is no defense of modernism or fundamentalism. The truth that each contains needs no defense; the false within each will in time fall by the wayside. It is only a plea for fairness, namely, not to put all modernists or fundamentalists under one label. Let us be fair in the name of Him who was absolutely fair in all His dealings.

P. E. Frantz.

MEDITATIONS

M. M. Horsch

(Concluded)

The constitution of General Conference makes it clear where our churches stand in this matter. But what about those churches that tolerate members of secret orders? Are those right who say Conference has tolerated them long enough, now they must get out? Really, has Conference tolerated them long enough? Has it done all and exhausted every resource? Not only criticise and scolded and pointed fingers but, really, by the help of the Spirit, worked? Our Committee on Doctrine and Conduct has done splendid work, especially the last three years. It is a work of enlightenment, instruction, information. This work faithfully done not by the Committee only, but by all, especially pastors and churches, may be used by the Holy Spirit, to really accomplish the object.

Very good! But how long shall this continue? Till the Lord comes if necessary! Brethren, you are taking a very grave responsibility by eliminating such churches that still tolerate secret society members. Has the Lord given you such a spirit of discernment that you perfectly know the wheat from the tares? Do you not run the risk of pulling out the wheat with the tares? What about those many, many dear souls in those churches who are heart and soul with Conference and its great enterprises in the Kingdom of the Lord? Tear them out because there are secret society members in their church? When you begin to eliminate where will you end? As far as personal conduct of members, faith and orthodoxy of these churches are concerned you have no case against them.

God save us from the spirit of division! What would become of our missions so greatly blest by our Lord and all the other great enterprises of Conference in which such splendid work is done!

Now just another thought or two in closing. Many of us believe this secret society problem should be handed back to the churches where it belongs and taken out of Conference. It is a matter of mutual confidence and honesty. In the light of our constitution, it is a dishonorable act for any individual member of any of our churches to join a secret order and still expect to remain a member of good standing in the church. He knows he is betraying the confidence of Conference. It is a dishonorable act of any pastor of any of our churches to receive members into his church of whom he knows they are members of a secret order. By so doing he betrays the confidence of his conference. So let the matter be dealt with by the churches and let it be a matter of mutual confidence and trust.

There is another matter about which many of us do some very serious thinking and praying. These are the evils which are among us, besides the secret orders. When they are mentioned it often causes resentment and we wonder why; in the sight of God and the light of His Word these evils are just as great as the one above mentioned. Undoubtedly we work against them, but why not manifest just as much zeal against these as we do against secret orders? We are thinking of the drink and card-playing evil. The former is a transgression not only against the law of God, but against the law of the land, yea our U. S. Constitution. Then, the cigarette evil. O, how many are slaves to the little demon! Then, the evil of extreme fashion with its lowering of moral standards and ruination of health. Brethren, whether you resent it or not, it is true that there is a closer connection between these evils and the evil spoken of above, than we meant to recognize or realize. May we permit the Holy Spirit to guide us aright in all these matters, then all is well.

Soon we observe the blessed day of Thanksgiving. It is in keeping with the day, gratefully to review our own lives and experiences and the work of our General Conference. It is our own conference, we dearly love it and most fervently pray for it. We certainly have very, very much to be thankful for. Our great Lord and Master has used our conference mightily in many enterprises of His Kingdom. For this we are humbly glad and thankful. We all have the welfare of our people and His Kingdom at heart and unitedly we want to continue to labor in the fields our Master has assigned us. The prayer of faith availeth much and it will avail to this, that our Conference may grow in numerical, but above all in spiritual strength and power. In view of world conditions and conditions in the churches in general, we are constrained to pray with the church militant: "Even so, come, Lord Jesus."

With greetings in the spirit of Christian love and in His name.

JOTTINGS

A general trend of benevolences in rural churches is probably indicated in the figures recently gathered for the Michigan Conference of the Methodist Episcopal Church. Statistics assembled by Rev. William E. Beckett for all churches in the open country and villages under 2,500 population (following the definition of "rural" used by the United States Census) show that very significant changes are taking place. "From 1922 to 1928, the total benevolent giving of the rural churches decreased $69,850.00, while the total amount paid to pastors increased $72,652.00. In 1922, the average salary of the rural minister was $948.00. In 1928, it was $1,466.00. In addition, the rural churches have increased the annual outlay on buildings and improvements and have increased indebtedness by $110,000 or 160 per cent. This has been done while the active membership decreased 8,020, which is 20 per cent; and the per capita giving to all causes increased from $17.97 to $23.56 which is 31 per cent."

Mr. Beckett thinks that increased giving to missions by rural churches must wait for an improvement in economic conditions.

THE MENNONITE

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EDITORIAL

The **Literary Digest** just now is diligently at work polling the citizens of the United States, with return postage cards in which votes may be recorded, in order to find out whether the majority of them want the Eighteenth Amendment to our National Constitution, strictly enforced, or, whether they favor a modification of the Volstead Act, or, whether they favor the repeal of the Amendment.

The Literary Digest would have it appear that its sending out 20,000,000 ballots with return postage is an unbiased and unselfish service entirely in the interest of the public. We note, however, that the same card that asks the voter to register his opinion concerning Prohibition contains a stub soliciting his subscription. In other words, a drive for new subscribers is made to appear an unselfish and commendable act of public service relieving the voter of any worry about the necessity of legislation needed to change, amend or repeal the present law. Added to this, this same paper employs Floyd Gibbons, a talented newspaper man to give daily news flashes over the air while the straw vote is in progress, with special emphasis on the ballot for or against prohibition. Mr. Gibbons makes it appear that he is entirely disinterested, repeating over and over again that he is not interested in the results, but, we are inclined to say with Hamlet "Methinks the lady doth protest too much." The fact that such a measure is undertaken while there is no end of propaganda against our dry laws, on the face of it, shown that it is a play into the hands of those who are either dissatisfied with the law or are violating it.

If citizens do want to register their protests against a law, or want to express their approval of one that is already written on the books they have only one effective place for doing so. It is at the polls. An American, proud of his franchise, should not prostitute it on a "straw vote", especially if it must be written on somebody's advertising material that solicits business. Lending one's citizenship, or permitting it to be used for commercializing purposes does not speak very well of one's patriotism.

There is little reason to fear that this country will again return to the state it was in the "good old wet days," but to try and draw a sharp line between the "Drys" and the "Wets" on a Straw Vote, it seems to us, is to meddle with the question with no other purpose than to make trouble, if possible. We would suggest that our readers "sit tight" on this matter and let the "Wets" learn how strong or how weak they happen to be without any assistance from the "Drys."

Several years ago the Literary Digest really did a good and useful thing when it led in a campaign for Famine Relief in China. Today, when conditions are vastly worse than they ever have been in China, it might spare the bother it is endeavoring to place on 20,000,000 in setting them to a needless task and again devote its energies again in a truly humanitarian cause.

Results of the Straw Vote will certainly be announced, but will any one suppose that the matter of dissatisfaction or satisfaction will be on the way toward a proper solution because of the Straw Vote? If the "Drys" get the verdict the "Wets" will certainly not endorse the findings and if the "Wets" get the verdict the "Drys" will certainly not lay down their arms.

In Russia they are frankly irreligious and are endeavoring not only to abolish belief in God but are persecuting those who do still believe in Him and endeavor to serve Him. Dare we also say that in the United States of America they are trying legally to do that which would prevent one from giving his supreme allegiance to God? The proof for it is not hard to find. Dr. Douglas C. Macintosh, professor in Yale Divinity School, though a highly qualified person, when he applied for naturalization as a citizen of this country was rejected by the District Judge in the following statement:

"It appears that the said Petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances but only if he believed the war to be morally justified, it is decreed that the petitioner is not attached to the principles of the Constitution of the United States and further decreed that said petition for citizenship is denied."

Did any one ever hear of the alien who made or used liquor in violation of our Constitution having been denied citizenship? Or has any District Judge ever made efforts to ascertain whether the applicant for citizenship before him was a violator of the Constitution in its relation to the manufacture or use of intoxicating beverages? We have never heard of such cases. Our foreign quarters in large cities, that hold the balance of political power are filled with unscrupulous and morally dull persons of alien birth or descent whom politicians can use for their evil purposes. Are such people to be preferred as citizens to persons with highly developed consciences and brilliant intellects, such as Dr. Macintosh?

MINISTERIAL MEETING

The periodical gathering of the Ministers of the Eastern District Conference has more than half a century of tradition and record in back of it. At the quarterly meeting held on October 11, at the home of Dr. Elmer E. S. Johnson, the Secretary of Conference, called the attention of the assembled group to the fact that he had received, together with other records and materials which the former secretary, Rev. A. J. Neuenschwander had handed him, a good-sized Composition Book, containing an almost complete record of all the meetings held from 1886 to July 1929.

It was instantly suggested that this record should be placed for safe-keeping, in the fire-proof vaults of the Perkiomen Library, Pennsburg, where other equally important and historic documents of the conference are kept. Dr. Johnson kindly offered to do this.

This book is an interesting study. For the most part, it is written in ink and in both the German and English languages. The writing is not only legible, manifesting neatness and great painstaking effort, but it is really beautiful and will always remain as a testimony of the thoroughness with which "our fathers" discharged their duties. It contains more than a dozen signatures of leaders in the conference who at some time or other served as scribners at these sessions. Five of them are still living today. They are Rev. N. B. Grubb, Phila., Pa., Rev. A. M. Fretz, Perkasie, Pa., Rev. W. S. Gottshall, Freeman, S. D., Rev. C. H. A. van der Smissen, Berne, Ind., and Rev. A. J. Neuenschwander, Upland, Calif.

One of the frequent customs of "our fathers", which a casual reading has revealed, (the writer's ability with the German language, especially if it is script, is decidedly circumscribed) was the gathering at some home, either ministerial or layman, and spending the better part of two days in discussion of mutual problems and in meditation and prayer. The meeting held at "The Hereford Hills Farm", the beautiful home of Dr. Johnson in the Berks County Hills, was a reversion to this former custom.

The informal manner in which the ministers and deacons present gathered in a circle in the large Johnson living room and carried on their discussions was delightfully refreshing. It helped us to get a little closer together. Dr. and Mrs. Johnson were very splendid hosts. Each person had brought his own lunch, but the Johnsons saw to it that each had an abundant supply of hot coffee and fresh, juicy apples of the finest Pennsylvania variety—the kind for which Hereford Hills are famed. The modern mode of conveyance relieved Dr. Johnson of part of the problem of the Nineteenth Century host. By ten o'clock the last car had left. The only regret was the fact that there were not some of these early fathers present to be reminiscent.

With an equally strong historical emotion we journeyed to the old Germantown Meeting House for our most recent meeting, January 10th. It was with profound reverence that we met on the grounds which were made sacred by the earliest Mennonite efforts in America. This scene that cradled the eighteenth century activities lent a real charm to the twentieth century endeavors. Part of these notes were written on the table upon which was signed the first protest against slavery in America. The manner in which the surroundings cast their spell over the assemblage is attested to in a paragraph from a letter sent by the meeting to Brother Seward Rosenberger:

Dear Brother Rosenberger:

We are meeting today in the old Germantown Meeting House where our thoughts very naturally turn to you. All of us are greatly concerned to have you re-

(Continued on page 6)

The Christian Exponent "Chat"

At this writing I am on a Santa Fe train travelling from Kansas City to Chicago, returning from the annual Bible Week program which closed at Bethel College on Wednesday evening, February 19. It was a real pleasure for me to meet the faculty and students and friends of the college and discuss with them some of the problems which pertain to Christian faith and living. The atmosphere of the college is not only intellectual. There is also the spirit of friendliness and hospitality and a genuine interest in the things of the spirit. Bethel College is a much needed institution in the church. It stands for precisely the type of training and the ideals in life which serious-minded parents cherish for their sons and daughters. It deserves the support of all who are interested in our Mennonite youth, particularly in the middle west.

At the Union Station in Kansas City I was pleasantly surprised to meet Rev. M. J. Galle of Lind, Washington, who was on his way to Newton where the Publication Board, of which he is the secretary, is to meet soon. Readers of the Mennonite will remember his articles in the Mennonite recently regarding the sixteen Russian Mennonite families that settled in Washington. Rev. Galle states that these folks are proving to be appreciative of their new opportunities in this country and that they are industrious people with the capacity to make the most of a difficult situation.

Upon the invitation of the pastor, the Rev. J. D. Warkentin, I stopped at the Bethel Church near Fortuna, Missouri, for a special service Thursday evening. The membership of this church numbers around 140 people. The church is located in the open country between Fortuna and Versailles. Its appearance and equipment is a credit to the community. It would be interesting to know how many other farming communities in Missouri show equally good signs of religious life and activity. A fine spirit of fellowship, always the sign of good leadership, prevails among the people. Many of them, I learned, hail from the Mennonite communities near Bluffton and Dalton, Ohio. A parsonage with ten acres of ground is adjacent to the church. Rev. Warkentin, a graduate of Bluffton College and Witmarsum Seminary, is in his third year of service as the pastor of the church.

THE COUNTRY CHURCH

The country church is facing many problems. It always has. It is passing through a crisis. There never was a time when it did not face a crisis. All this talk of problems and crises is true but isn't new. The problems are different and the crises result from a new urgency. When farmers are prosperous they forget the church. When they are not prosperous they use that fact as an excuse for inadequate support of the church. Where they are compelled to get along with mud roads, the attendance at church services suffers during certain seasons of the year. When the roads are all improved the inclination is to use them on Sunday to take pleasure trips instead of going to church. Viewing the country churches today, one sees that some are prospering and others are not. And this is the way it has ever been. It depends largely on how well the church is able to meet its own problems. The dying churches are those which by change of circumstances have no longer a legitimate field of work, or else are stubbornly insisting that old methods will meet new problems. The live churches are those whose leaders have the capacity to profit by experience and who are capable of continuous growth..

Regardless of what one may say regarding its problems, there can be no question regardnig the importance of the country church. It holds a strategic position in the religious life of the nation. The country produces a surplus population and it sends a continuous stream of new life into the city. From hills and prairies country young people go to fill nerve-jading positions in city offices and factories. Will they take with them a vital religion? This is the problem of the country church. Many a successful professional and business man in the city owes much to the religious instruction he received as a country boy in the country church. There are many city churches whose pastors would themselves under discouraging circumstances if it were not for the constant influx of country people who carry with them the religious devotion and church loyalty of the country church. If the city pastorate is regarded as more honorable, it cannot rightly be regarded as more important.

As a denomination we are still largely a rural people. The problems as well as the opportunities of the country church are therefore a matter of interest to us. An important aspect of the problem is the training of ministers to supply country pulpits. The demand comes for trained ministers. Those who assume religious leadership find it increasingly necessary to understand the problems of life from the point of view of young people who have availed themselves of high school and college studies. This should challenge our best young people to devote themselves to the country church with the same consecration and preparation as they give to the other professions. But the question is, does it? We have volunteers for mission work; many are going into teaching and medicine and engineering. But have we young people who are considering the country church as a field for the investment of their life?

The reason why the country church receives so little consideration are obvious enough. In many instances the official body is conservative and they do not demand the best gifts in the pulpit. Then, too, the salaries paid are frequently below a living wage. Young people will not spend years of their life in preparing for a work which will not remunerate them with at least a living wage. Unless this situation changes the country church is doomed to mediocrity in the pulpit in the future more so than it was in the past. Let the churches demand more workers of the highest ability and act upon the principle that they are worthy of this hire. An underpaid ministry finally results in a disheartened ministry and a disheartened ministry bears about the atmosphere of defeat and pessimism which is detrimental to the best interests of the church.

Lester Hostetler.

Christian Endeavor Topic

March 9

WHY AND HOW WIN OTHERS TO CHRIST

Isa. 61:1-3; Rev. 22:17

"Go ye therefore and make disciples of all nations."

Isaiah tells us that "All we like sheep have gone astray." It is then the chief purpose in soul winning to bring men and women back to the true path of life and make them useful and helpful in the Kingdom of God or perhaps as the emphasis is placed today, so educate and train the child that they will be won to the church without first going astray. We are all the sons of God and if we live apart from him we are living a life of discord and out of harmony with the true purpose for our life. There is an estrangement which comes between men and God which comes as a result of sin. When a man is brought back and asks forgiveness this estrangement is removed and communion is again established.

There are certain things which we find out through the testimony of those who have experienced those things. In all our studies we take the testimony of experts and we enter into the possession of their knowledge and then verify this in our own experience. If we want to know anything about electricity we go to Edison and he says that there are certain things which he has proven in his laboratory. One of these is the telephone. I accept this and at once proceed to take down the receiver and call a friend fifty miles away. The same thing should be true from a religious standpoint. Christ never wrote a book in which he set forth his teachings. He built no monuments and had no one write his life story. He expected that his kingdom should continue to grow until it was universal through the testimony of the twelve men that he gathered about him. They would touch lives who would in turn touch other lives and so on until the story would be repeated to all. Paul when he was held as a prisoner preached to the jailers, the soldiers and bore testimony to the power of Christ whenever he could. In some of our mission fields today it seems they have made it a rule not to baptize converts until they have led someone to Christ. It often requires more courage to preach to one man than to a thousand but this is the best way to reach them.

Often in winning men to Christ the weakness of the soul-winner is revealed. Like the old saying of Emerson, "What you are thunders so loud in my ears that I cannot hear what you say." They tell us on the mission field we need less preaching and more real living. Moses did not want to go back to Egypt because of the record he had left there. His life was not such there that would win others to his God regardless of how much talking he would do. We do not need to have perfect lives in order to use them in winning others but we need to show people that we are steadily moving toward God. Paul said, "Ye are my epistles known and read of all men."

Outline Study

1. Men are lost. John 3:16.
2. Wasted lives. Eph. 2.1-7.
3. Conversational evangelism. Acts 8:26-35.
4. Winning by Christlikeness. Acts 16:22-33.
5. Winning by simplicity. I Cor. 2:1-5.
6. Winning by witnessing. Acts 1:8.

Suggestive Questions

1. When are men lost?
2. Why do men hesitate to bear personal testimony?
3. What was Christ's method of extending the Kingdom?
4. What is the modern trend in evangelism?
5. Why do we not have more concern for the lost?

A Sunday School Class Question Answered

Lesson—The Temptations of Jesus.

Question asked—How could Jesus, after fasting forty days, and hungering, climb the temple at Jerusalem, and after that an exceedingly high mountain?

Answer given—Your question implies a physical impossibility in the temptation. There are two ways of answering your question: first, the story taken as literally true; second, the story taken as essentially true.

Assuming, first, the literal truth of the story, we must believe two things: the verbal inspiration of the Bible, and, what logically follows, the possibility of the devil working miracles. The story, in order to be literally true, must have been verbally inspired, or, conversely, if the Bible is verbally inspired, the story must be literally true. Now the story says, "Then the devil **taketh him**, (Jesus) and **setteth** him on the pinnacle of the temple" (Matt. 4:5), and again, "taketh him up on an exceeding high mountain." V. 8. So there was absolutely nothing impossible involved, physically, so far as Jesus was concerned, humanly speaking—and Jesus **was** human **indeed**—**travel** to Jerusalem, nor to the ing, because he was not obliged high mountain, nor climb either the temple or the mountain; the devil taketh him there, obviating any exertion on Jesus' part—obviously by miracle. I repeat, if we accept the verbal inspiration doctrine, there was no difficulty whatever involved on the part of

But some of us do not accept the verbal inspiration of Scriptures, but the **essential, message,** inspiration. That is to say, what the Bible tells us, about the great essential truths, as creation, sin, salvation, is **essentially** inspired, and therefore **essentially** true. So coming to the story of the temptation of Jesus, the essential truth of that story is his temptation, not the circumstances embodying that essential, as how Jesus got up on the top of the temple and the mountain. The question then simply involves the probability of the truth of the temptations enumerated, nothing more nor less.

As to the first temptaion, the suggestion coming to Jesus to help himself miraculously out of the gnawing craving for food after forty days of fasting—that suggestion coming to him in whatever shape or form, or from whatever source the evangelists, as the readers may visualize it—is the **most natural thing** that could have happened to Jesus as a human being especially so after the consciousness of his Godsonship had been indelibly impressed into his soul just forty days ago at his baptism: "If you are (or possibly his inner voice telling himself, "if I am") the son of God, why go hungry any longer? Why not end this physical craving at once by miracle?"

But then, granting the **possibility** of Jesus to yield to this temptation—here his God-sonship consciousness asserts itself triumphantly over the demands of his physical nature—perfectly legitimate ones though they have been—with his answer. "It is written—not by bread alone", etc. Had he yielded to his physical demands it would have been a clear capitulation of his Godsonship to his physical nature; hence a victory of his physical over his spiritual nature.

Coming to the temple pinnacle episode, what was more natural for Jesus, humanly speaking—and Jesus **was** human **indeed**—than the suggestion coming to his mind, "If you are (or if I am) the Son of God, why not take a spectacular short cut to glory among men and demonstrate my God-sonship strict fakir style to the world, rather than the long and weary way of preaching repentance, regeneration, sacrifice, service, ending up ingloriously with a disgraceful death on the cross with only a handful of trembling followers hiding in seclusion during my hour of supreme sacrifice?" What was more natural than that temptation, I say? Could Jesus have yielded? Why not? Without a shadow of doubt you and I **would** have yielded. Yes, Jesus certainly could have yielded, or else it would not have been a temptation at all, but he also had the capability in him to conquer this temptation, through the same consciousness of his Godsonship, which no human being before him ever had, nor any human being since, excepting those who, through him, have also attained this sonship. He gloriously won, and only because of this we can win, too.

Not much need be added concerning the mountain temptation. What more natural than the satanic suggestion, perhaps in a most innocent looking visualization, than **winning the world through compromise** — compromise with unholy combinations, wordly connections, etc., etc., a falling down before the god of **expediency** to win his ultimate aim—the conquest of the world? Yes, what more natural, more human? But no, Jesus' God-sonconsciousness gloriously wins over this final, supreme temptation—a temptation to which an Alexander, a Caesar, a Napoleon, and many others, great humans, have yielded, only in the end to fail miserably. Only the Son of God was equal to this temptation and won, that we, too, might win.

So whether I take the strictly verbal view of the inspiration of the Bible, like the fundamentalist, or the "message" view, like the conservative modernist, there is nothing wrong about the story of the temptation of Christ; in both cases the story is **essentially** true.

A Teacher.

The Quiet Hour

SANCTIFICATION

By P. P. Wedel

"For this is the will of God, even your sanctification." I Thess. 4:3a.

From eover to cover the Bible emphasizes the necessity of sanctification, or in other words holiness of life. Again and again Moser challenged his people to be holy. "Ye shall be holy; for I Jehovah your God am holy," was his message to them. It is God's message to very one, especially to every one of His children.

Sanctification is the natural sequence of justification. From the negative point of view sanctification is a denial of the things that are pleasing unto God, the exclusion from our lives of everything that is evil. Evil thoughts, evil words, evil tendencies, evil acts are kept out of our lives to that extent to which we are sanctified. In sanctification we exert ourselves with might and main to refrain from every form of evil.

But holiness is not only negative, there is also a positive side to it. It is the affirmation of everything that is good and pleasing unto God in our lives. It is not sufficient merely to keep the bad out of our lives, we must fill it with the good. Holiness, and we are using the terms sanctification and holiness in a synonymous sense, is not only passive, it is active in nature. We need holiness in action. We need to have our lives brimfull of that which is pure and honest and loving and peaceful and friendly and helpful and such other characteristics. In sanctifieation all the fruits of the Spirit are to increase within us. We are to grow in the grace and in the knowledge of the Lord Jesus Christ.

By holiness in action we have another thing in mind. We think of service unto fellow men, or of serving God as we serve the best interest of others. A holy life is a moral clean life, but it is more than that. It is a life filled with the Holy Spirit, and this Spirit becomes the motive power of that life. Surely such a life will be active for others. The poor, the downtrodden, the sick, the suffering, the sorrowing, the lonely: all these and many others will be the active concern of him who strives to lead the sanctified life. He will also have at heart the plight of those who go through the world without Christ and without hope, and he will exert himself to the utmost to seek and to save the lost. Oh, for many, many such lives!

What a beautiful life the holy life is. Look at Jesus Christ who is the supreme example of holiness. He was perfect in holiness even while He was in the flesh. Never did sin mar a thought, a word or an act in His life. Does His perfect life not attract you? Do you not wish to emulate His example? Strive for sanctification.

Blessed Christ, sanctify Thou us through Thy word and through Thy Spirit, that we might be sanctified in the truth. Amen.

THE S. S. LESSON

March 23

Jesus Teaching Healing. Matt. 15:21-31.

Golden Text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

A woman, a Gentile, living on the border land of Galilee has a daughter badly afflicted with a devil. She hears of the wonderful young prophet who was healing all manner of diseases and casting out devils. To hear of him is to have hope born in her heart. Multitudes are in distress, not only because of their own miseries but of others as well. They have been hopeless and helpless with their miseries. For them to hear of the Christ is to have hope. Hope in itself cannot bring Salvation, but it leads to the Saviour, and faith in him alone saves.

The lesson opens with Jesus at the border of Tyre and Sidon. This seems to have been the longest journey he made in his lifetime, but there was that poor woman there with her suffering daughter and Jesus must go. Just two souls involved, but Jesus makes the journey. This shows us with what regard Jesus holds souls, even though they be the souls of two despised Syrophoenicians. On other occasions we have been impressed with the value Jesus sets on a single soul: he must reveal wonderful truths at night to Nicodemus. He must needs go through Samaria to talk to an outcast woman. He must turn aside to go through Jericho because he was needed there by the Publican and the blind man. No one is too lonely, too far away or too much of a foreigner to think that Jesus will not do a thing for him or her. However, the woman had much to learn before she could hear the assuring word. The daughter was vexed with a devil. Some people would explain this as merely meaning that the child was mentally deficient or was suffering from some severe nervous condition. The Bible doesn't say it that way. It tells us that she was **vexed with a devil.** That is exactly what is meant. The devil is personal. He has the power to command his evil spirits to injure man. There are plenty of cases of misery and suffering that are to be explained in no other way than being possessed of the devil.

The woman had faith, but it was a crude one. She believed enough in Jesus to plead for his help in the case of her afflicted child, but her approach was wrong; she called him "Lord, the Son of David." The Son of David was a Jewish title. She was no Jewess and could therefore not call upon him as her Lord for she belonged to a non-Jewish race. On the ground of Judaism she had no claim on him whatever. It was not of the nature of the Jew to interest himself in spiritual matters outside his own faith. Having made a wrong approach however did not destroy her faith which continued steadfastly though it was severely tested.

Discouragements and trials come in the way of the faithful but if faith is persisted in the victory will follow. Her trials were: (1) Jesus did not answer her a word. (2) The disciples advised sending her away and (3) When Jesus did answer he said: "I am not sent but unto the house of Israel." Following all this she could still pray: "Lord help me." Though not of the house of Israel and having no right to call him her "Lord, the Son of David," she still had the faith to persist. Too often faith brings little or nothing in result because it is not a persistent faith.

The final and most severe test to the woman's faith came in the words of the Master when he said: "It is not meet to take the children's bread and cast it to the dogs." She had addressed Jesus as a Jew and the reply came as a Jew would make it, for Jews regarded all foreigners as dogs. Her answer showed a faith that could believe that, spite of the fact that he was a Jew, Jesus could help her. In substance she said to Jesus: "True, you will care for your own, whom you regard as you would children, but there is enough and plenty on the table for the children and there still remain the crumbs which the dogs my eat." It was this continued and undiscouraged faith that caused Jesus to marvel. When all doors seemed closed to her she still had vision to see that one was open for her and that one was sufficient. Her prayer of faith was answered, the daughter grievously vexed with a devil was relieved.

The final picture in our lesson is that of the "great multitudes" were healed of their afflictions. These people were in misery and Jesus became their Great Physician. They were sad and he made them happy. As sick people they were useless in the world, but when healed, they could take up their responsibilities.

MINISTERIAL MEETING

(Continued from page 3)

stored in health and strength so that we may again have the joy of our usual fellowship with you.

There was little business to transact, so shortly after the meeting had been called to order by the President, Rev. G. T. Soldner, and the devotional exercises had been conducted by Rev. D. J. Unruh, the group was ready and eager to listen to a fine paper prepared by Miss Mary Bakewell, Present Pulpit Supply of the First Mennonite Church, Phila., on the topic, "How can we Preserve the Spirit of the Christmas season throughout the Year?"

"What is it that we wish to preserve?" was the opening statement of Miss Bakewell's presentation. "Is the glamour and glitter of the historical setting of the season? The song of the Angels? The Babe in the Manger. The visit of the Magi?" she continued; "or is there some greater thing?" She strongly stated her disapproval of a mere nominal preserving of these. "There is something greater—the great central truth of the Incarnation; the Resurrection of Jesus from the dead! Their relation to our lives today are the thing I would preserve!"

Rev. S. M. Grubb gave us an equally interesting and stirring paper at the evening session, on "Mennonites and Creeds." Brother Grubb, out of his vast store of historical data and knowledge on this subject, presented briefly and concretely a review of Mennonite activities in this line from Menno Simon to date. The style of presentation was decidedly and delightfully "Grubbsonian."

Dr. Johnson had been asked to state or name five books that he thought should be found on the shelves of every minister. He began his discussion by disavowing any interest or sympathy with any "five foot shelf or five book idea." He however proceeded to name five which he thought it would be worthwhile for every preacher to read. Besides the Bible and a good concordance, every preacher should have a copy of "The Confessions of St. Augustine." Second he placed "The Journal of John Woolman." Thirdly he mentioned as an inspirational work a book by Prof. Rufus Jones, Haverford College; "Studies in Mystical Religions." A fourth dealing with the problems of the minister, "The Unknown Sanctuary" by a French Rabbi. And finally, "Jesus and the Human Conflict" as a splendid study of the present social conditions.

In every instance Dr. Johnson was very emphatic in stating that recommendation to read did not necessarily mean commendation of all the contents. He did contend though that they were necessary to the complete enlightenment of the preacher on the problems of the human heart, the present social conditions and the trend of religious thought.

A very helpful extemporaneous talk was given by Erwin S. Weiss, the Treasurer of the Eastern District Conference, on "The Problem of Finances." He suggested a number of ways by which the churches might meet their conference quotas. He described the "Duplex System" used in his own church, First, Phila., and recommended it to the rest. He strongly stressed the necessity of each church having a Budget.

The Secretary had asked a number of the ministers and deacons to give an answer to the following questions, "What is your favorite Book? Why?" Those responding were: Rev. A. M. Fretz, "Between War and Peace", by Florence Brewer Boehel, that this subject was near to his heart. He also read several conference resolutions which the author had incorporated in her work. Rev. D. J. Unruh called attention to the recent Conference Publication, "Twenty-five Years with God in India" as the most interesting that he had lately read. Rev. G. T. Soldner stated that he was much impressed with the famous novel, "All Is Quiet on the Western Front." Out of this discussion grew the motion to organize a reading club amongst the ministers. Dr. Johnson said that Hartford Seminary would be glad to loan books to any preacher who was willing to pay the postage.

A great deal of discussion followed the presentation of each paper, address, and report. By these discussions, which in most instances are very candid and frank and often adversely critical, the ministers of the conference feel that they become better acquainted. Understand each other better. Also avoid any possibility of suspicion. In fact it is a conviction in the writer's mind that this is one of the strong reasons for the fine spirit of co-operation and mutual trust and understanding which exists in our midst.

It was a great pleasure to welcome our Brother Unruh into our meeting again. He has just begun his work in Lansdale and we hope that his year's absence in the West Virginia Mountains will be mutually beneficial.

Not to mention the courtesy of the Germantown people would be the height of rudeness. Not only were their doors wide open, but their pastor, Rev. Howard T. Landes, and Deacon Walter Temple did everything in their power to make our visit comfortable and effective. They materially aided in making the discussions of the session interesting and helpful. Under such leadership the historic church is destined to continue and develop its two hundred year tradition.

Freeman H. Swartz,
Conference Sec.

HOW WOULD THE FOLLOWING "DECLARATION" DO FOR A CHURCH COVENANT?

Declaration of Principles, Aim, and Purpose by the A B Church of C D

Our Principles

Freedom of Thought; Union in Love; Comradeship in Service; Obedience to Christ.

Our Aim in Conduct

"All things therefore whatsoever we would that men should do unto us, even so do we also to them: for this is the law and the prophets." (Matt. 7:12)

Our "Constitution and By-Laws"

The Lord our God is one Lord, and we will love the Lord our God with our whole heart, with our whole soul, with our whole mind, and with our whole strength. And our neighbor we will love as ourself. (Mark 12: 29-31; Luke 10:25-37).

Our Declaration of Purpose

In the presence of God and these witnesses I declare my purpose to be a disciple of Jesus Christ, to follow Him according to the convictions of my own conscience, and to strive in my daily life to manifest the spirit of His love and service.

The Fellowship of Church Membership

The Fellowship of Church Membership is cordially offered to all who believe in our principles and our aim in conduct; who will honestly strive for eternal life according to our "constitution and by-laws", and who will unite with us in our declaration of purpose.

Submitted for kindly criticism by

H. D. Penner.

MARRIAGES

Widmer-Edwards— On September 7, at the Mennonite parsonage at Wayland, Iowa, occurred the marriage of William Widmer and Edith Edwards.

McCreedy-Klopfenstein— On Lincoln's birthday, at the home of the bride's parents, Mr. and Mrs. Fred Klopfenstein, near Wayland, Iowa, Milford L. McCreedy and Beatrice E. Klopfenstein were united in marriage by the bride's pastor, Rev. Elmer Basinger.

Larson-Boshart—On September 21, at the home of the bride's parents near Olds, Iowa, the marriage of Ferdinand H. W. Larson and Edith Boshart was solemnized by Rev. Elmer Basinger.

Brenneman-Hertig— On February 15, at the Mennonite parsonage at Wayland, Iowa, Paul A. Brenneman and Gladys Hertig were united in the bonds of holy matrimony by their pastor.

DEATHS

Allebach—Clara Belle Eicher youngest daughter of the late Rev. Benjamin and Lydia Eicher, was born near Noble, Washington County, Iowa, on February 17, 1875. For several years she has been suffering from high blood pressure and hardening of the arteries, finally resulting in cerebral hemorrhage, which caused her death on January 15, 1930. She reached the age of 54 years, 10 months and 28 days.

On May 27, 1894, she was baptized by Rev. J. B. Baer, who was at that time travelling evangelist for the General Conference of Mennonites, and became a member of the Eicher church of which her father was pastor for many years. She later had her membership transferred to the Wayland Mennonite church of which she remained a faithful member until her death.

On December 29, 1897, she was united in marriage with Rev. H. G. Allebach who preached for the Eicher Church for some time. This union was blessed with one son, Frederick. Brother Allebach preceded her in death about eight years ago.

Mrs. Allebach was a great lover of good music. For many years she was an instructor of instrumental music in this community. She also took a deep interest in the work of the church and was always a faithful attendant at its services until her illness prevented her from attending.

She leaves to mourn her departure one son, one daughter-in-law, one grandson, six brothers and one sister, and many other relatives and friends. Funeral services were held at the Eicher church on January 17. The funeral was in charge of her pastor, Rev. Elmer Basinger who was assisted by Rev. H. J. Schrag. Burial was made on the Eicher family plot at the Eicher church.

Wenger—Mrs. Emma Wenger, daughter of Ulrich and Anna Hertig, was born on September 7, 1882, near Wayland, Iowa. She came to her untimely end on December 18, 1929, at the age of 47 years, 3 months, and 11 days. In 1898, she was baptized by Rev. P. E. Stuckey and received into the fellowship of the Mennonite church.

On February 25, 1904, she was united in marriage with Christian S. Roth. This union was blessed with one son, Omer, who is still living. On August 23, 1910, this union was severed through the death of Mr. Roth.

On May 19, 1917, she was again united in the bonds of holy matrimony with Jacob Wenger, who preceded her in death on March 23, 1928. She leaves to mourn her departure, one son, Omer, one daughter-in-law, one grandchild, Verlee Roth, two brothers, Christian, of Wayland, and Jacob, of Washington, one sister, Mrs. Albert Roth, of Wayland, and many other relatives and friends.

Funeral services were held on Dec. 20 at the Wayland Mennonite church, in charge of the pastor. Burial was made in the North Hill cemetery.

Wittwer—Mrs. John Wittwer, 76, nee Marie Beer, died at her home in Monroe township 2 miles north of Berne Saturday evening, February 8, 1930, at 10 o'clock. Death was due to pneumonia from which Mrs. Wittwer had suffered for about 10 days. The deceased had been in usual fair health until two weeks ago when she contracted a cold which later developed into pneumonia. During the last several days she had been gradually sinking.

Mrs. Wittwer was a daughter of Christian and Anna Barbara Dubach Beer and was born on May 12, 1853, in Wayne County, Ohio. She was a member of the Mennonite church of Berne till death. On March 4, 1888, she was married to John Wittwer who shortly before that time had lost his first wife. The couple had for many years resided on a small farm in Monroe township where Mrs. Wittwer had been able to take care of the housework until a short time ago.

Surviving the deceased is the aged husband, John Wittwer and one son, Hiram, of Monroe township; one grandson and the following step-children: Emma, Mrs. Oren Courtney and Rachel, Mrs. Jacob Sprunger, both of Fort Wayne; Mrs. Chris Neukomm, of Auburn; William, Samuel and Menno of Berne. 26 step-grandchildren also survive. The following brothers survive: C. C. Beer, Isaac Beer, both of Monroe township and Eli Beer of Kirkland. One sister survives, Mrs. Wm. Fuchs. The following brothers have preceded Mrs. Wittwer in death: Peter, Japhet, Abraham and Jonas. Two sisters died in infancy. Funeral services were held in the Mennonite church, Rev. Joel Lehman speaking in German on Ps. 71:9 and C. H. Suckau spoke in English on Rom. 7:9.

CONTRIBUTIONS

FOR PUBLICATION

Emmaus Church, Whitewater, Kans., $17.85.

Gratefully acknowledged,
J. F. Lehman, Treas.

HOME MISSION TREASURY REPORT FOR JANUARY

General Fund:

Pulaski, Ia., Ch., $18.03: Calvary Ch., Quarryville, Pa., $35; Deep Run, Pa., Ch., $25; Bethel College Ch., Newton, Kan., $80.45; Goessel, Kan., Ch., $18.25; Deer Creek, Okla., Ch., $5; Bethesda Ch., Henderson, Neb., $164.88; Bethel Ch., Perkasie, Pa., $13; First Menn. S. S., Upland, Calif., $53.08; First Menn. Ch., Paso Robles, Calif., $35.11; Bethany Ch., Freeman, S. D., $46; First Menn., Ch., Berne, Ind., $1169.02; A friend, Halstead, Kan., $30: Flatland Ch., Quakertown, Pa., $19.25; St. John Ch., Pandora, Ohio, $100; Pratum, Ore., Church, and S. S., $29.20; Deep Run, Pa., C. E. Society, $10; First Menn. Ch., Bluffton, Ohio, $150; Jacob Claassen, Beatrice, Nebr., $50; Butterfield, Minn., Ch., $11.65; John K. Lichti's Sunday School Class, Upland, Calif., $3; Salem Ch., Dalton, O., $23.76; Swiss Ch., Whitewater, Kansas, $200; First Menn., Ch., Aberdeen, Idaho, $40.52; Ladies Aid, Didsbury, Alba., $15; Salemn Zion Ch., Marion S. D., $225; Salem Zion S. S., Marion, S. D., $50; First Menn. Ch., Upland, Calif., $36.65; Salem S. S., Wisner, Neb., $35:33; Sr. C. E. Society, Beatrice, Neb., $20; Bergtal Church, Pawnee Rock, Kan., $31.50; Swiss Ch., Absen, N. D., $21.41; Aletti & Mattie Krehbiel, Clarence Center, N. Y., $40; Zion Ch., Waldheim, Sask., $400; Summerfield, Ill. Ch. $50; Newhopedale Ch., Meno, Okla., $39.66; Salem S. S.,Freeman, S. D., $50;Buhler, Kan. Ch., $26.43: Emmanuel Ch., Noble, Ia., $53.50; Bethel Ch., Fortuna, Mo., $31; Bethel Ch., Mt. Lake, Minn., $100; Sunshine Band S. S. Class, Wayland, Ia., $3.85; Salem Ch., Wisner, Neb., $41; Zion S. S., Donnelson, Ia., $9.64; Zion Ch., Dallas, Ore., $14.26; First Menn. Ch., Chicago, Ill., $77.57; New Hopedale Ch., Ringwood, Okla., $7.28; Menno. Wash. Ch., $70; Monroe, Wash. S. S., $21.03; First Menn. Ch. & S. S., Phila., Pa., $36.60; Ex. Com. of Mission Societies, $178.27; A. P. Neufeld, Inman, Kan., $15; B. F. Welty Estate, Tacoma, Wash., $17.46; Eicher S. S., Noble, Ia., $23.75; First Menn. Ch., Nappanee, Ind., $100; Immanuel Ch., Los Angeles, Calif., $35; Lehigh, Kan., Ch., $13.60, S. S. Classes Nos. 1, 2, and 3, $39.31; Ruff, Wash. C. E. Society, $4.21; Garden Tp., Kan. Ch., $17.80; Bergthal Ch., Corn, Okla., $11.86; Mrs. Katharine Peters, Corn, Okla., $15; B. W. Entz, Newton, Kan., $50; Canton Ch., Galva, Kan., $19.57; Hereford Ch., Bally, Pa., $15; West Zion S. S. Class No. 7, Moundridge, Kan., $2.25; Friendensfeld Ch., Liberal, Kan., $16.66; Brudertal S. S., Hillsboro, Kan., $81.35; Escondido, Calif. S. S., $33.37; First Menn. Ch., Reedley, Calif., $170.37; First Menn. Ch., Geary, Okla., $14.72; Altoona, Pa., Garage Rent, $9; First Menn. S. S., Mt. Lake, Minn., $50; Arena, N. D., Ch., $10; Rosenort Ch., Rosthern, Sask., $230.

Special Gifts:

Germantown Ch., Phila., Pa., (Girls Home in Can.), $28.88; Blue Circle S. S. Class, Wayland, Ia., (Winnipeg Girls' Home), $25; Emergency Relief Board Treas., (Winnipeg Girls' Home), $60; Ex. Com. of Mission Societies, (Winnipeg Girls' Home), $15; First Menn. S. S. Class, Bluffton, O., (Winnipeg Girls' Home), $22.50; First Menn. S. S., Reedley Calif., (Winnipeg Girls' Home), $8; Halstead, Kan. S. S., (Saskatchewan Girls' Home), $4.35; West. Dist. Conf. C. E. Societies, (Saskatchewan Girl' Home), $634. 57; E. Dist. S. S. Conference, (Saskatchewan Girls' Home), $140.42; Salem S. S. Class, Dalton, O., (Russian Immigrants), $10; Salem S. S., Freeman, S. D., (Ch. Bldg. Fund), $100; A friend, Halstead, Kan., Cancelling of note for $500, loan made to Ch. Bldg. Fund a few years ago.

Total Receipts	$6059.18
Bank Balance, Jan. 1	255.03
Total Disbursements	4290.89
Bank Balance, Feb. 1	2023.32
Total Indebtedness, Feb. 1	7500.00

Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Rev. J. J. Balzer, of Mt. Lake, Minn., recently made a visit to Winnipeg, Man., in order to help greet a large company of Russian Mennonite refugees expected to arrive there who were with those who succeeded in getting out of Russia into Germany. Other parties, it is expected, will be following as opportunity opens up to them.

The enlarged and attractively printed Church News of the Wadsworth, O., church, contains a directory and financial report of the congregation, of which Rev. Wilmer S. Shelly is pastor. The total receipts for the year amount to $2905.15. The membership is 199. There were four additions during the year. The congregation maintains an active Sunday school with organized classes, a Senior and Junior C. E. Society and a Woman's Missionary organization.

The attractive Year Book of Grace Mennonite Church, Pandora, Ohio, for 1930, Rev. Paul E. Whitmer, pastor, brings the usual yearly report of the activities of that congregation. Besides a progressive Sunday school, the congregation maintains a woman's Missionary Society, a Dorcas Society, a Senior, and Intermediate, and a Junior C. E. Society. The total receipts for the congregation for the past year were $7,588.91. 23 persons united with Grace Church during the year. The loss by death or withdrawal was seven. Three hundred and thirty-three are listed as contributing members.

Last Sunday evening an enlarged choir, forming a chorus of sixty voices, sang at the regular service of the First church, Bluffton, Ohio. The program consisted in the singing of selections from The Messiah and The Creation and other classics.

Last week both the Foreign Mission Board and the Publication Board held meetings at Newton, Kansas. The pastor, Rev. S. M. Musselman, being in Kansas attending the meeting of the Foreign Mission Board, Prof. Irwin Banman, Ph. D., of Bluffton College preached in the First Church, Ohio, last Sunday.

Two parties of Mennonite refugees on their way to the United States, left Harbin, China, during the past few weeks. The first party sailing Feb. 18, consisted of 22 and the second party sailing March 4, consisted of 16. They will join the brethren already located in the State of Washington.

The West Swamp, Pa., C. E. Society had for its guest speaker last Sunday evening, Mr. Howard Ousler, a theological student who is the radio assistant of Dr. D. G. Barnhouse.

A three days conference was held by the Russian Mennonite ministers in Winnipeg, Manitoba, the visiting ministers coming from 50 to 200 miles to attend. The subjects discussed had chiefly to do with conditions and circumstances with which the Russian Mennonites in Canada are confronted. The interesting subject under discussion was the proposed Confession of Faith which the General Conference has asked the churches to examine carefully and then to recommend either its acceptance or rejection.

Mennonites to the number of 176 persons are now on their way from Germany to southern Brazil where they shall make their future home. They are some of the Russian refugees whom the German government permitted to enter German government permitted to enter Germany. They will settle in the province of Rio Grande do Sul. The temperature in this section corresponds to that of Galveston, Texas, and seems to offer better advantages than that of Paraguay where Canadian Mennonites are located.

Bro. William W. Cope, Quakertown, Pa., president of the Eastern District Young People's Union has the following communication to be brought to the attention of members and officers of societies in the district:

"Kindly inform your District president, Mr. William W. Cope, 1215 W. Broad St., Quakertown, Pa., as to the address of your Society president. This is very important as to the proper communicating with your Society. It is getting near our convention, so as to have the proper names and addresses to be put on stationary that is distributed at the convention. The information of the name and address of your president should always be sent to your District President whenever a change is made, so that he may know whom to call on when necessary."

Bible Week, Feb. 13 to 19 in Bethel College had as its main speaker Rev. Lester Hostetler of Sugar Creek, Ohio. Rev. Hostetler has been active in work of this kind among young people, having participated in Young People's Retreats in Washington and at Bluffton, Ohio.

Ebenezer Church, Bluffton, Ohio, is arranging to conduct a series of evangelistic meetings to begin March 2 and continue every evening, excepting Saturday, for ten days. Every afternoon there will be Bible study. The pastor will conduct the meeting and give the Bible readings. Rev. P. A. Kliewer is pastor of the Ebenezer church.

According to the last annual report of the Institute of International Education, there were 9,685 foreign students in the United States during the academic year 1928-29. They came from more than 100 different countries or colonies. No continent or major division of mankind was without its representatives. These students were distributed among 245 different colleges and universities in all parts of the United States, north, south, east and west. There were twenty institutions each of which had more than 100 foreign students enrolled. The opportunity presented to the forces of religious and social idealism by the presence of these foreign students in our midst can hardly be exaggerated when it is realized that it is from their ranks that the leadership of tomorrow in all lands will largely come.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

The Mennonite Immigration To Pennsylvania in the Eighteenth Century.

Prepared at the Request of The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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PLACEMENT COMMITTEE GENERAL CONFERENCE

Upon suggestion from various sources the General Conference at its session in August 1929 at Hutchinson, Kansas, created a Placement Committee of five members.

The work of this committee is to be, where such assistance is desired, to aid ministers without charges or churches without pastors or those who want to make changes to get together.

The object is not to encourage more frequent changes, but to further the work of the kingdom. Hence the aim will be primarily to help fill the vacancies and find employment for ministers who have no charge; and further where, for the good of the Lord's cause, a change is desirable if possible to be of assistance when called upon.

The following are the members of the committee as chosen by the Conference and churches or individuals may write to any one of them. They have organized as indicated:

Chairman, H. J. Krehbiel, Reedley, Cal.; Secretary, C. E. Krehbiel, Newton, Kansas; members: J. J. Balzer, Mountain Lake, Minn.; D. Toews, Rosthern, Sask.; M. M. Horsch, Beatrice, Neb.

REPORT OF THE ANNUAL SESSION OF THE FOREIGN MISSION BOARD

Held in Newton Feb. 25-27, 1930

The meeting was opened by President Kliewer with Phil. 1: 12-20 and a few remarks, applying what Paul says here to experiences in our own time and mission work, in which faith can also see blessings in adversities. Then followed a brief season of prayer.

All members of the board were present, except Bro. J. G. Regier: J. W. Kliewer, S. M. Musselman, M. Horsch, G. T. Soldner, J. E. Regier, and P. H. Richert. While Bro. Regier could not be with us personally, he assured us of his presence in spirit.

As usual, the treasurer's report was read, first, by J. E. Regier, assist. treasurer. The following is a brief resume of his report:

Receipts

Auto Acc.	$ 378.41
Mary Y. Burkhard Acc.	300.00
China Build. Fund Acc.	48.00
China Relief Acc.	4540.25
Expense Acc.	73.68
A. Ewert Acc.	697.93
General Fund Acc.	88420.15
Interest and Rent Acc.	4883.95
E. Kuhlman Acc.	153.90
S. M. Musselman, trustee Acc.	500.00
Orphans, Teachers, etc., Acc.	9709.85
Petty Acc.	229.65
Pension Acc.	437.08
Missionary Pers. Gift Acc.	1866.52
Missionary Refunds	578.47
Total Receipts for 1929	$112817.84
Bal. on hand Jan. 1, 1929	5045.01
Total Receipts and Bal.	$117862.85
Deficit	9000.00
	$126862.85

Disbursements

Budgets, Teachers, etc.	$55030.51
Salaries to Missionaries	36401.11
Buildings and Repairs	6847.00
China Relief	4540.25
Special Funds to Fields	4014.63
Travel and Equipment to Missionaries	5500.47
Children Allowances	3843.75
Auto Allowances	2025.00
Helpers in America	3537.50
Expenses of the Board	361.20
Printing and Translation	252.82
Mission Quarterlies	864.49
Interest	460.04
Pension	1000.00
Pannabecker Debt	500.00
Secretary's Allowance	537.50
Sundries	763.00
To. Disb. for 1929	$126479.27
Bal. on hand Jan. 1, 1930	383.58
To. Disb. and balance	$126862.85

J. G. Regier, Treas.
J. E. Regier, Asst.

1. Resolved, to accept the treasurer's report with thanks, all the more so, because he has thus far done his work gratis, although it costs him extra help to do it.

Oklahoma

2. Resolved, to allow the following budgets for Oklahoma:

1.	Longdale and Fonda	
	Current expenses	$200.00
2.	Clinton and Hammond	
	Current expenses	200.00
	Native helpers	720.00
3.	Canton and Thomas	
	Current expenses	200.00
	Native help	680.00
	House rent	236.65

We are glad to report that the new church at Thomas could be dedicated a week ago, Feb. 23d. A few hundred dollars special gifts to complete the equipment can still be used.

3. Resolved, inasmuch as the conditions which in the past warranted the allowance of feed to some missionaries, do not seem to prevail anymore, this allowance is to be discontinued.

Arizona

Some changes on this field became necessary on account of Bro. J. B. Frey's resignation on account of health. Sister Marie Shirmer has been placed at Moen Copi in his place. She was formerly in Hotevilla, and knows the language.

At Oraibi the native helper F. A. Johnson has been placed in charge until a new couple can be sent there.

Bro. J. R. Duerksen is planning to take his accumulated furlough beginning in June. Till then he is busy translating the New Testament, over half of which is finished, and the Gospels have been printed. Otto Lomavitu helps in this.

4. Resolved to ask Bro. Duerksen for all information he may be able to obtain for us regarding the need of a new Hopi song book, and the advisability of printing it with music, and what the estimated cost would be. We suggest a joint committee of representative of both missions, the Baptist and ours, to edit the book.

Montana

5. Resolved, to allow the following budgets for Montana:

1.	Lame Deer	
	Budget	$300.00
	Repairs (Windmill, etc.)	200.00
	New Testament	200.00
	Native Helpers	760.00
2.	Birney	
	Budget	125.00
3.	Ashland	
	Budget	200.00
4.	Busby	
	Budget	240.00
	Native help	50.00

It should perhaps be explained, that the native help under Lame Deer includes the help for Birney, and since translation work is still in full swing, Lame Deer itself needs more native help than otherwise would be the case. The four gospels have been printed, and the Acts are now being printed, while further translations are being made.

India

6. Resolved to accept the India workers' conference report as a whole, including the budget of Rs. 95, 293 ($34,651.64) except those points that are numbered 18, 25, 33, and 34. On points 22, 27, and 28 further information is requested. The total allowance for India, (including the budget) amounts to 36,381.00.

7. Resolved, in reply to the letter from the Berne deacons dated Jan. 24th, we say that according to our arrangement with Brother Suckau he may remain their pastor for the time being. We hope to be able to send him back to India, and will give the church notice about six months before his return.

8. Resolved, to answer Brother Suckau that we agree with him that an official participation of the board at his installation might be misconstrued by the churches as meaning that he had severed his connection with the board.

9. Resolved, to accept the China budget as follows: Mex. 28,964.00. ($14,482.00).

Itemized Budget for the Year 1930

Tamingfu District Country Evangelistic	$4900.00
Tamingfu City Evangelistic	1400.00
Tamingfu District Women's Work	600.00
Tamingfu Laymen's Bible School	1200.00
Kai Chou District Country Evangelistic	4500.00
Kai Chou City and East Suburb Work	2000.00
Kai Chou City Women's Work	830.00
Kai Chou Layman's Bible School	820.00
Tamingfu Dist. Boys' Schools	800.00
Tamingfu City Boys' School	600.00
Tamingfu Dist. Girls' Schools	890.00
Kai Chou Dist. Schools	1564.00
Kai Chou City and East Suburb Boys' Schools	1380.00
Kai Chou City Girls' School	480.00
Summer School Budget	400.00
Orphans	600.00
Loan Fund	200.00
Boarding Schools Repairs	300.00
Property Committee Budget	1000.00
Medical Budget	4500.00
Missionaries Summer Allowances	3,000.00(?)
Total	$31964.00

10. Resolved, to ask our China missionaries to advance from the hospital fund enough to pay this quarter's budget.

11. Resolved, that we do not see our way clear to allow any more for the schooling of the missionaries' children than the regular children money.

12. Resolved, to write our missionaries in India and China that we felt we should cut their budgets by 10 per cent, but have not yet done so. We ask them, however, to go over their budgets once more and reduce them where possible, and report to the board.

General

13. Resolved, in view of the large debt in our treasury at a time when we usually have but a small debt, that we reduce the budget which was published two months ago by 20 per cent, and that we do not return those missionaries whose return is due, namely, at least two or three couples, unless the treasury improves sufficiently by May 1st. Those missionaries that cannot return this year, have other employment in view, and may therefore be removed from our pay roll while thus employed.

14. Resolved, to call the attention of our mission friends again to the adopted pension plan. We appreciate all efforts to increase the small fund of $1,000.00 we have.

15. Resolved to ask the three brethren Kliewer, Musselman, and Richert to serve as a committee on co-operation with the mission board of the Central Illinois Conference.

16. Resolved, that we recommend to our churches to connect the celebration of the 50th anniversary of our mission with the 1900th anniversary of Pentecost, and that the board work out some suggestion for the observance of such a jubilee. While we believe that the Pentecost season is the most appropriate time for this, each church is left to decide upon the date.

17. Resolved, that we express our appreciation of the work done by the Women's Missionary societies, and we wish to encourage them in the preparation of mission pamphlets, Prayer cycles, etc.

18. Resolved, that we highly appreciate the continued loyal support of our mission work by the churches, S. S. schools, C. E. Societies, Sewing Societies, and individuals, in spite of all the renewed calls for relief of the suffering, and we thank them for it with the request to keep up this support and to pray for the work that at least no retrenchment may become necessary. As stated above, we have reduced the published budget from $124,000.00 to $101,869.00, i. e., at least 20 per cent, and hope that after hearing again from India and China we can reduce it another 10 per cent. While this does not mean retrenchment, it means that practically all building work and all expansion stops for the present.

19. Resolved, to praise the Lord of missions, who alone has given the "increase", and can give it in the future.

20. Resolved, to adjourn. — The session closed by prayer led by the secretary.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

SHOULD WE ESTABLISH A SYSTEMATIC PROCEDURE WHEREBY CONGREGATIONS

May Secure Suitable Pastors and Pastors Be Placed in Churches Where They Can Work Most Effectively?

Paper Read at General Conference by Paul E. Whitmer

There is no problem before American Christianity today that is more serious than that of securing a sufficient supply of successful ministers, stationed with the churches where they can render the most effective service. Those of us who are old enough to have observed ministers and churches over a period of years, know that some ministers have growing churches while others have languishing churches. Some churches have successful ministers while others have unsuccessful ministers. Some churches prosper under one type of ministerial care while they are unhappy under another type. Some ministers have been signally successful in one type of church and far less successful in another type. Supposedly dead and hopeless churches under one minister have taken on new life and vigor under his successor. Why all this disparity under different ministerial leadership and care? The minister, the type of minister, is the key to the solution of this most serious problem. The solution of this problem, in most cases, then, is to station the right kind of minister with the right churches.

There is another complex of this problem that is still more difficult to solve. That is, some ministers are misfits wherever they go. Churches with this type of minister deserve the sympathy of all Christian people for the case is so hopeless. Removal is the only solution. But what is the gain of the one church is the loss of the church which unwittingly calls that man as its minister. Periodic removals and episcopal authority to effect such removals relieves the unhappy church but only to inflict the man upon another church that has all too long been sinned against by rather frequent repetitions of such experiments.

Our problem then has two angles. The first is to find suitable ministers for churches that are without ministers. This is not a difficult task when conditions are normal and when there are a sufficient number of capable ministers to recommend. Many a happy pastorate has resulted from a wise recommendation. It is one of the great joys of Christian service to be able to help a congregation to a good and godly man to be its pastor, a man in whose success as a minister one has full confidence. The second part of our task is not so easy, namely, to pass on a minister to another congregation when he has obviously failed in one or two former pastorates. It is a most difficult, unsatisfactory and discouraging piece of service to find another church for such a man. The chances against his success are so great that a conscientious man searches his soul for a long time before he willingly assumes the responsibility of such a recommendation.

Before passing on to a discussion of procedures and methods, let me make an observation by the way that should be no means be overlooked in this connection. According to present tendencies in all denominations there is an increasing shortage of the right type of candidates for the Christian ministry. Perhaps the General Conference Mennonite churches have a less aggravated problem in this respect than most other churches but he who has eyes to see must have some disquietude relative to this in our churches as well as other denominations. Why is there such a shortage of the right type of candidates for the ministry? There may be enough candidates in the aggregate for the present but surely we do not have near enough candidates of the right type. Congregations have been known to call men to their pulpits in a half hearted way because they had misgivings as to the success of the pastorate of a man in whom they did not have full confidence. They would not have called him if another more promising man had been available. Such men frequently have cranky views of life and religion, are self-willed, inclined to be

When a normal vacancy occurs quarrelsome, wonderfully impressed with their own righteousness and doubtful about the quality of the righteousness of most other people, both ministers and laymen. Why do such men obtain calls to serve churches as pastors? The answer is, simply because there are not enough good men to supply all our churches with the right kind of pastors.

Why are there so few of the better men available for the pastorate of our churches? The chief reason for this shortage is the fact that our young people of today, through the influence of the high school and college, are early introduced to a multitude of worthy callings and vocations and decide their life work long before the Christian ministry is effectively presented to them as a possible calling. A generation ago most of our outstanding young men were available for the ministry if the churches decided to call them after they had attained the age of twenty-five or older. Today before they are twenty-five many of them have decided for the foreign or home missionary service; for Y. M. C. A. work; for social settlement work; for personnelle work or some other type of religious or semi-religious work. Then too, a large number take up high school teaching, business or one of the professions. These various callings and vocations, open to our high school and college trained young men, are now making and will in the future make even more serious inroads on our prospective candidates for the ministry. Shall we, as a denomination, sit idly by while this shift away from the ministry to other callings is going on or shall we do something to secure a number of these sacrificial and talented young men as pastors of our churches? They decide for other callings because they see the need of these callings and they will decide for the ministry if the ministry is presented to them as a field for needed heroic and sacrificial service. Let us not be found sleeping relative to this matter. The right type of young men are available for our asking but we must ask for them, lest they hear only the voices that call them into other worthy lines of service. An increased shortage of ministers will still further aggravate our present problem of finding a sufficient number of suitable ministers for our churches.

I presume it is generally known

(Continued on page 6)

THE MENNONITE

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EDITORIAL

On the same front page of a newspaper last week appeared two articles, one of which stated that the will of a certain lover of animals left $10,000.00 to be used in the lifetime care of his pet cat and parrot. The other article told of a man falling into a faint upon being notified that by the will of an uncle he was left heir to the sum of $10,000. It may be that the cat and parrot could not realize what all the fuss about being provided for life meant, but it seems to us that no injustice would have been done to the two creatures if their bequest had been reduced by at least 90 per cent and some other poor human would have been given the chance to throw a fit over the unexpected bequest of ten thousand dollars. It does seem that under the masquerade of caring for dumb animals the giver was really cruel. By what right could he tie up a small fortune which he could not take with him in order to provide for more than the necessary food and care to keep two useless animals? Cruelty to animals is a most detestable crime and should be severely punished whenever the one guilty of it is discovered, but that does not warrant extravagant and luxurious care of creatures that cannot at all understand anything about it. There is so much misery in the world and there are so many who are unable to help themselves at all that it is nothing short of criminal to waste so much money on dumb creatures.

However, the man who left the ten thousand for his two pets is not the only one who unwisely disposed of his wealth. Every one should so arrange his affairs that his house will be in order when the time of departure comes. Some people are unlike the man who made provisions for his pets in that they feel that nothing they possess should go outside of their immediate family. We certainly agree that one should feel that one owes the duty of providing for one's family in the event of one's death. We also agree that it would be unnatural for one to cut children off without giving them a share in one's estate, but we also feel that one's duty doesn't end with members of one's immediate family. The church member should think of his church. He should also remember that the institutions of the church, its missions, its schools, its old people's homes, etc., have a just right to his consideration and when it comes to dividing his possessions, these institutions should have consideration in proportion to the amount he has at his disposition. We would suggest that those, everybody who has possessions to dispose of, make a will and in that will provide for all the needy causes in which the church, of which he is a member, is interested. We assure any one who does this that he will find himself increasing in interest in the affairs of the church and getting the greatest satisfaction out of it long before the time comes when he must pass out of this world.

Several hundred years ago the potato was regarded with considerable suspicion. In order to popularize it as an article of diet, Louis XVI appeared at a court function wearing a potato blossom and henceforth potatoes became a smart dish. So too with tomatoes. They were called "love apples" and cultivated for their looks and avoided as poison for food. It is said of a certain country parson, upon visiting a home where tomatoes were a part of the decoration on the parlor mantel, that he seriously warned the people of that house that the tomatoes were a dangerous temptation to the little children who might climb a chair and get at them and possibly eat them. Today, one of the first articles of diet a physician prescribes for an infant is tomato juice. And as for potatoes, which were first cultivated as an emergency food in case of famine, they have become the universal food, thanks to the French chemist, Parmentier, who won a prize for the demonstration that potatoes were both harmless and nutritious. Neither potatoes nor tomatoes have changed in their chemical composition, but the world has changed its habits and its prejudices and now welcome what was once shunned as poison. Perhaps the time will come when little if any food will be cultivated and when the world's supply of food will come from the laboratory. No one can tell how soon such a radical change will be possible. It is for us to adapt ourselves to changes when they come, for they are bound to come.

Changes will come into our religious life also. They have been coming right along. Once the parson was a sort of a little king ruling over his congregation. Now the people have something to say about church affairs. It once was the custom to demand silence of women in religious affairs, now they are taking the leadership along many lines. Once the preacher was the only man in the community, except the lawyer, who was expected to be learned, now these of the two professional people are but a few of the many in the community who are masters of higher education.

Because the standard of education in the community has become high it is of highest importance that the educational standard of the pulpit be as high as it can possibly be made. For this reason the educational institutions of our church need and should have all the support that can be brought to them.

A rather discouraged pastor, one Sunday morning, when he went into the pulpit, sensed that something rather unusual was going on. The church was filling up and people whom he seldom saw at services were coming in. The whole service began to take on the appearance of a special event. Yet, no special attractions had been announced for that day and the day was not a festal one. The pastor did not know the reason for what was going on, but his heart was glad, the message he had prepared for that morning came from his lips with unusual force and everything seemed to point to brighter things to come.

What was the reason for that unusual gathering? A few of the members, noting as the pastor did, that there was a falling off in attendance, just quietly went about telling the other members that this ought not to be and that they should renew their interest in the services. They selected a certain Sunday and asked the rest to be present. It was not much of a job so far as effort went but the results were big and everybody was made happy. The moral is plain. If people interest themselves in the affairs of the kingdom and, if they come to realize their responsibility toward the House of God, the problems of attendance will be solved.

Croaking about the decline of attendance does not help the cause very much and really does discourage the faithful few, but actual work toward keeping up the interest will, if persisted in, take the problem of attendance out of the way.

The serious attention of our readers is directed to a report appearing on another page of this issue of a meeting of the Comity Committee of the Central Mennonite Conference and the General Conference, held in Bluffton, Ohio, Feb. 5. In this report will be noted the development of a consciousness that two conferences so nearly alike as the Central and General Conferences should find a way of closer approach to one another if not an actual unity. The fact that both organizations maintain separate Mission, Benevolent, Publication interests, etc., is an indication of wasteful duplication that more and more comes to serve no purpose. It is an absurd waste of the Lord's money to maintain two interests with separate costs for administration, production, etc., when they might function together as one.

However well and earnestly the brethren may work toward the association of interests and their management in the matters considered by the committee, it is our humble opinion that the simplest way of doing things would be for the two Conferences to merge. Having one paper serve two conferences might be a saving in many directions, but that should come after the two conferences become one. It is hard to see how one paper may be the "official organ" of two conferences. The most difficult thing in the world even for a paper is to serve two masters. The same is true of missions and institutions. The problem of merging them involves many problems that will take many years in settling which might be avoided were the two Conferences to wed and make all their interests common property.

The matter of uniting related branches of various denominations is in the air. Mergers are common and in many instances necessary to the welfare of those becoming parties to them. If the Mennonite church is to live and take upon itself the share of responsibilities that its membership should contribute to the common good, the first important step to be taken is for its numerous branches to find a way whereby they may become one. Let us never forget the prayer of our Lord who prayed "That they all might be one."

Where Is the Peace Pact?

By A. J. Neuenschwander

Some months ago a note of hope and joy was spread over the whole world when the nations signed and later ratified the Kellogg Peace Pact. The Peace Pact renounced war as an instrument of settling International Questions. Immediately one heard from many quarters the suggestion that now the nations can and will stop their race for armaments, yes, now is the time to reduce armaments.

Premier MacDonald came to the United States to pay the nation, and in particular, President Hoover, a visit and to discuss the problems that would lead to a reduction conference. As Mr. MacDonald was leaving America he said: We have agreed constantly to keep the pact in front of us and to use it for the purpose of coming to agreement on subjects which have defied agreement until now. "Keeping the pact in front had its effect."

In his Armistice Day speech, President Hoover stated the attitude of the United States in the following memorable words: "We will reduce our naval strength in proportion to any other. Having said that, it only remains for others to say how low they will go. It cannot be too low for us."

The so-called Arms Reduction Conference has now been in session some five or six weeks. If we in America get anything of what is really going on in London, one is led to ask: "Where is the Pact?" For instead of reducing arms some proposals suggest vast increases! The delegates seem to have fallen into a swapping bargain, whereby each nation desires to maintain or build the largest possible navy their neighbors will permit.

Evidently the Pact has been relegated to some dark and musty corner. Why this scramble for huge navies? The Pact outlawed war. Which nation is contemplating a crime by going to war? The moral power of the Pact is questioned. If the nations would exercise faith in each other, the reduction of navies would be an easy and simple matter.

Early in the conference, according to reports, Mr. MacDonald indicated a willingness to consider the eventual total abolition of the battle fleet. That was keeping the Pact in front. But what did Mr. Stimson, our representative, offer? He made the profound proposal on behalf of the United States offering to scrap three battleships if Britain would scrap five and Japan one. Where is the Peace Pact in this?

From somewhere a proposal came to the conference that submarines be eliminated. Fine, but what was the reaction in the conference? Some were very fearful and others opposed the proposal outright. Then the conference held out the sop to the peace loving people by saying that the submarine warfare was to be "humanized". The only way to "humanize" submarine or any other kind of warfare is to outlaw it! The Pact did that. Where is the Peace Pact?

Must we sit idly by and watch the Pact being brushed aside? No. At the present time, France is rather busy "setting her house in order." The London Conference has a recess of a few days. If, in the next days literally, millions of requests would pour into the White House, asking President Hoover to instruct our representatives to keep the Peace Pace "in front", and to act in accordance, I firmly believe that the conference could yet accomplish much for which the world in years to come would be truly grateful.

This would be a splendid occasion for Christian Endeavor Good Citizenship committees, to draw up such resolutions and them to the President signed by the members. Let us keep the Pact in front.

Upland, Calif.

Report of a Meeting of the Comity Committees

Of the Central Conference of Mennonites and the General Conference of Mennonites— Held at Bluffton, Ohio, Feb. 5, 1930.

Members of the Committees:

For the Central Conference: Emanuel Troyer, of Normal, Ill., A. M. Eash, Chicago, Ill., Allen Yoder, Goshen, Ind.

For the General Conference: M. M. Horsch, Beatrice, Neb., A. M. Fretz, Perkasie, Penna., Lester Hostetler, Sugarcreek, O.

In the absence of M. M. Horsch, Dr. J. W. Kliewer, Newton, Kansas, was appointed as substitute.

The meeting was held at 9 A. M. in the Witmarsum Seminary Building. Emanuel Troyer was elected chairman, Lester Hostetler, secretary.

Rev. E. Troyer reported that the Central Conference Committee had a preliminary meeting in which they agreed that five subjects might properly be brought up for discussion at this meeting, viz., Publications, Evangelism, Missions, Institutions, and Attendance of Church Conferences.

Several hours were spent in informal discussion of these subjects. The opinion prevailed that the two conferences could and should work together and that the principal obstacle for their doing so at present is lack of acquaintance.

Regarding the questions of Evangelism and Attendance of Church Conferences, no resolutions were passed but the committees agreed that much could be done in getting the two conferences acquainted with one another if efforts were made to attend each other's Conference programs. It was also suggested that we encourage exchange of pulpits whenever opportunity affords and co-operation in the holding of evangelistic meetings.

Inasmuch as the educational institutions which are serving the conferences are not strictly under the control of the conferences which appointed these committees, the question of Institutions was considered outside the scope of these committees. The two conferences already co-operate in the support of Bluffton College and Witmarsum Seminary. Other institutions such as hospitals, etc., were mentioned but were not discussed.

Rev. A. M. Eash gave an extended account of the organization and work of the Mission Boards of the Central Conference. He spoke of the needs and opportunities of the African field and that he has secured several volunteers for this field from among General Conference young people.

Dr. Kliewer in turn gave a resume of the work and organization of the General Conference Mission Boards.

The question of Publication was discussed and the opinion prevailed that the time had come when we should unite our efforts and resources to the end that the best possible literature might be produced, especially church periodicals.

The following resolutions were unanimously passed:

"Whereas we believe that the interests of the Kingdom of God demand the co-operation of Christian people and that the work of our own denomination is hampered by over division and that the Central and General Conferences of Mennonites could and should work in harmony and co-operation

Be it resolved, that we recommend to the Publication Boards of the Central and General Conferences of Mennonites that they consider such steps as may ultimately lead to the uniting of the "Mennonite" and the "Christian Evangel" into one periodical.

Be it further resolved, that we recommend to the Home and Foreign Mission Boards of said Conferences that they explore the possibilities of closer co-operation in the work of evangelization both at home and abroad and that they take such steps which seem to them advisable which will unite our missionary efforts."

The secretary was instructed to supply copies of these resolutions to the various parties concerned.

Lester Hostetler, Sec'y.

(Secretary'sNote: The request that copies of the above resolution be supplied to the parties concerned will be considered sufficiently met by their publication in the "Christian Evangel" and in the "Mennonite".)

A Letter to Christian Endeavorers

Dear C. E. Friend:

Do you ever have 100 per cent Executive Committee Meetings in your society? I must tell you about our plan. Our presidents take a great deal of pride in having 100 per cent attendance at their monthly executive meetings. It means that every officer and committee chairman, from the president down to the social chairman, is present. One president had 100 per cent attendance at every meeting during the term, which was a fine record. However, one evening the treasurer didn't appear until 9 P. M. A great shout went up when he finally walked in.

Since these meetings come regularly the first week of every month, it sometimes means that they must give up a night of study, some other meeting, or even a party, to attend. We find, too, that the young people of our society have a short memory for such appointments, so the president announces the meeting on Sunday night and then reminds each one individually on the day of the meeting by telephone, a note or personal call. Sometimes it is even necessary to go after some of the members if they haven't a way to come, but it is worth all the effort it takes to get them there.

We have carried this idea of the importance of having 100 per cent attendance at committee meetings all through our C. E. organization. Every committee when it is first organized for the term selects a motto or slogan. This is printed on a banner, and the four banners representing the four committees are hung in the front of the room. As long as the attendance at the committee meetings is 100 per cent, the banners stay up. So each committee strives to keep its motto before the society all through the term.

Another big help in getting members to attend committee meetings is having a regular set time for them. We used to appoint committees and tell them to get busy. Perhaps the chairman would call a meeting of the members. They didn't respond and the chairman became discouraged. The result was usually that by the end of the term everyone had forgotten that they were ever put on a committee, much less had they accomplished anything. Now we have set aside the hour preceding the C. E. meeting on Sunday night for the departmental meetings. Everyone knows that the Prayer Meeting committee or department meets the first Sunday of the month, the Lookout, the second Sunday, the Missionary, the third, and the Social, the fourth, while the Executive committee has is regular meeting during the first week of the month. The exact time doesn't matter half so much as the fact that you have a regular set time and stick to it.

By getting the members to attend the committee meetings to discuss the work of the society, they become interested. We give each one a definite responsibility, and so "Trusting in the Lord Jesus Christ for strength", we go forward together for Him.

Your C. E. Friend.

Christian Endeavor Topic

March 16

PETER, A GREAT EVANGELIST

Matt. 4:18-20; 16:16

"Follow me, and I will make you fishers of men."

Characteristics in Peter which are necessary for successful evangelism.

I. Enthusiasm.

Peter plunged into everything head over heels and ofttimes seemed careless of the results; sometimes we feel he was too impetuous. When the other disciples stopped to think whether they should do a thing Peter went ahead and did it. He set the whole world on fire while other people were getting ready to light a match.

II. Courage.

On the day of Pentecost we find Peter preaching with a courage that was undaunted. He felt it his duty to preach Christ to the people before him and he did not think of his own safety. We find him preaching repentance in such a forceful manner that the people were pricked in their hearts and turned from their evil. When he was brought before the rulers they demanded that he preach no more but he said with a great boldness and courage, "We ought to obey God rather than men". How wonderful it would be today if more evangelists would think less of themselves, their own safety and welfare and more of Christ and the message which they were called to deliver to the people.

III. Faith.

Peter must have had a real faith in Christ. There were times when he seems to have lost his faith but he always comes back strong and is a better man for the experience. When Jesus tells him "Put out into the deep, and let down your nets for a draught," it must have taken a great deal of faith for Peter to do it. Peter felt that he knew about as much about fishing as any man could and here is someone who is trying to tell him how to fish. He knew fish were to be caught at night and not in the morning. Nobody fished when the sun was out; the other fishermen would laugh at him but Peter responds, "At thy word I will let down the nets." He was rewarded. Peter showed a lack of faith at one time when he asked Christ what the remuneration was going to get since they left all and followed him. Christ did not commend that spirit in Peter and he does not commend that spirit in evangelists today if they are more interested in the remuneration than they are in the message.

Peter was the first evangelist to open the door to the Jews when he delivered his sermon on the day of Pentecost. Three thousand souls were added that day and here we have the beginning of the Jewish church. On the other hand, Peter was the leader among those who took the first steps in preaching to the Gentiles. He received the vision from Christ and at once took steps to take the Gentiles into the church. When called to account by the church elders he said, "Why make ye trial of God that ye should put a yoke upon the neck of the disciples which neither our father nor we were able to bear?" "God gave to the Gentiles the Holy Spirit—even as he did to us." This is true evangelism indeed.

Outline Study

1. Peter's humiliation. John 18:15-27.
2. Peter's first sermon. Acts 2:14-36.
3. Peter's healing power. Acts 3:1-11.
4. Peter's second sermon. Acts 3:12-26.
5. Preaching to the authorities. Acts 4:5-12.
6. Another sermon. Acts 5:17-32.

Suggestive Questions

1. In what ways did Peter manifest great courage?
2. How did Peter aid Paul in his work with the Gentiles?
3. Is oratory essential to good evangelism?
4. What should be an evangelist's chief message?
5. To what extent should an evangelist be interested in remuneration?

The Quiet Hour

TRANSFORMATION

"But we all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit." II Cor. 3:18.

There are many transformations in the world. To transform is to change the shape or appearance of a thing. Some people transform themselves in this way, i. e., they change their appearance so that we do not see them as they really are. It is not this kind of a transformation that our verse of scripture refers to. As used here it rather means to change the character, to convert or to regenerate. After all, nothing short of a regeneration will make us what we should be. Did not Jesus Himself say, "Except one be born anew, he cannot see the kingdom of God."

That is the starting point. By the second birth we are born into the kingdom of God. We trust that all readers have been born again by faith in Jesus Christ. But now it behooves us to be transformed more and more into His image.

In his own image God created man, and behold, man was very good. But man did not remain thus. He fell into sin. The image of God in man is beclouded; sin disturbed it. But Christ died for the sinner. Now it is possible again to be what man should be. Man can be transformed into the image of Christ. As Christians we are thus transformed, if our faith rings true. Still there is room for growth. We can become more and more like Christ. We are to be transformed into His image FROM GLORY TO GLORY. How can this be? How can we become more and more like Christ?

This verse of scripture says that we behold with unveiled face as in a mirror the glory of the Lord. This is the secret. We must look unto Christ. We must see Him with unveiled face, that is, clearly, as He is. We must behold Him not only in His beautiful example but also in His redeeming work. Look unto Christ as your Saviour. Look unto Him for forgiveness and for righteousness and for newness of heart and for justification and for sanctification. Look unto Him as the One who alone can reconcile you unto God and make you His child. Look unto Him also as the perfect example whose virtues you are to emulate. Look unto Him as your hope and comfort, light and strength and victory. Look unto Him in prayer and meditation and fellowship. Thus beholding Him you will be transformed more and more into His image. More and more of his glory will fill your soul.

And then, if we as His children are filled with His glory, it will shine out of our lives. That is one reason why we should grow ever more into His image. We are to reflect the glory of the Lord so that others will see it. Did not Christ say, "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." Matt. 5:16.

Can men see Christ in our lives? If we are the only bible that many men, who are still far from God, read, do they get the proper impression of our Christ? Let us remember that we cannot be transformed into His image apart from Him. It is His work. Through His Spirit He transforms us. We cannot reflect Him into the world and into the hearts of men apart from Him. His Spirit must dwell in us and have the right of way in us. We must be in intimate fellowship with Him. Only then can we reflect His glory.

Gracious God and Father; we are unworthy, we are weak, we are helpless. Christ is our only hope. We thank Thee for the transforming power of the Christ. Forgive, forgive, where we have quenched the Spirit; forgive us all our sins. Transform Thou us into the image of the Lord from glory to glory, even as from the Lord the Spirit. Blessed Christ, have Thou the right of way in our life. Fill us and thrill us with thy glories that we may reflect them into the world and into the hearts of men. Amen.

P. P. Wedel.

Moundridge, Kan.

S. S. LESSON

March 30

Review

Golden Text: Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Isa. 9:6.

Devotional reading, John 10:7-16.

1. The Childhood of Jesus. In many respects the childhood of Jesus was like that of any other normal child. In other respects it was different. He was born in a wonderful way. He received the adoration of angels. Strangers came from afar to honor him. His childhood was endangered by a cruel king. He grew up in the proverbially wicked city. He was subjected to his parents. His visit to Jerusalem showed that he was already conscious of the fact that he must be about his Father's business. In his teaching, Jesus laid great stress on the part the child has in the divine plans.

2. Baptism and Temptation of Jesus. Jesus did not need to submit to baptism because of sin. He identified himself with man and thus took place with sinners, though he was without sin. The temptation came closely upon a great spiritual experience. It is the way of Satan to come in an unexpected time. Jesus answered every temptation with Scripture. We should know the Word. It is our safety in temptation.

3. Jesus begins His Ministry. The theme of his message was: "Repent and Believe." This is the same message that the followers of Jesus are to bring to all the world. Without sorrow for sin and faith in Jesus Christ there is no hope for the sinner. Jesus called followers, not from the most important class of men as the world regards importance, but men best fitted by character to be his intimate friends and to continue his work after he was gone. But the call now comes to all, without regard to station, to become his followers.

4. Standards of the Kingdom. Selections from the Sermon on the Mount. This sermon was given, not only to be an ideal, but to be lived to the last letter by those who would be followers of Jesus and obtain the highest good on this earth and in the world to come. Jesus showed by the example of his life that the precepts he laid down here are to be followed literally.

5. Putting God's Kingdom First. The lesson has to with prayer. We are not to pray for display or any other low motive. The Lord's Prayer is given us as a model which should suggest to us how to pray. Our desires should be for better things rather than just those that concern the material body. Seeking the kingdom of God and his righteousness needs to be the great aim of every Christian.

6. Warnings and Promises. In this portion of the Sermon on the Mount we find the Christian Believer's great rule of conduct, the Golden Rule, expressed. There is a warning against false prophets, who are sure to be common in every age. Calling Jesus Lord, and obeying him is the only sure way of entering into his eternal service. Those who do so, however, must do so with more than just lip service.

7. Jesus Healing and Helping. Jesus is the great Physician, not only for the body but for the soul as well. The sick man in the lesson was suffering because of some sin in his life. It was for Jesus to forgive sins as well as cure sickness. The miracle silenced criticism for a time. The call of Matthew brought one into the circle of disciples who was to write an important life of Jesus. The fact that Jesus associated with men of the type of Matthew, whom the leaders of the Jews spoke of as publicans and sinners, caused criticism from the self-righteous to which he answered, "I am come to call sinners to repentance."

8. Jesus Teaching About Himself. John had doubts. He took the right course. He went directly to Jesus with them. The answer of Jesus was first a demonstration of his power, and then a gentle rebuke. The comments of Jesus on John the Baptist indicate that he has a great place in the plans of God but that even the least of the followers of Jesus is as great with God as was John.

9. The Twelve Sent Forth. The compassion of Jesus is here mentioned. He has compassion upon all who are without the blessings that he came into the world to give. None but Jesus could realize the vastness of the harvest field. It included all men of all races and all nations. The twelve were selected because of their personal piety, because they had been instructed by the Master and because they were his servants obeying his command. They were instructed to lead the faith life in its barest simplicity. They were to go to the Jews first because through them was the blessing to come and because they possessed the oracles of God.

10. Parable of the Sower. The most fully explained parable in the Bible. It refers to the heart and speaks of the hard-hearted hearers, the shallow-hearted hearers, the whole-hearted hearers. It remains for all to make and keep themselves whole-hearted hearers of the Word.

11. Parables of the Kingdom. The kingdom is like mustard seed because it grows from a small seed to a great plant. It is like leaven because it increases by influencing its neighbor and working silently and unseen. It is like the hidden treasure. It enriches and opens greater future prospects. It is like the pearl of great price. Everything should be let go in order to obtain it. It is like the fish caught. The good are separated from the bad. Judgment will finally be pronounced upon all.

12. Jesus Teaching and Healing. The woman of the coasts of Tyre and Sidon is an example of faith. She was persistent in spite of serious discouragements and race barriers. She was humble enough to believe that though the children must be fed (Israelits) still there was more and enough at the Father's table for even the dogs who had no place at the table. Her testimony was an appreciation of the great plan of God to give all men a share in his blessing.

SHOULD WE ESTABLISH A SYSTEMATIC PROCEDURE

(Continued from page 2)

that the ministerial problem is a universal one among all Christian denominations, Catholics as well as Protestants. The situation is no doubt more acute in some denominations than ours, but it is by no means an easy one among us right now. The universality of the problem leads me to believe that it is one that will not find an easy nor a quick solution. It has sometimes been suggested that another type of church polity might do much to relieve the tension of this problem. I do not think that the problem will even yield to a more authoritative church polity for the churches with an episcopal church polity have quite as much of a difficulty as those with a congregational church polity. Eccelesiastical authority can do little where there are too few men of the right kind for the places in need. Unless there is a compulsion from within operating on our ministerial candidates and the churches who call them, a change in church polity would do little good, perhaps more harm than good. It may be heartening to remind ourselves that some of the denominations that are purely congregational, like ours, grow rapidly. The great Baptist church which is purely congregational grows as rapidly as the Methodist Church which is episcopal. Polity has little to do with either creating or solving our problem.

Is there then no solution for our problem? Yes, I think there is a solution but it does not lie in polity or type of organization primarily. To sit idly by and wish for machinery to do or undo the difficulties will not help us. The first thing that is necesary in dealing with a difficult situation is a clear knowledge of the difficulty. Diagnosis is today and always will be the first step in remedying a bad situation. I have already attempted to diagnose the reason for ministerial shortage in the foregoing discussion. What we need now is an aroused constituency in our Mennonite churches, a constituency that is aware of a real and serious difficulty in securing a sufficient supply of efficient ministers for our churches. Let us begin to talk this in our church circles and in our homes. Let us discuss it in our conferences, both General and District. Let us discuss it around our firesides in our homes. Let articles appear in our church papers calling attention to the need for young men to serve us as pastors of our churches. Let us send some of our best men into our high schools and especially our Mennonite schools and colleges to present the claims of the Christian ministry and the great need for the right kind of ministers for our Mennonite church and for all Christian churches for that matter. I am confident that out of such a recruiting crusade there will come a band of the choicest young men from our best Christian homes to take up this noble calling of the Christian ministry. Young men will never disappoint you when you have a hard task that is really worth while to place before them as a challenge. All that we need to do is to make our wants and needs known with sufficient conviction and clarity to our young men to receive a response that will make the heart of the most skeptical glad.

(To be concluded)

Rev. Albert Penner, a graduate of Bethel College and Hartford Theological Seminary, who is at present serving as pastor of a church in another denomination at Stockbridge, Mass., has been invited to give a series of addsesses to the student body of Bluffton College in the near future. Mr. Penner who has preached in

England during the summer of 1929, as an evangelist in one of the large mission churches, hopes to sail for Germany this spring where he will continue his studies. He secured a fellowship from the Seminary during his senior year for that purpose.

MARRIAGE

Nagel-Hofstetter—At the parsonage of Bethel Mennonite Church, Fortuna, Missouri, March 2, 1930, C. August Nagel, formerly of Berne, Indiana, now of Clinton, Missouri, to Anna Ruth Hofstetter, Fortuna, Missouri, by Rev. J. D. Warkentin.

CONTRIBUTIONS

CONTRIBUTIONS: EMERGENCY RELIEF BOARD, FEB. 1930

For Russia:

Mrs. J. G. Regier, Treas. Ex. Com., of Mission Soc., $313.50; Peter J. Miller, Marion, S. D., $20.00; Canton Ch., Galva, Kan., $33.85; Mrs. E. A. Nelson, Los Angeles, $5.00; First Menn. Ch., Philadelphia, Pa., $5.00; Young Women's Miss. Soc., West Swamp Menn. Church, Quakertown, Pa., $50.00; J. B. Reimer and family, $10; Dorcas S. S., First Menn. Church, Bluffton, Ohio, $20; Selma Friesen, Goessel, Kans., $25; Intermediate C. E. Soc., St. Johns Church, Pandora, Ohio, $5; Ebenezer Mission Treas., Bluffton, Ohio, $106.38; Salem Menn. Ch., Dalton, Ohio, $21.20; Paul P. Gross, Bridgewater, S. D., $20 Bethanian Church, Kingman, Kans., $10; New Hopedale Church, Meno, Okla, $82.63; A friend of Los Angeles Mission Church, Huntington Park, Calif., $50.00; New Hopedale Church, Meno, Okla., $56.90; One S. S. Class, First Menn. Church, Bluffton, Ohio, $55.75; First Menn. Ch., Napannee, Ind., $20; Jugendverein Salem Church, Munich, N. D., $28.48; Salems Church, Munich, N. D., $67.00; Bergtal Church, Pawnee Rock, Kas., $31.07; First Menn. Ch., Mt. Lake, Minn., $21.50; First Menn., S. S., Allentown, Pa., $50; Albert C. Voth, Walton, Kans., $10; Sichar Church, Cordell, Okla., $44.94; Members and friends, Menn. Church, Trenton, Ohio, $27; Friedenstal Ch., Tampa, Kansas, $51.66; Jakob H. Janzen, Waterloo, Ont., $65; Miss Marie Latschar, Deer Creek, Okla $10.00; Ladies Aid Soc., Roaring Springs, Pa., $5.00; Menn. Church, Roaring Springs, Pa., $5; Mrs. Anna Peters, Walton, Kans., $5; Hebron Church, Inman, Kans., $1000; Huttertal Church, Freeman, S. D., $17.45; Grace Menn. Church, Pandora, Ohio, $69.40; J. F. Sawatzky, Bloomfield, Mont., $27; Rev. J. H. Janzen, Waterloo, Ont., $14.42; New Hopedale, Ringwood, Okla., $3.31; Medford Menn. Church, Medford, Okla., $17.61; Salem Menn. Ch., Wisner, Nebr., $55; Menn. Ch. of ElReno, Okla., $13.30; I. B. Friesen, E. Bakerfield, Calif., $10; First Menn. Church, Aberdeen, Idaho, $65.65.

For Canada:

Tabor Church, Goessel, Kan., $71.89; Garden Twp. Church, Moundridge, Kan., $44; Goessel Menn. Ch., Goessel, Kan., $82; Friedenstal Ch., Tampa, Kan., $65; Brudertal Church, Hillsboro, Kan., $42.90; Hebron Ch., Buhler, Kan., $34.72; Hebron Church, Buhler, Kans., $23.84; Anonymous, Canton, Kan., $50; First Menn. S. S., Allentown, Pa., $50; Hebron S. S., Buhler, Kan., $50; West Zion Menn. Church, Moundridge, Kan., $112; Farmers Elevator Co., Buhler, Kan., $100; Rev. J. H. Janzen, Waterloo, Ont., $5; Pawnee Rock Menn. Ch., Pawnee Rock, Kan. $63.16.

General Fund:

Jak. H. Regier, Newton, Kan., $25; A. P. Haury and family, Woodlake, $50; First Menn. Ch., Upland, Calif., $126.75; S. L. Flueckiger, Saginaw, Mich., $10; Anonymous member of Menn. Church, Halstead, Kan., $15.25; Emmaus Church, Whitewater, Kan., $477; Menn. Class No. 3, Berne, Ind., $20; St. John Church, Pandora, Ohio, $70.05; Hillsboro Menn. Ch., Hillsboro, Kan., $60; Sister Helena Entz, Newton, Kan., $10; Boyertown Menn. Church, Pennsbury, Pa., $5.84; Hillsboro Menn. Church, Hillsboro, Kan., $76; Menn. Church, Pretty Prairie, Kan., $283.74; Bethel Menn. Church, Fortuna, Mo., $57.90; H. D. Voth, Escondido, Calif., $10; Gnadenberg Ch., Whitewater, Kan., $107.90; Buhler, Kan., $26; Bethel Church, Inman, Kan., per J. H. Janzen, $34.55; Bethel Menn. Ch., Fortuna, Mo., $5; Second Menn. Church, Beatrice, Nebr., $305.44; First Menn. Church, Upland, Calif., $56.73.

Harbin, China:

H. P. Schmidt, Whitewater, Kan., $15; Mrs. J. G. Regier, Treas., Ex. Com. of Mission Soc., Newton, Kan., $30; H. D. Schmidt, Cordell, Okla., $5; Hoffnungsau Ch., Inman, Kan., $480; (note) C. C. Sperling, Inman, Kan., $100; Alexanderwohl Ch., Goessel, Kan., $131.60; Christian Church, Moundridge, Kan., $109; G. Regier, Whitewater, Kan., $20; Brudertal Ch., Hillsboro, Kan., $20; Magdalena S. Landis, Folcroft, Pa., $5; Tabor Ch., Goessel, Kan., $70; Lehigh Menn. Ch., Lehigh, Kan., $64.95; Bethel Church, Mt. Lake, Minn., $100; J. J. Enns, Canton, Kan., $10; Eden Menn. Ch., Moundridge, Kan., $257.50; John Stauffer, Deer Creek, Okla., $100; Anna Schmidt, Goessel, Kan., $5; Alexanderwohl Ch., Goessel, Kan., $154.51; West Zion Menn. Ch., Moundridge, Kan., $125; Hebron Ch., Buhler, Kan., $35; Anonymous, Beatrice, Nebr., $50; W. P. Rempel, Pasadena, Calif., $25; Sister Helena Pankratz, Beatrice, Nebr., $10; Burton Menn. Ch., Burton, Kan., $120; Members of the Bethesda Ch., Marion, S. D., $50; [illegible] Janzen, Plymouth, Neb., $10; Anonymous, Redfield, S. D., $5; J. F. Sawatzky, Bloomfield, Mont., $20; Fredenstal Chuirch, Tampa, Kan., $38.12; Pawnee Rock, Menn. Church, Pawnee Rock, Kan., $63; Menn. S. S. Class No. 33, Berne. Ind., $23; J. P. Habegger, Berne, Ind., $150; San Marcos Church, Paso Robles, Calif., $15.

Russians in Germany:

San Marcos Menn. Church, Paso Robles, Calif., $89.25; Mrs. Marie Weiss, Quakertown, Pa., $5; U. S. Stauffer, Quakertown, Pa., $10; Alvin Weiss, Boyertown, Pa., $10; H. D. Schmidt, Cordell, Okla., $5; Hillsboro Menn. S. S., Hillsboro, Kan., $138.21; First Menn. Church, Reedley, Calif., $269.50; Butterfield Menn. Ch., Butterfield, Minn., $100; Eden Menn. Ch., Moundridge, Kan., $257.50; Flatland Church, Philadelphia, Pa., $10; Saron Menn. Church, Orienta, Okla., $42; Hebron Church, Buhler, Kan., $35; Hebron S. S., Buhler, Kan., $50; Emmanuel Menn. Church, Noble, Iowa, $70; Johannestal Church, Hillsboro, Kan., $75; Farmers Elevator Co., Buhler, Kan., $100; San Marcos Menn. Ch., Paso Robles, Calf., $10; Hoffnungsfeld Church, Moundridge, Kan., $1337.03; J. F. Sawatzky, Bloomfield, Mont., $40; Julius Stucky, Moundridge, Kan., $100; Lena J. Stucky, Moundridge, Kan., $50; Pawnee Rock Menn. Church, Pawnee Rock, Kan., $63. Hoffnungsfeld Ch., Moundridge, Kan., $80; Herold Ch., Clinton, Okla., $332.50.

For China:

A friend of Los Angeles Mission Ch., Huntington Park, Calif., $50; Malinda Schmidt, Goltry, Okla., $5; Mrs. J. B. Epp, Meno, Okla., $1; Mary Brower, Salem, Oregon, $5; John Roth Family, Salem, Oregon, $10; Herman Jantzen, Plymouth, Nebr., $10; Eden Church, Inola, Okla., $18.

Feb. 1, 1930, reserve on hand $5,247.54

Received for

Russia during month	2,625.00
Canada during month	794.51
General Fund during month	1,833.15
Harbin Refugees	2,416.68
Russians in Germany	3,278.99
China Famine Relief	99.00
Total	$16,294.87
Paid out during month	12,258.72
March 1, reserve on hand	$4,036.15

Gratefully acknowledged,

C. F. Claassen, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR FEB. 1930

For Russian Relief Work:

Springfield Mission Circle, Quakertown, Pa., $10; Bethany Ladies Aid and Mission Soc., Quakertown, Pa., $10; Johannestal Sew. Soc., Hillsboro, Kans., $35; Mary Martha Circle, Lehigh, Kan., $15.

For Postage and Printing Expenses:

Sew. Soc., Hutchinson, Kan., $2.70; Springfield Mission Circle, Quakertown, Pa., $1; Sew. Soc., Wadsworth, Ohio, $3; Bethany Ladies Aid and Miss. Soc., Quakertown, Pa., $1.40; Sew. Soc., Corn, Okla., $.30; Ladies Aid, Donnellson [illegible], $4.50; Young Mothers' Sew. Soc., Hillsboro, Kan., $2.60.

Miscellaneous:

Mission Circle, Gotebo, Okla, Orphan, India, $25; Bergtal Sew. Soc., Pawnee Rock, Kan., Evangelist, India, $100; Do. Widow, India, $20; Bethany Ladies Aid and Miss. Soc., Quaker town, Pa., Orphan, $30; Mary Martha Circle, Los Angeles, Calif., Girl, India, $30; Ebenezer Sew. Soc., Goteho, Okla., Evangelist, India, $25; S. S. Class No. 32, Berne, Ind., Hopi Orphan Carl's Schooling, $5; S. S. Class No. 53, Berne, Ind., Do., $5; S. S. Class No. 16., Berne, Ind., Do., $10; Bethany Ladies Aid and Miss. Soc., Quakertown, Pa., Girls' Home, Saskatoon, $10; Brudertal Sew. Soc., Hillsboro, Kan., Mrs. P. W. Penner, Birthday gift, $5; "Mission Friends", Foreign Missions, General Treas., $35; Total, $385.50.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR FEBRUARY 1930

John A. Dueck, Laird, Sask., $30; C. E. Soc. Ebenezer Ch., Bluffton, O., $60; Ladies Aid, Alsen, N. Dak., $53; Congo Inland Mission, Goshen, Ind., $50; Jun. C. E. Soc., Grace Ch., Pandora, Ohio, $30; Eng. S. S. Henderson, Neb., $27.84; C. E. Bergtal Ch., Corn, Okla., $25; S. S. Kingman, Kan., $30; S. S. Aberdeen Sask., $30; Bethel Ch. Fortuna, Mo., $28.51; Marie K. Fast, Mt. Lake, Minn., $75; Interest (Conference Trust Fund), $477.50; First Ch. Beatrice, Neb., $58.60; A. M. Ch., Milford, Neb., $27.93; Menn. Ch., Burrton, Kan., $9.20; Bethel College Ch., Newton, Kan., $63.33; Menn. Ch., Hillsboro, Kan., $40.85; Jun. C. E. Soc., Bethel Ch., Mt. Lake, Minn., $30; S. S. Brudertal Ch., Hillsboro, Kan., $68.63; Hillsboro S. S., Hillsboro, Kan., $198.31; S. S. First Ch., Reedley, Cal., $30; Home Mission Board Refund (Quarterlies), $246.44; Katie von Sixen, Beatrice, Neb., $50; Menn. Ch., Hillsboro, Kan., $55.20; S. S. First Ch. Bluffton, Ohio, $30.41; Menn. Ch. Deer Creek, Okla., $12.73; Menn. Ch. Escondido, Cal., $8; Menn. Ch. Upland, Cal., $44.98; Bethel Ch. Mt. Lake, Minn., $150; Ch. & S. S. Pratum, Ore., $32.95; Miss. Ch., Altoona, Pa., $12.91; Ruff Salem Ch., Odessa, Wash., $7.41; First Ch. Geary, Ok., $11.38; Menn. Ch., Lehigh, Kan., $11.44; Samaya Miss. Band First Ch. Upland, Cal., $15; S. S. First Ch., Mt. Lake, Minn., $20; Grace Ch., Pandora, Ohio, $106.38; Hebron Ch., Buhler, Kan., $23.32; New Huttertal Ch., Bridgewater, S. Dak., $50; Cornelius Jantzen, Plymouth, Neb., $20; Sunshine Bible Classes, Hutchinson, Kan., $30; First Ch., Halstead, Kan., $53.67; Bethany Ch., Kingman, Kan., $16.30; S. S. Bethel Ch., Inman, Kan., $24.50; Menn. Ch. Buhler, Kan., $16; Waterloo Kitchener Ch., Vineland, Ont., $9.50; S. S. Johannestal Ch., Hillsboro, Kan., $34.77; Gnadenberg Ch., Whitewater, Kan., $36.75; Bethesda Ch., Henderson, Neb., $109.66; Calvary Ch. Quarryville, Pa., $14.20; C. E. Soc., Bethesda Ch., Henderson, Neb., $30; First Ch. Monroe, Wash., $26.46; S. S. Immanuel Ch. Los Angeles, Cal., $30; First Ch., Aberdeen, Idaho, $58.68; First Ch., Berne, Ind., $327.42; Menn. Ch., Pulaski, Iowa, $11.33; Sichar Ch., Cordell, Okla., $8.81; First Ch., Mt. Lake, Minn., $40.32; S. S. Hebron Ch., Buhler, Kan., $100; Mr. and Mrs. H. P. Unruh, Meno, Okla., $5; Herman Jantzen, Plymouth, Neb., $80; Interest (Tamingfn School Fund), $125; Bethesda Ch., Marion, S. Dak., $29; S. S. Class No. 53, First Ch. Berne, Ind., $34.50; Margaretha Regier, Elbing, Kan., $53.35; Greenburg Ch., Greensburg, Kan., $12.50; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $428. Total, $4,097.97.

Bal. in Bank, Feb. 1, '30		$ 377.84
Gifts for Gen'l Fund	$2443.53	
Gifts for Orphans, Teachers, etc.	755.50	
Gifts for Sundries	296.44	
Interest & Rent	602.50	4097.97
Bal. and Total Receipts		$4475.81
Money borowed during the month		1000.00
		$5475.81
Pd. on orders during month	$3422.02	
Pd. on debt during month	2000.00	
Pd. on overdraft	50	5422.52
Bal. in Bank, March 1, '30		$ 53.29

(On March 1, 1930 the Board has a debt of $8,000.00).

Gratefully acknowledged,

J. G. Regier, Treas.

J. E. Regier, Ass't. Treas.

Newton, Kansas.

JOTTINGS

Rev. Jacob Jantzen of Waterloo, Canada, who attended a meeting of the Publication Board in Newton, Kan., has been visiting a number of Kansas churches giving inspiring messages. After the meeting he left for Meno, Okla., where he gave a series of addresses in the Meno Bible School.

Rev. Delbert Welty has resigned the pastorate of the Summerfield, Ill., church to accept that of Donnellson, Iowa, which was vacated by the resignation of Rev. John E. Kauffman who becomes pastor of the Aberdeen, Idaho, church.

David Eitzen, of Bethel College, and Ferdinand J. Wiens were elected President and Vice-president respectively at the meeting of the Twenty-fifth Annual Kansas-Western Missouri Student Volunteer Conference held at Kansas University last month. The officers serve for one year.

The newly organized church at Lansdale, Pa., recently bought a church property which was made fit for use by adding several needed improvements. The organization, as it was completed at recent meeting provides for the necessary officers of the congregation. Rev. A. M. Fretz, who supplied the pulpit of the church and from whose own congregation many of the members of the new congregation have come, was elected to the honorary position, pastor emeritus. Rev. D. J. Unruh was called to the active pastorate, Jacob Fretz was elected deacon, and Samuel Gerhart, Clayton Fretz, and Clarence Fretz were chosen trustees. The Secretary of the church is John E. Fretz and the Treasurer, Russell Hearing.

A Bible week will be conducted at the Gretna Institute, Gretna, Man., during the week of Feb. 24 to 28. Rev. J. Ens will give a series of lectures on the Life of the Apostle Paul. Rev. H. H. Ewert gives a series of addresses on the Parable of the Prodigal Son.

A healthy indication that Freeman College, Freeman, S. D., is on right track is the fact that there a Gospel Team is maintained by the students. Last week the Team gave a program in Bethel Church.

That Mennonites in Manitoba, Canada, are keenly interested in education, particularly Christian Education, is shown by the number of schools maintained. Among these are: **The Mennonite Normal School at** Gretna: the **German-English Teachers'** Institute at Rosthern; the Winkler Bible School; the Dalmeny Bible School; the Bible School at Gretna, and the Herbert Bible School.

Music at the revival service held in the nearby Spring Hill church was furnished by the Ladies' Choir of the Mennonite church, Berne, Ind. While on the way to Kansas, where he attended a meeting of the Mission Board, Rev. G. T. Soldner of Souderton, Pa., stopped off at Berne, his old home town and visited friends and relatives. On the morning of March 2, he preached in the Berne church.

Rev. Jack Mitchell, of Grand Rapids, Mich., who recently was in charge of the evangelistic meetings held in the Berne, Ind., church, returned to Berne this week and had charge of the mid-week service in the Mennonite Church on Wednesday evening.

Though the weather was bad the attendance at Dr. E. E. S. Johnson's second lecture on the Reformation given in the Eden church, Schwenksville, Pa., was excellent. The subject of Dr. Johnson's next lecture will be "The Beginnings of the Church in America."

Bro. G. G. Hiebert of Reedley, Calif. has been selected by the Central Committee to go to Paraguay to represent the American Mennonites in their relief work for the Mennonite refugees who are to arrive there from Germany. There are 200 families of Russian Mennonite refugees in Germany who must be provided for and Paraguay seems to be the only country on earth open to them.

The East Swamp, Pa., church of which Rev. W. S. Gottschall, of Freeman, S. D., will shortly become the pastor, continues its usual activities. Rev. W. H. Revell acts as supply pastor. Bro. Wm. W. Cope, President of the Eastern District C. E. Union was the guest at a rally held March 9. On the same date the Junior C. E. held its Tenth Anniversary. Mr. Vincent Lindes, was the speaker. The Bible Class Meeting of March 16 will be addressed by Rev. William Fitting of Quakertown, Pa.

A new oil boom which has completely revolutionized the countryside is reported to have developed in McPherson county, Kansas, and some of the Mennonites located in the community are among the fortunate ones who are profiting.

Grace Church, Pandora, Ohio, will hold its annual series of Sermon Lectures March 2 to 9. Dr. E. G. Kaufman, Professor of Education at Bluffton College is the speaker. The subjects are: The God of a Christian; The Bitterness of Revenge; Some Stumbling-Blocks; The Loss of the Christian Life; Courage in Christian Living; Wealth and Some of its Danger; Some Laws of Christian Growth; Our Battle with Sin and Test of our Christianity.

Rev. and Mrs. A. R. Keiser, of Dalton, O., were happily surprised last week when a number of ladies of the Salem Church came upon them unawares and took possession of the house and put up two quilts. One quilt was composed of blocks worked out in different designs with red and white background by Juniors of the year 1925, Mrs. Keiser having been their superintendent at that time. The other quilt, consisting of 42 blocks, with designs of baskets worked out with blue on white background, and the names added on blocks also, each basket design different from the others. Dinner was served and the guests voted it a successful day. Guests were present from Canton, Massillon, Orrville, Dalton, Sonnenberg and Kidron.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

The Mennonite Immigration To Pennsylvania in the Eighteenth Century.

Prepared at the Request of

The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

CONTENTS.—I. Historical Introduction; II. Palatine Background; III. An Emigration Project that Miscarried; IV. Germantown; V. Skippack; VI. Pequea; VII. Immigration from 1727 to 1754; VIII. The Amish; IX. Expansion of the Pequea and Skippack Colonies; X. Oath and War; XI. Literature and Hymnology; XII. Religious Doctrine and Practice; XIII. Pioneer Life and Culture.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, MARCH 20, 1930 No. 12

ORDINATION SERVICES

The newly organized congregation at Lansdale, Pa., has elected Bro. Jacob Fretz deacon, who is to be ordained to this office Sunday, March 23rd, at 2 P. M. At the same time the undersigned is to be formally installed as pastor of the church. We hereby invite the ministers and congregations of the Eastern District to fellowship with us on this occasion and to remember us before the throne of grace. The church is located at Mt. Vernon St. just off Broad St. **Daniel Unruh,** Minister.

REPORT OF THE MEETING OF THE BOARD OF PUBLICATION

Held at Newton, Kansas, Feb. 25th-26th, Written by the Chairman, H. J. Krehbiel.

Knowing that our Secretary, Bro. M. J. Galle, will be burdened with much work when he returns to his home, the Board requested me to write this report. To the session of the General Conference at Hutchinson, Kansas, our Board reported that because of the resignation of two of our faithful servants on account of old age and infirmities (the one having served the Publication Board over fifteen, the other over thirty years), we were confronted with serious problems, and it might be necessary to make some radical changes. Immediately after the close of the conference the Board began a correspondence in reference to these problems and changes, and have kept up a voluminous correspondence ever since. Some days I received two letters from our secretary in the same mail, and I think the average was three letters a week, and I wrote as many or more. But apparently we came no nearer the solution of our problems. Gradually we came to realize that we could not solve these problems by correspondence, and, that it would be necessary for us to have a meeting of the Board. Two members of the Board live at Newton. Bro. Galle was to attend a meeting of the Directors of Bethel College to be held Feb. 24th. Bro. Janzen was holding meetings in the churches near Newton, so it required only the presence of the other two members, and thus the meeting could be held at a very nominal cost to the Publication.

In these sessions which lasted two days and a considerable part of two nights, I am happy to say that the Board has found a solution to nearly every problem with which we were confronted. The following is a brief outline of some of the things which the Board did.

We placed the Conference Song Booklets into the care of the Brethren Thierstein and Suderman at Newton, Kan., who are to care for them and loan them out at their discretion.

Resolution No. 61 of the last General Conference recommends our support of "Das Mennonitische Lexicon" now being published in Germany. In pursuance of this we passed a resolution recommending to our churches that they take up an offering for this work the last Sunday of August of this year or as soon thereafter as convenient and so each year during the conference triennium, and send these offerings to the treasurer of the Publication Board. A short time before these offerings our Secretary will have a notice in the papers, and will also notify the pastors by letter. At the beginning of this year our Secretary issued a call for an offering for our Publication in our papers. Unfortunately this call came too late for many of our churches, the Sunday designated having already passed. Nevertheless, several churches sent in their contributions, and we trust that the other churches will on some convenient Sunday during this year do the same.

Dr. Edward Kaufman has written a Dissertation on the Development of Mission Work done by the Mennonites of America which he asked us to publish in book form. To do this will require a sum of approximately $1,000.00, and because of our depleted finances we are not in a position at present to advance this amount, we passed a resolution that we could not publish this book unless it were subsidized to the amount of $700.00, and I am glad to report that this amount is in view and we hope the book, which will be a valuable addition to Mennonite Literature, can be published in the near future.

We intended to change the format of our Church papers on Jan. 1st of this year, but found it impossible to carry out this purpose. At our meeting in Newton we decided to make this change on July 1st. Both the Mennonite and Bundesbote will, beginning with that date, have sixteen instead of eight pages as now. The pages will be approximately 8 by 11 inches with two columns 3⅛ by 8 inches wide, and the type will be same as used at present.

When this change is made the Young People's Committee of the General Conference is to have charge of four pages in the Mennonite.

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We were informed that the Mennonite Russian Refugees who recently came to Canada are not acquainted with the work which the General Conference is endeavoring to do, so we planned for a campaign to introduce the Bundesbote among them this summer.

We also planned a simultaneous campaign in all our churches for an increased number of subscribers to our Church papers, this campaign to take place soon after the change in the format of our papers is made, by which time we also hope to have the new editor of the Bundesbote and manager of our Book Concern in charge.

RELIEF NOTES

By Levi Mumaw

According to latest reports from Germany, 60 families, about three hundred fifty persons, will sail from Hamburg on the steamer "Bayern" which has been secured for this purpose by the German Government, on March 15. The steamer will carry its passengers and cargo direct to Puerto Casado, the river port in Paraguay, from which the balance of the journey will be made by rail, a distance of about 120 miles, and then 40 miles to the colony lands by wagon.

All necessary provisions are being made for receiving this first group of refugee colonists. Definite arrangements are made in Paraguay through a local dealer to furnish the colonists with oxen and cows on credit. This credit to be guaranteed by the Paraguay Government. Stipulated prices have been fixed for a maximum of 500 oxen and 500 cows. This information is welcome news to our Committee as it had been estimated that the cost of these would be about $200.00 per family. The consideration has been secured through special solicitation. The arrangement will make it possible to ex-

Group of Women and Children

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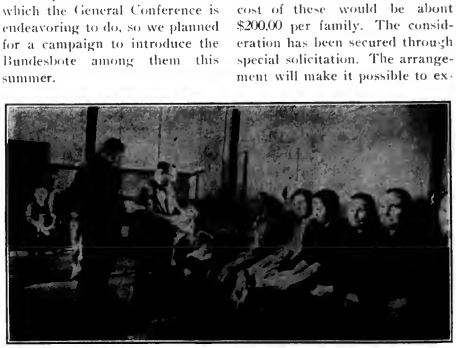

Group of Women and Children

tend help to a larger group of refugees.

In answer to inquiries that are reaching us, we again state that the transportation for these people from Germany to the river port in Paraguay is being paid by the German Government on a credit basis. The original quotation for transportation for adults from Hamburg to Buenos Aires was $65.00 for adults but to the river port in Paraguay the rate will be slightly higher. The German Red Cross in Germany is furnishing each family with 250 marks, about $60.00, for equipment. The land in Paraguay is being offered on a credit basis. Each family will be allotted 100 acres. This land has no improvements but each family will be provided with temporary shelter, wells will be drilled, one acre of land will be plowed and planted for each family, and pastures will be fenced off for the cattle before the colonists arrive.

Bro. G. G. Hiebert of Reedley, Calif., has offered to go to Paraguay as a special representative of American Mennonites to help the colonists get settled and to report back to the Central Committee. He spent a day in Scottdale last week, Feb. 28, and will probably be on the Atlantic on his way by the time this reaches our readers. Bro. Hiebert had served about two years in the Russia Famine under the American Mennonite Relief having charge of the tractor operations during that time. He also spent several years in Mexico, helping refugees who had attempted colonizing there. He speaks the English, German and Spanish languages which will be a great help to him in this work. His years of experience as a farmer, fruit grower and relief worker have fitted him abundantly for a task of this kind. He has the best wishes of all who know him.

No physical examinations will be required of the colonists going to Paraguay by The Corporation Paraguay, the company owning the lands now being settled.

The illustrations accompanying these notes were prepared from original photos of the refugees sent to us from the Holland Mennonite Relief organization. They tell their own story. It is not possible to reproduce all that have been sent to us but these will give the reader a glimpse in the actual life of the Mennonite refugees now in Germany awaiting an opportunity to move on to some country where they can again enjoy the fruits of their labor and worship God according to their religious beliefs. If one of these were your sister or brother, nephew or niece, friend or neighbor, what would you do for them?

The Mennonite Central Committee, by special request from representatives of our Mennonite relief organizations and Colonization Board, has made it possible through your contributions

Mother Braun

for 60 families to look forward to a new home with sufficient assistance to establish themselves on farms and undertake their task of forming a new community in a land where they are assured protection from Military service whether in peace or in war times, but they are going with a full knowledge of the hardships they may be called upon to face in settling in a new country of unbroken lands and located some distance from other civilization except their adjoining Mennonite Colony neighbors.

Definite promise has been given to take care of 100 families in this movement. There are 100 more who wish to share in this service. Will you make it possible by your contribution to help these also? Send your contribution to your District Treasurer or any one authorized to receive funds for this purpose.

March 7, 1930.

SHOULD WE ESTABLISH A SYSTEMATIC PROCEDURE WHEREBY CONGREGATIONS

May Secure Suitable Pastors and Pastors Be Placed in Churches Where They Can Work Most Effectively?

(Concluded)

In addition to this procedure I believe it might be well to designate some co-operating instrumentalities to assist in doing this work and meeting the numerous problems that arise in manning our churches with suitable and efficient ministers. Some of our District conferences have the instrumentalities already on hand to do all the necessary work to help meet this problem in our local congregations. The Eastern District Conference has an educational committee whose duty it is to examine and approve all candidates for ordination to the ministry. No ordinations are made without the approval of this committee. It would require but a slight extension of the duties of this committee to designate it as the medium through which ministers might be recommended to churches in need of assistance in securing pastoral help. The Middle District Conference has an evangelization committee that has in the past done some good work in assisting churches without a pastor to make contacts which have resulted in most fortunate pastoral relations. The Seminary in recent years has been appealed to by churches without pastors and a number of successful pastorates have resulted from recommendations by the Seminary. In addition to all these agencies most ministers who have been in the service for some years have made recommendations which have resulted in fortunate pastorates and happy and growing churches. On the basis of this experience would it not be possible to designate a committee of three or five in each conference district to assist churches in finding suitable pastors in case they are in need of help? It might be the educational committee in the in the Eastern District Conference, the evangelization committee in the Middle District and similar committees in other conferences. These committees should be constituted of men of rather wide acquaintance throughout the church and of sound judgment and free from prejudices and selfish motives. Recommendations dictated by prejudices and selfish motives soon discredit any committee and its work. If this work is done conscientiously and efficiently our churches will soon look to these agencies for help whenever they are in need of assistance. But if these agencies betray their trust or are actuated by prejudices and selfishness they will be discredited and our churches will again flounder along as best they can.

One of the most aggravated types of problem still remains unsolved. What can be done in case a minister is a misfit or in case the minister and congregation are not happy together? I can conceive a case where a congregation might be very unhappy under a minister whose background and outlook on life is greatly different from theirs even though both the church and the man may be truly Christian. such a minister may be moved to a church of a different type and there do a splendid piece of work. What can be done where a minister is settled with a church who turns out to be a misfit in every way and everywhere? This sometimes happens. I do not know what can be done in such a case. Such misfits should be avoided if at all possible by the most paintaking care and investigation before a minister is called. When he is called and setled then the painful process of securing a resignation is sometimes necessary. The careful choice of a successor of course is the best preventative of a repetition of such an unhappy situation. In conclusion then my recommendations are these: 1. Let our churches become aware of the necessity of exalting the ministry and appealing to our best young men to take up this calling before they have decided upon their life work.

To co-ordinate the work of all these district conference committees and local agencies it would be well to have a committee of three or more appointed by General Conference to keep in touch with ministers and churches that desire the assistance of such an organization to make the location of ministers with vacant churches speedier and less haphazard. The personnel of this committee should be made up of men who are in touch with our Mennonite churches and the ministers desiring such help. The executive secretary or field representative of the General Conference, if we create such an office, should be a member of this committee. We might name this committee the Church and Ministerial Relations Committee. An alert church is the first requisite for securing a sufficient number of successful ministers. 2. We dare not put too much emphasis on agencies and means because those churches that have the agencies that we sometimes feel would solve our problem have the same problem in aggravated form too. 3. We have committees in all our conferences that might be especially designated as the agencies to which our churches might appeal for assistance in making a wise choice of ministers for vacant churches. 4. The General Conference should

(Continued on page 7

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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EDITORIAL

In the prosperous Perkiomen Valley in Pennsylvania into which many of the Mennonite forefathers came to settle, one hardly would think that there was time when it was a practical wilderness and whatever land could be cultivated had to be wrested from the wilderness. No one would describe it now as a hot, dry and barren country, as it was pictured a little over a hundred and fifty years ago by a settler in writing to his relatives in Germany. He then told them that land, after being under cultivation for three years had to be left lie fallow for an equal length of time and that the price of a hat was twenty-five dollars, the same price one had to pay for a cow. "Some," says the writer, "have been in the country thirty years and have scarcely enough to live." From a further reading of this interesting letter one concludes that the writer came into the country as a redemptionist, that is, he came without money and the captain of the vessel on which he came sold his services for three years to the highest bidder to pay for the passage across the ocean. They did such things in those days and three years of peonage were not considered an unreasonable price to pay for the privilege of entering America. It is to the hard work and industry of persons of the class to which the writer belonged that the wilderness was converted into an Eden and those who came after them owe them a debt of gratitude that can never be repaid. After all, the wilderness was not a wilderness but a fertile spot waiting development. One wonders just now what will be the story of the many of our Russian brethren who must start life anew, not in the kind of a country from which they came, but in a land under the Southern Cross, a hundred and fifty years from now. We have every faith in the character and dilligence of these brethren, but we know that pioneer life has its price and that the brawn and effort of these people must enter into their undertakings as white men have never before undertaken them. The several hundred now in Brazil and the hundreds about to enter Paraguay have many hard years of labor before them but we believe that in the end they will win and that they will prove worthy sons of the fathers who made the Russian Steppes blossom like the rose.

WHY IS A SOUP HOUSE?

Did any of our readers stand in line at a soup house waiting for his daily dole of a quart of soup and a slice of bread? Perhaps not, for our people generally reside in rural districts where at least a hungry person can find the few crumbs necessary to keep body and soul together. Again, because we have friends and relatives we are assured that, so long as we live decently, those near to us will have something to share with us. We have read with horror of the starving across the seas but if it were our privilege to look into the records kept by the police and the coroner in great centers of population it might surprise us to know that cases of starvation are not unusual in America. The editor has just returned from a visit to a soup house of which a good Quaker friend is a director. The institution dates back to 1827 and has had an honorable record for feeding the hungry ever since, building stands in one of the poorest and most crowded sections of the city. It is within ten minutes walk of some of the largest business concerns in the world and not very far from our glorious Independence Hall where liberty was proclaimed to the world. The patrons of the Soup House know little about liberty. Being without homes they wander into the public square to get a little of the warmth of the winter's sun, the only warmth available to these homeless ones. They nod a bit and perhaps dream a little—maybe of a good meal and a warm coat—when along comes the "cop" and hits them a vicious whack on the soles of their feet that sends a terrible pain through the body to the crown of the head, then with a push the unfortunate one is made to move on. — Imagine how it feels to walk after having gotten such a whack on the foot or feet—and yet this is the usual police method for waking up a sleepy bum or a stupid drunk. The poor fellow then shifts to some friendly corner for another bask in the sun but soon his orders come to "Move on." He has no rights under God's sun that the police are expected to respect. If he wants to sleep in a lumber pile where even the dogs and rats are unmolested, off he goes to the station house and perhaps the prison for anything from three to six months. People sometimes say that the condition of many of the down and outs is their own fault. This may all be true. But that does not excuse any of us from letting any one, even a bum, die of starvation.

The only warm meal that some of these unfortunates get for months is the little dole of soup that charitable persons make possible for them.

However, it is not alone the shiftless and unreliable who come to such a state that they must stand in the bread line. Cities have one of the greatest problems of taking care of the unemployed on their hands that they ever had. Again, in the crowded hives there are friendless families in distress because of sickness or misfortune. There are widows and aged persons who have nothing to hope for in the line of employment even in busier days because their earning days are over and they now have the dreary task of waiting until the death messenger calls them and in the meanwhile the hunger, the cold, the sickness, the filth and the crimes of the so-called slums are the only things that life has for them.

Every town has its share of "floaters." They seem to come from everywhere. They are not exactly bums for they work when they can get jobs but they are as improvident as the proverbial ant. They live on the best they can get when they have no money and they live on their wits when they have none, while the times when neither their earnings nor their wits can feed them are the times when they must go to the soup house and stand in line for their hand-out.

With these few generalities with reference to the soup house we shall try and describe what goes on in a soup house on a winter's day during hard times. The house itself is simply furnished with an office and a soup kitchen equipped with modern steam jacketed boilers of large capacity. Early in the morning the soup is put into the boiler. Into it goes a quantity of good, fresh meat, a stock that has been prepared the day before, and enough good vegetables, barley, rice, potatoes, and beans to make a thick, rich soup. Next to the kitchen is a small room with shelves all around the sides where the patrons may stand and eat their food. Outside is the bread line. Fifteen of the liners are permitted in the room at a time. As one goes out another is permitted to enter so that there are fifteen eaters consuming food. As the patron enters he is given a metal vessel holding a quart and a brass coin. This he shows to the man at the window and pays a nickel and receives a slice of about one fifth of a loaf of freshly baked rye bread. Next he goes to the soup kettle, gives his check to the man and has his bowl filled with a quart of soup which he takes back to the dining room and stands at the shelf and consumes it. Yes, we anticipate our readers' question, why the charge of five cents? This is done in the first place in order to keep count of the patrons, then it is done to have the patrons feel that they are not exactly charity subjects. They are paying for what they get. But how about the man who does not have the five cents and we grant there are many of them? These apply at the desk as do the others and are told that they need not go away hungry but that they must go to the end of the line and wait until those who are paying are served. At best this only means a wait of ten minutes and the paying patrons have no ground for kicking. This arrangement is conducive to good order which the superintendent will tell you is general. Before prohibition it was necessary to have a policeman or two on duty all the time but now police are not needed, although one is assigned to the place by the nearby station. During our presence at the Soup House, a middle-aged man, not shabbily dressed, fainted from sheer weakness brought on by hunger—the superintendent says that such occurrences are not rare.—It was the policeman stationed here who tenderly cared for the man, wiped his brow with cold water, took him into the air for a moment and then brought him back, seated him and saw that he received his portion of soup with an extra slice of bread to put into his pocket. Four times in the course of an hour, the little dining room was filled and emptied before the last diner left.

After this the care of the families began. These families that were being served free had been previously visited and investigated and found in need of the service of the soup house. They had tickets which they had to show for identification and for the information as to how much food was to be given them. Those

(Continued on page 6)

WHAT OF THE CHILD?

By A. R. Eschliman

A ROYAL ROAD TO LEARNING

In the last article we discussed the conservation of the child's activities and tendencies. There was one that might have been discussed but it is of such importance that it is justified in demanding the space of an entire article, namely, the child's learning activities. This one like all the rest is based on early tendencies and activities. How often one hears, "There is no royal road to learning." When one thinks of all the drudgery, monotony and pain that has, in the past, attended the process of learning one wonders that there has been as much knowledge acquired as there has. One of the aims of child study is to get back into childhood as far as we can to study the processes by which children acquire knowledge. This, as well as the other phases of child study, has been a surprise and has proven very profitable and promises great things for the future. The outlook has been so pleasing to me that I began to think there possibly might be a "royal road to learning.'

Dewey, as quoted in another article, says that the unspoiled attitude of the child's mind is characterized by: (a) ardent curiosity, (b) fertile imagination, (c) love for experimental inquiry. Watson says, "In the case of man all healthy individuals start out equal." He says that the framers of the Declaration of Independence would have been strictly right in their assertion had they said, "free and equal at birth." He further says, "It is what happens to individuals after birth that makes one a hewer of wood and a drawer of water, another a diplomat, a third a successful business man or a far-famed scientist."

Dr. Cox says, "In the children whose lives we investigated our information indicated an early trend in the direction of their future achievements. Lincoln as a child was always asking curious and important questions. Watt stood for hours holding a spoon in front of a tea-kettle spout."

These investigations prove that a great deal depends upon the start the child gets no matter what phase you are going to investigate. Let us first analyze Dewey's catalog of child characteristics. What does he mean by "unspoiled attitude?" From the remainder of his statement we can infer that he would agree with Watson's idea that many children, before three years of age, are "shot through" with all kinds of useless and harmful reactions. Taking these conclusions with the idea that all have an equal start what might be the path of learning if the child were wisely guided from infancy. Would it not be a process of "finding out?" Anyone knows that the normal child is ardently curious. Now suppose his curiosity leads, as it naturally does, into the asking of countless questions and the mother or anyone with whom he is associated who does not understand the importance of these questions, simply ignores them and finally the child ceases to inquire; or the mother or attendant may become distracted by the many questions and by furious exclamations of exhaustion or disgust, discourage the child or she may give him untruthful or foolish answers which will later lead him to distrust all information and may stop the search for truth; or she may go to the other extreme of trying to answer all the questions for the question's sake. In either of these cases the tendency to ask questions is spoiled, and to a certain extent the tendency to curiosity.

On the other hand let us imagine the attendant that knows child nature and knows the tremendous possibilities of childhood and how to conserve them. In the first place she will be sure that the child is really interested in the thing he is inquiring about and that he really desires information. Thus knowing the child, she will answer the question in a way that will mean most to him, not making the answer too long or tedious, not proceeding too rapidly, giving the child time to think or inquire about what is not clear for him. After she notices the little face light up with satisfaction, as it always will when its little mind has battled with a new idea and conquered, she feels well repaid for the time and patience required. But this is not all the pay one receives. The information the child thus received is only a foundation on which one will have many an opportunity to build and the child, if wisely led, will go on from glory to glory in the ever pleasant process of finding out. The wise attendant will not always answer the questions, but will lead the child to answer his own question which, when possible, is far better. Thus literally developing the child into a wealth of learning, and by his own questions. There is no case where the statement, "A little child shall lead them," is more true than in this one.

One need not wait till a child can talk to start answering his questions. What mother does not know his little pantomime way of saying, "let me do this, let me see that, may I go, or do or feel this or that?" It is fortunate for both child and mother if his little wishes are attended to wisely. It is fortunate for the mother for she is laying a foundation upon which she can easily build his future education, thus saving herself a great deal of later anxiety, and perplexity. In fact she is already giving him a very important part of his education. It is fortunate for the child for he is being started on the road that will lead him to "find out" many things, "along ways of pleasantness and paths of purpose," things that many, if not most children, are compelled to learn in tiresome, lockstep, and painful ways; being induced to do it by baits, threats, and fear of examinations, long after the natural desire to know these things has been "spoiled." While his fellow beings are suffering all this, the fortunate child is being started on the royal road that leads to the land of learning.

The Child Study Association of America has found that practically every child has imagination and that this very important trait should be wisely developed. "It is not only the poet and the artist who need imagination, but all of us need it in our every day affairs. Without it we cannot put ourselves in the place of others." Much of the misery in the relations between human beings exists because so many of us are unable to do this. Felix Alder has said, "Much of the selfishness of the world is due not to actual hard heartedness, but to lack of imaginative powers." These quotations show that imagination is a very valuable and practical thing. But like curiosity it may be "spoiled." It may be crushed or forced into morbid conditions, such as idle day dreaming, fantasy or untruthfulness. But the wise guider of infancy will direct this trait into desirable channels and use it as a most valuable tool.

As soon as the child knows a number of things, names, and persons he begins to put them together in new combinations. This is especially true, and valuable, if he becomes acquainted with these things in the proper way. The young child must begin his learning process with very few facts. As soon as he gets one or two he begins to imagine them in other relations and it is in this way, that one can lead him to new facts and it is important that the leader understands this. Otherwise the child cannot follow. He begins to wander and soon develops habits of listlessness and inattention.

This principle holds true with giving the child directions or instructions. If the child has a good sound imagination he can picture to himself what he is expected to do and easily translates his instructions. "Again and again, teachers and parents find that children fail to carry out orders, although able, when asked, to report word for word the instructions given them."

Again imagination leads children into activity. "The mother whose idea of good conduct is "keeping quiet" will find the unimaginative child easier to manage. He is less active and for that reason less troublesome because he is not into so many things. This explains why this priceless gift has so often been discouraged by parents and teachers. But all students of childhood are now agreed that it is through activity that real learning takes place, hence the project method which has the child or student do things rather than talk or read about them.

Another very important aspect of imagination is that it sharpens the observation. A child that imagines himself a horse or anything else has a much keener observation when he sees that object again. The importance of keen observation is too well known to justify discussion here. But here, as before, happy is the parent who can intelligently enter into the child's plays and from there bring very valuable products.

Another characteristic Dewey find in the "native unspoiled attitude" of childhood is "experimental inquiry." It does not take an individual with special training to see that this trait alone, if carefully guarded and directed, results in an educated individual. Nor does one who has observed children have any difficulty in agreeing with Dr. Dewey that it is a characteristic of very early childhood. No sooner does the child have his eyes and hands coordinated, when seeing an object, it will manipulate it or experiment with in in every possible way. Once more it is fortunate for the child's early training as well as for his further education, happiness, and well being, if he is given plenty of well chosen objects with which to experiment.

The National Committee for Mental Hygiene says that if you want a child to have all-around general ability you must teach him how to use his body, his hands, as well as to read and to write and do arithmetic. A little careful observation proves that if these early tendencies to reach for and to handle things is wisely directed from the beginning the child will literally play himself into a well rounded individual. The above mentioned committee further advocates that you encourage the child in his mechanical projects and let him use tools, even though he dulls and breaks them. Many parents, perhaps thoughtlessly or ignorantly, have shown more interest in the care of his tools than in the development of the children. The result is that this energy is spent in some useless way, "fooling" as Dewey calls it, which at best amounts to nothing but may lead to discouragement and other evil results that will appear in more or less serious forms later in life. On the other hand the informed parent will watch for the first inclination to use tools, and skillfully direct, not over or under stimulate, at every opportunity. What if he does dull tools! They can be sharpened. Or if he breaks them they can be replaced. The wise parent takes care of the financial side of this beforehand.

On the other hand, the child should not be allowed to develop habits of carelessness. He can soon be taught how to care for tools and playthings in a way that will add to, rather than detract from his pleasure. Whitely say, "Much of the spilling, falling, etc., in later life is due to lack of training in childhood." Thus through the use of tools he will learn to manipulate and experiment with nearly everything around him. These experiences will prove to be invaluable to him in the process of his learning.

After looking at the child's early equipment, and the possibilities that are latent in it, it is not so difficult to appreciate such results Mrs. Stoner secured in the education of her child, or those of "Little Peter" in "A Mother's Letters to a Schoolmaster." Experiments of this kind may not be the whole truth but they surely point in the right direction and it is to be hoped that more and more parents and teachers of pre-school children will acquaint themselves with these possibilities and help in the developing of them.

People who have made wise use of these principles and methods with their children have met with results far beyond their fondest expectations.

Freeman Junior College.
Freeman, S. Dak.

Christian Endeavor Topic

By Mrs. Earl Salzman

MARCH 23RD

What Barriers Keep People Away from Christ? Mark 10:17-22; Luke 14:16-20.

"But they made light of it and went their ways."

1. Sin.

Sin, one of the greatest barriers can include many things. There are two attitudes which people take toward sin. Either they so love their sin that they prefer the few years of what they term pleasure to the bliss of an eternity with Christ and so they hug the sin more tightly to them and continue in their way. Others do not stay away because of love of their sin but because they are afraid to face the results of it. One man tells of a student who told him about his sinful life and when told to go to his room, lock his door and face his sin in the presence of God he said he could not do that. The conscience hurts when people are alone with God and their sins so they continue to disregard Him and his laws.

2. Others feel that Christianity does not have a real message for them. For them it is something mystical, having to do largely with the emotions and with creeds and doctrines and they fail to recognize that it is a vital part of life itself. As a result of this attitude they prefer to fight their battles and accomplish their work without the direct aid of Christianity.

3. Indifference and Carelessness.

This class is perhaps the largest. For them business becomes so pressing that they do not have time to think about religious affairs. If these people attend church on Sunday, as they often do, it is impossible to get their mind off of business long enough to concentarte on the sermon; social engagements are so exacting that there is little time left. These people are not intentionally irreligious but as the men in the parable when invited to the feast "they made light of it and went their way." As one man aptly puts it, these people allow the better to become the enemy of the best. The men in the parable were allowing perfectly legitimate things to stand between themselves and the feast. Men are still doing it today.

4. Among other barriers is the objection raised that devotion to Christ will bar the way to a successful business life and accumulating wealth. If one questions these people closely you find that the one thing that must be given up is something which the majority of men and women resent in business and that is the unfair means of obtaining their money. Business is a vital part of life and should not conflict with Christianity anywhere along the line of advance.

5. Another barrier is the inconsistency of many Christians. Many a man will refuse to accept Christ because he knows of others who have tried and miserably failed. The very fact that Benedict Arnold was a traitor to his country and not a loyal citizen did not give Washington or any of the other men a legitimate excuse for being disloyal; the fact that Judas pretended to be a follower of Christ and was not would not have justified the other disciples in refusing to follow him.

Outline Study

1. Indifference. Matt. 25:1-13.
2. Love of money. Matt. 6:19-21.
3. Love of home. Luke 9:57-62.
4. Love of carousing. Luke 15:11-32.
5. Ignorance. Mark 5:1-17.
6. Prejudice. Rom. 10:1-4.

Suggestive Questions

1. Why is it that so much that is commonly termed goodness today repels rather than attracts men?

2. Is the work of winning men harder today than it was fifty years ago? Explain.

3. How may we allow the better to become the enemy of the best?

4. What barrier kept the young man in Mark 10:17-22 from Christ? Is this still a significant barrier today?

5. How may form and ceremony become a barrier?

The Quiet Hour

"And Jehovah God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'" Gen. 2:16, 17.

You cannot get the real knowledge of good and evil; you cannot acquire the real helpful distinction between good and evil; you cannot rightly choose between good and evil in an easy-going way, as the process of eating symbolically suggests;—but you can get this needed knowledge, this right distinction, this intelligent choice, by diligent study and constant watchfulness.

Though the lure of the forbidden be outwardly inviting and enticing, yet it is also inwardly repelling to the honest seeker after God's kingdom and His righteousness.

Discontent with our God—appointed lot increases the lure of the forbidden, while contentment lessens it to a minimum. Indolence and slothfulness in our calling increase the lure of the forbidden, while diligence and faithfulness ward off the enticement. Pride increases the lure of the forbidden, while humbleness and meekness keep it in check. Covetousness makes the lure of the forbidden very inviting, while altruism and love are not affected by it.

That symbolic tree of old which made the distinction between good and evil so easy is standing in the midst of our every day life, luring man away from the blessed road of healthy toil and effort. And entirely too many are yielding to the lure of this wisely forbidden tree and die unto all that is noble and enduring.

Shall we not rather join the company of those who by healthy toil and strenuous effort, by watchfulness and prayer, choose the way to the tree of life so perfectly symbolized in the Cross on Calvary? This tree is not a false lure to the forbidden road to death, but the true guidepost along the bidden way to eternal life. Let this be and remain our choice forevermore!

Lord, help us choose the tree of life
Though it may spell continued strife.

H. D. Penner.

Geary, Okla.

A class in Personal Evangelism has been started with good attendance and interest in the San Marcos church, Paso Robles, Cal.

The last meeting of the Mission Workers of the West Zion church, Moundridge, Kansas, was held at the home of Mrs. E. B. Schmidt. The devotional exercises were in charge of Mrs. Valentine Krehbiel and the discussion of the second chapter of "What Next in Missions?" was read by Miss Gwen Galle. Members responded to the roll call with interesting facts from the chapter. The meeting came to a close with the benediction after the reading of letters from missionaries.

THE S. S. LESSON

April 6

The Law of the Cross. Matt. 16:13-26.

Golden Text: "If any man would come after me, let him deny himself, and take up the cross, and follow me." Matt. 16:24.

The disciples were called that they might be prepared to go forth into the world to proclaim Jesus their Saviour, or in other words, to win souls. For that reason Jesus said he would make of them "fishers of men." The time had now come when the disciples must have a clear conception of the Messianic mission of their Lord. There must be an out and out acknowledgment that he is the Christ.

The question was put: "Whom do men say that I, the Son of man am?" It is a most important question. All must answer it in some way, somehow. Either the answer will be one honoring him as Lord and Saviour, or, it will be one rejecting him and thus rejecting his salvation.

The first answer was in accord with the question, "Whom do do men say that I am?" Men were saying a variety of things. They thought they honored him by saying he was John or Elias or one of the prophets. Their answer indicated that they neither knew Jesus nor understood the purpose of his coming into the world. There are some, even today, who would say that Jesus was a good man, the best man, the ideal man, the greatest personality. All such answers show that the ones making them do not know Jesus and know little about him. Unless one recognizes and confesses the deity of Jesus one does not honor him for anything less is belittling him.

When Jesus says to the disciples, "Whom do ye say that I am?" the matter becomes a personal one. The all important question for every individual is, not what others think, but what one personally thinks of him. To think of Jesus is not only to have an opinion about him, but, to accept him or reject him. We must think of him as the highest of all things in our affections or we are not really thinking about him at all. We cannot rightly think of him unless we think of him as being one with the Father, as he said he was.

Peter's answer was not for himself alone. He was the usual spokesman for the disciples, representing their united opinion. The fact that he had an immediate reply ready would make it seem that the disciples had already the question under discussion among themselves in some form or other and were agreed on the matter. "Christ the Son of the Living God" contains the fundamental truth of the Bible and for that reason it was a great confession.

Confession is one of necessary conditions for the disciple. It must be a full confession of a Lord and Savior who is divine. Jesus sets confession as a condition and we surely know that the one who does not love Jesus enough to proudly confess him will not be in a position to benefit by the salvation that Jesus, through his work of love, service and sacrifice, has made possible. No confession of Jesus is complete or valid that excludes a recognition of his godhead.

Christ's commendation to Peter has to do with the confession. The confession of Christ's divinity is the rock upon which the church is to be built. The word Peter means a rock and here a striking play upon words is used by the Lord. The "gates of hell" shall not prevail against a church built upon Christ and faith in him as the Son of God, I Cor. 3:11. On the other hand, the gates of hell in the shape of unbelief, indifference, and inconsistency do prevail against the church not built on the confession that Christ is the son of the living God.

Having called forth from his disciples a confession of their belief in him as the Son of God, the next step was to reveal to them the cost of being a disciple of the Son of God. The price is always cross bearing. Here, in revealing the doctrine of the Cross for the disciples Jesus reveals his own part. It is imperative, he must go to Jerusalem, must suffer, must die, and must rise from the dead. If all these things were necessary for Jesus they must also be necessary for those who are his disciples. Peter, for the moment, could not see this. He protested, one so good, so helpful, so lovely and with such a power to perform so many miracles, he said in effect, certainly must not be subject to such a thing. It was another temptation, such as came to Jesus in the desert when the evil one suggested that he avoid hunger, make a display of his power and make himself master of the world, and for that reason he saw in Peter at the time, not the rock, but, the instrument of Satan.

In connection with the Reedley Convention a Peace Declamation Contest for girls and boys will be held April 26.

WHY IS A SOUP HOUSE?

(Continued on Page 3.)

who came were men, women, and children, with a large percentage of old women. Each one carried a stout paper bag that had been given them when they received their first aid. Into this was placed one or two loaves of bread according to what the ticket called for, and then the kettles or pitchers they brought were filled. The man in charge, a kindly soul, treated each one as though they were customers coming into his store to buy things. Only once did he show a frown and then it was the frown of a determined person. A kettle was handed to him to be filled that had evidently been used for soup for days and had not been washed during all that time. "Take this home and have it thoroughly washed before you get a drop of soup out of this place," was his command.

One naturally has some impressions on seeing such a sight. We noted that most of those applying were men past middle age and that the younger ones were fairly well dressed indicating that they had seen better days. Another interesting discovery was that, in this Jewish neighborhood, there were no Jews in the bread line. The reason for this may be that Jewish charities are taking care of their own and then we remembered too, that of the hundreds of beggars that come to our door, we do not now recall a single Jew among them. It seems to be Jewish nature to find something to eat in face of any circumstance. The children who came with tickets gave the impression of being wise beyond their years and possessing a degree of shrewdness and aggressiveness unusual to children growing up under normal conditions. The various accents of the adults indicated that the greater number of them were of foreign birth, the children, however, being subject to compulsory education, speak the language with fluency and accuracy. Some of them, no doubt, will graduate out of the school of hard knocks and become useful citizens. There were colored people both among diners and those who came for supplies but the proportion was small. Like the Jews, colored people, though poor, get remarkable care from their own people when they need it. Another class that were fed were the "Kellys", so called because they had green tickets and the signature on the ticket read "Kelly". These were the men who applied at the police station for food. The great city of Philadelphia makes no provision for the stranger and the unfortunate who happens to be hungry and the police are under no obligation to provide food except at their own cost. The Kelly, whose name happens to be on the ticket, is the Lieutenant of the nearby "tenderloin" station and the Soup House arranges to give food to such whom the police believe should be fed. Of course, these get their soup without the five cent piece ordinarily expected. Few of these, the man in charge says, ever come back as they probably wander off to some other place in search of work.

We boast of the great wealth of our land and of the possibilities open for every one and wonder why, even in hard times, Soup Houses should be necessary. One reason is that the city life with its abnormal conditions contributes much. One may easily live up or lose every penny one has and in that case, without friends or influence the only thing between such an unfortunate one and starvation is charity.

BLUFFTON COLLEGE NOTES

March 10

North Manchester Students Give Peace Program in First Mennonite Church

A deputation of six students North Manchester College, an institution supported by Church of the Brethren, visited Bluffton on Sunday evening, March 9, and gave a very excellent program in the interests of world peace. A large audience highly appreciated their efforts.

An exchange of professors has been arranged with Wilberforce University, the oldest college for colored people in the United States. Professor David of Wilberforce spent Friday to Sunday in Bluffton teaching some of the classes and speaking at the Vesper service. The students have had an unusual opportunity to get some first hand knowledge about colored people and their problems through talks and conferences with this fine-spirited colored professor of sociology among his own people. We all feel that this exchange has done much to help us understand the other race so much better. Dr. Kaufman will be at Wilberforce in the near future to return the favor.

President Mosiman has brought to the college a large number of books from the library of Rev. C. H. A. van der Smissen which will be placed into the new fireproof library now being built on the campus. The collection contains a number of very rare volumes, among which is a numbered copy of the "Martyr's Mirror" published at Ephrata, Pennsylvania, in the early colonial days. Others equally valuable are to be found in the collection. This forms a valuable addition to the collection already at Bluffton, which the college will endeavor to increase as rapidly as possible, so that workers in Mennonite history may find the material conveniently collected at certain central points. This is one of the great needs; so much material is scattered that a large portion is not available to many students of and writers on Mennonite history. It may never be possible nor even advisable to have all the material in any one place, but such centralizing of material as has been begun in our institutions will lighten the burdens of the historian greatly and must in the end result in a truer picture of the denomination than the world or even we ourselves possess. The new library will have a very fine room devoted entirely to Mennonite history, as well as a fireproof vault where such materials can be adequately stored and efficiently protected.

Y. M. C. A.

This week's meeting was devoted to the subject, "The Meaning of Life." The topic was discussed by a number of the students.

Lincoln Hall Has Open House

On Saturday evening the boys in Lincoln Hall held open house. A large number of students, faculty members and town people visited the boys and expressed their admiration for the efficiency of their housekeeping. A program of music, readings and a debate entertained the visitors, after which refreshments were served. The evening was delightfully spent, and the boys deserve congratulations on the way the whole affair was carried out.

CORRESPONDENCE

Pandora, Ohio, St. John's Mennonite—Dear readers of the Mennonite: Although there is perhaps not much to report, yet we are requested to report from time to time.

Our annual meeting was held between Christmas and New Years, so that the members who are away teaching school, or those who are attending the different colleges might be able to attend. The different officers were elected with the exception of the pastor. "I will commune with thee from above the mercy seat." Ex. 25:22. Much to the surprise of the congregation he had been called to a different field of labor and had handed in his resignation and asked that the congregation please accept it, which we did, but with much regret. But since the change is to be made we wish him and his family success in their new field of labor.

And we know that all things work together for good to them that love God. Rom. 8:28. "The lot is cast into the lap, but the whole disposing is of the Lord." Prov. 16:33. On this, and so many more promises we are trusting for the vacancy to be filled in due season.

If there are any other churches that change pastor may we have the ear of those which are doing so. We would like to say to them certain things which the new minister feels hesitant to say for himself—and yet things which ought to be said frequently because churches are so likely to forget them or to overlook them altogether. First, we would like to remind every one of these churches of how exclusively they become the environment and life of the new pastor. For each church member, the change of minister may mean little. Life will go on in just the same old circles—the same home, the same friends, the same associates in business, the same weekday affairs. But for the pastor and his family it means a tremendous change. Nothing will be the same. They have cut loose absolutely from their former friends—friends as dear as life itself almost—and have come among strangers. Everything will be new and different—a new house and community, new co-workers and new acquaintances. There are few layman who can understand what it means to a preacher's family to be so completely uprooted from the old pastorate and its sustaining friendships, and transplanted into new environment so new and different. The church members should realize this, and should put forth every effort and every power of friendliness to make these strangers feel at home. For no pastor ever can do his best and fullest work for any home or any community except through the avenues and offices of deepest and most intimate friendships. Remember that life is going along just the same for you these days—but think what you and your home ought to mean to those newcomers down at the parsonage, to whom everything, and everybody is new, so to speak. How precious to know "I can do all things through Christ who strengtheneth me." Phil. 4:13.

Today we had the pleasure to receive eighteen new members into the church by baptism.

Sunday, March sixteenth, we will observe Holy Communion and in connection with that it will be the farewell sermon from our pastor who has so faithfully served us for the past seven years. Noticed in the columns of the "Mennonite" some time ago where his future congregation is anxiously waiting for his arrival in March.

Since there are two corresponding secretaries from our congregation, a more detailed and a fuller report will be given later on. So I will close with Heb. 13:25, "Grace be with you all."

Mrs. J. W. Moser,
Corr. Sec'y.

SHOULD WE ESTABLISH A SYSTEMATIC PROCEDURE

(Continued from Page 2)

consider the advisability of creating a Church and Ministerial Relations Committee to co-ordinate the activities of the District Conference and local agencies in this field. 5. Let these committees be free from bias, prejudices, and selfishness in making their recommendations, otherwise they will soon be discredited and become less than useless. 6. Nothing of much value can be done for either the minister or his congregation if he is simply a misfit in the ministry. For this reason ministerial misfits should be avoided if at all possible.

By a wise use of the means at our disposal we shall secure a more efficient and successful ministry and happier and more flourishing churches. May we as a General Conference of Mennonites work and pray to this noble end.

DEATHS

Bartel—Eva Knels Bartel was born in the Russian province of Poland on the 19th of September, 1852. In her youth she made her peace with God in the acceptance of Jesus Christ as her Saviour and through the covenant of baptism on Sept. 10, 1867 united with the church. On Nov. 30, 1871 she was married to Peter Bartel with whom she share this life for 43 years, when on April 19, 1914 death separated this union. This home was blessed with 12 children, of whom six in early infancy preceded the mother in death and two sons in manhood, namely Abraham in 1918 and Peter in 1928.

In 1874 the family came to America and first settled at Summerfield, Illinois. The following March they came to Kansas and made their home south of Moundridge. In October 1875 the deceased with her husband united with the First Mennonite Church of Christian and she remained a member of this church until death claimed her.

In September 1928 her wealth was greatly impaired by a hemorrhage of the lungs, which also increased an old heart trouble. Since that time she was obliged to sit in a chair. A few days before her death the old heart trouble increased, nor would it respond to the efforts of the physician, who did his best to alleviate the suffernig. The Lord had other plans for her. She quietly passed away without a struggle on the afternoon of March 4, 1930. Her age was 77 years, 5 months and 13 days.

In her sufferings she was patient, for she looked unto the Saviour for help and comfort. The word of God was dear to her and in the last hours she quoted various passages of scripture. Her last quotation was, "They that sow with tears shall reap with joy."

She leaves to mourn her departure, two sons, two daughters, three daughters-in-law, one son-in-law, 17 grandchildren, two sisters, besides other relatives and many friends.

Funeral services were held on Friday, March 7. Words of comfort were spoken by Rev. J. M. Janzen of the Garden township church, using as a text Psalm 130, and by P. P. Wedel who spoke from Psalm 126, 5.

Loganbill—The departed sister, Salome Loganbill, is the fifth child, a daughter of Peter and Anna Loganbill, deceased. She was born in Wayne County, Ohio, April 6, 1858. She came to Moniteau County, Missouri, in 1868 and grew up in this community. In those days it meant to do pioneer work in which she, too, had a share.

She was baptised March 20, 1875, and joined the Bethel Mennonite church, Fortuna, Missouri, of which she was a loyal member until her death. She was ever interested in the work of the church and its auxiliaries, taking part in Sunday school and missionary activities. For six or seven years in the 1890's she was engaged in missionary work: at first as helper at Christian Krehhiel's in the Indian Industrial school at Halstead, Kansas, and then at Cantonment, Oklahoma, where she was a helper in our missionary enterprise at that place.

She was not only interested in missionary work but had the welfare of the home church at heart, supporting her financially and otherwise. After her return from the missionary field she made her home at the homestead for a few years. Being single and not having a family of her own she kept house for her brother, William, for a few years and after that made her home with her sister, Mrs. W. H. Lehman. At the time of her death, February 13, 1930, she was at the home of her sister, Mrs. David Neuenschwander at Garden City, Missouri. She reached the age of 71 years, 10 months and 7 days.

She leaves to mourn her passing, two brothers and six sisters. Two brothers and one sister preceded her in death. Besides these a large number of nephews and nieces as well as many friends regret her departure.

Services were conducted by Revs. P. P. Hilty and J. D. Warkentin and burial took place at Bethel Mennonite Cemetery. The life of the departed sister was exemplary of the Scripture text used, Rev. 14:13: "Blessed are they that die in the Lord, saith the Spirit, that they may rest from their labors; and their works follow them."

JOTTINGS

The two Mennonite churches at Aberdeen, Idaho, have merged and are now functioning under the name, The First Mennonite Church of Aberdeen. Rev. John Kaufman is the pastor of the new organization.

The church at Pratum, Oregon, was wonderfully blessed in having Rev. W. G. Asher give a series of eighteen Bible Lequres. He used a chart in explaining the "Plan of the Ages". His great theme was, "What Will You Do With Jesus?"

The Second Church, Philadelphia, Pa., experienced three remarkable Sundays in succession. The first was at the time of the usural exchange of pulpits in Philadelphia when a full house grected the visiting minister, Rev. Rudisil, the second was "Go to Church Sunday" when, as in many other churches, an audience of unusual size greeted the minister and the third was a "Surprise Service" when successful efforts were made to bring out the largest possible audience as a surprise to the pastor. A full church in three successive Sundays was not only an encouragement, but indicated an interest on the part of the membership in the prosperity of Zion.

The church at Dallas, Oregon, Rev. Baergen, pastor, joined with six other local churches in holding evangelistic meetings. The pastor of the Dallas church has trained a Junior choir that makes its interesting contribution to the regular services. Lack of room in the church building prevents the Junior Endeavor Society from having a separate meeting so they have arranged to alternate their meetings with the Seniors. Mrs. Marie Kliewer is superintendent of the Juniors.

The first party of Russian Mennonites to go from Germany for Brazil sailed on the steamer "Monte Olivia" for So Francisco do Sul, Jan. 16. There were 179 persons in the party.

In an address over the radio, arranged by the Chamber of Commerce of Berne, Ind., among other things, Mr. O. F. Gilliom, the president, said: "Only up to just recently this locality claimed the rare distinction of never having had a financial bankruptcy or divorce case within its bounds. The deadbeat is scorned and folks pay their obligations more religiously than they excercise their franchise to vote at the polls. There is not even a poolroom or a movie in Berne."

The district meeting of the C. E. Societies of the Eastern District Conference was held in East Swamp church, Brick Tavern, Pa., Sunday March 9th. Earl Hallman of the local society gave the address of welcome. The choral society of the Zion church, Souderton, rendered several numbers. Clarence Shelly of the Upper Milford Society spoke at length of the purchase of a suitable wooded tract as a retreat and outdoor meeting place for the organization. This matter will reach a final decision at the Annual Meeting of Young People's Societies on Memorial Day. Other speakers were John Backenstoe, James Gerhart, Amos Bauman and William Cope.

Rev. A. S. Rosenberger gave his farewell at St. John's church, Pandora, O., last Sunday. He expects to move to Quakertown, Pa., very shortly where he succeeds his father as pastor of the West Swamp charge.

Dr. E. G. Kaufman of Bluffton College, addressed the Bluffton Community Luncheon Club on the "Chinese Puzzle" at its meeting last week, basing his talk on observations drawn during his stay in the Far East as a missionary.

The newly organized Grace Mennonite church, of Lansdale, Pa., having completed its organization, is planning on an installation and ordination service for March 23rd, at 2:30 P. M., when Rev. D. J. Unruh will be installed pastor and Bro. Jacob Fretz will be ordained deacon. The congregation hopes that representatives from all the churches of the Eastern District Conference will be present.

The Northern District Conference, instead of meeting as arranged for, in the Bergfelder church, Mt. Lake, Minn., will, because of the large attendance expected, meet in the Tabernacle. The Conference is called for May 21 to 27. Rev. W. S. Gottshall, who has been quite active in this Conference, will attend the session before again moving to his former charge, East Swamp, Pa., where he will assume the pastorate.

Miss Frieda Sprunger, of Berne, Ind., a missionary located at Kai Chow, Hopei, China, was forced to undergo an operation for goitre at the Shanghai Sanitarium. Later reports indicate that the operation was satisfactory and the patient doing nicely.

A Mass Meeting, held in the Souderton, Pa. church, in the interest of the Russian Mennonite refugees in Germany, who are to be assisted to Paraguay and elsewhere, was well attended. Bro. Max Kratz of the Central Relief Committee, in an address described the situation of the Russian brethren and made a vigorous appeal to the churches represented to come to the assistance of these distressed brethren. He asked both for contributions and loans explaining that loans made to them would be excellent investments.

In a communication from Sister G. A. Linscheid of our Indian mission in Canton, Okla., the following appears: "In the issue of the Mennonite of Feb. 27th (No. 9) on page 6 in the fourth column and the 14th line a mistake crept in which is quite misleading. It is printed there 'to wash the sick' but should be 'to watch the sick.' In most cases it would be very encouraging, indeed, if it were true as printed! We are glad to be able to report good attendance at both churches on Sundays. We have a number of candidates for admission to church membership, some of whom are being instructed at the present time."

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, MARCH 27, 1930 No. 13

THE T'ENGHSIEN CONFERENCE OF THE LEAGUE OF CHRISTIAN CHURCHES

(Reported by H. J. Brown)

Unexpectedly and rather suddenly at the eve of the Conference I became a delegate. Our Mission was to have been represented by two Chinese brothers, P. J. Boehr and S. F. Pannabecker, but since Brother Pannabecker had suddenly taken ill, the Ex. Committee on the previous day to our leaving elected me in his place. In a way this made it rather hard for me to get ready and be off, then too, it was getting late in the season, before we could get back, heavy rains and snow made the roads almost impassable. Since the auto-busses would not go, on my way back I was for eight days through snow and rain on a Chinese mule-cart. But the Lord has been good unto me and finally I have reached home and can make this report to my fellow-workers. I shall not go much into detail, but simply give an outline of the Conference procedure.

1. Name. The name chosen is The League of Christian Churches. This leaves the denominations and the organizations thereof fully intact. They will continue to function as before.

2. Purpose. More than a decade ago there was as a result of the rising tide of modernism in this land a deepening conviction among conservative missionaries all over China of imperative need for united effort to consolidate the mission work of many years by urging upon Chinese Christians and missionaries the necessity of loyalty to the Christ of the Scriptures and the Word of God; and further to expand their work by placing greater emphasis upon direct evangelism. The Bible Union was established in 1920 to help along in this direction. About the same time and with the same aim in view, but independently, the North China Theological Seminary was established. Again in 1927 during the days of upheaval, a group of devoted servants of the Lord had faith to quietly organize the Christian Fundamentals League for China. All these movements have clearly shown the need of linking up individuals and groups that remain loyal to Christ and to some extent they have accomplished noble results; but the matter has been steadily maturing till it reaches its ripened fruit in The League of Christian Churches, the aim of which is to join together all of like precious faith whether church bodies or individuals, on a sound doctrinal basis for mutual co-operation in the preservation of the faith in its purity, in deepening the spiritual life, and aggressive evangelism that we may build up the body of Christ and hasten the coming of the Kingdom of Heaven.

3. Extent. The wonderful successful beginning and its large extent speaks loud for its justification. In all there were around fifty delegates present, representing the General Assembly of the Presbyterian Church of Christ in China, the Irish Presbyterian Mission, Canadian Presbyterian Mission, American Presbyterian North, American Presbyterian South, Christian Reformed Mission, American Lutheran Mission, Southern Baptist, China Direct Mission, China Mennonite Missionary Society, Mennonite General Conference Mission, National Holiness Mission, Riesha Mission of Shanghai, and Shanghai Evangelistic Society.

The Anhui Churches of the Christian and Missionary Alliance and the Bethel Mission had definitely voted to enter the League and sent letters to that effect, but found it impossible to send delegates. Likewise the Norwegian Mission in China, the Swedish Holiness Mission the Swedish Alliance Mission, and Swedish Mission in China, the various other bodies associated with the China Inland Mission, the Nazarenes of Shantung and the Free Methodists of Honan, though in full sympathy with the movement, were unable to send delegates.

Not all delegates were able to act officially for their representative missions and churches. But those delegates who had been given full power to do so, officially constituted the League of Christian Churches. The remaining delegates were received as individual members; and it is confidently expected, that the bodies that they represent, will officially enter at their next annual meeting. After the meeting was adjourned an express letter was received from the superintendent of the China Inland Mission Church Council of Honan Province saying that this Council had voted to enter the League.

4. The Creedal Basis. The following is a translation of the creedal basis of the League. The only thing that gave rise to any discussion was the endeavor to formulate a statement at once comprehensive and brief. It is a working basis of co-operation and does not by any means contain all that the members believe. Its aim rather is to stress essential truths of the Christian faith, nowadays often denied.

1. We believe that the Holy Scriptures of the Old and New Testaments are all inspired by the Holy Spirit, and so are our only infallible rule of faith and practice.

2. We accept the Apostles' creed as being in perfect accord with the principal doctrines of the Holy Scriptures.

3. We believe in the one only God, who exists in three Persons, the Father, the Son, and the Holy Spirit, these three being the same in substance, equal in power and glory.

4. We believe that our Lord Jesus Christ became man by being born of the virgin Mary through the power of the Holy Spirit, and so had a perfect human nature. All His words and works were just as recorded in the Gospels. He died in man's stead, and as our substitute redeemed us from sin. He arose again from the dead and ascended into heaven as our Mediator, from whence He also shall come the second time both as Judge and as the blessed Hope of believers.

5. We believe that the church, which is composed of saints who have been regenerated by the Holy Spirit and redeemed through faith in Jesus Christ, is the body of Christ.

5. The Future Outlook. The future for the League looks bright. There are now already one hundred thousand Christians in China connected with it, and it promises to link up all churches and missions loyal to Christ. It will enable these groups to hold real Bible conferences at summer resorts and other convenient places, with great Bible-men as leaders; it will supply faithful Christian workers to places wishing to hold Bible-conferences or revival meetings; and it will educationally provide, a Union Bible School, a Theological Seminary, Christian High Schools, Colleges and a University that will combine true knowledge with eternal Bible truth in its teachings. And furthermore it will provide ways and means in all large matters to take united action for the welfare of the Christian cause.

6. Criteria. The movement is on the right side and stands for a just cause. It has God as its strength, and the precious promise of Christ, that the forces of hell shall not prevail against it, for it is founded upon the Rock. But on the other hand it is weakened by being too foreign in representation, discussion and management.

After years of civil war and religious strife, the present Christian situation in China is not any too good. Many leaders and whole groups are striving for selfish goals. Modernism has caused great breaches in the Christian ranks. It has in many instances torn down work, which had through many years of great sacrifice been built up, and even now through its radical teachings it is bewildering and confusing the Chinese minds. Then, too, there are many otherwise good and earnest missionaries, but who desire to maintain the old status quo as to mission and church, missionary and Chinese worker. This, too, in our organization has greatly hindered the progress, and may ultimately land our whole work upon the rocks. But also in our individual work and relation it hinders the progress for the time being, it wrecks our nerves, and finally it may send some of us back to the home base.

I cannot but plead for a cautious, wise and liberal procedure. It may scrap some of our ideal plans. It may even require of us to give up much that has been dear to us in past years. We may even have to strip ourselves of everything as to our conception of essentials in organization and management, leaving us but one thing, **Christ Crucified!** On this last point we will stand. Yea, on this very point the church and the whole cause of Christ will either stand or fall.

THE VALUE OF A CONFESSION OF FAITH

Just before Christ left this world he charged His disciples, and with them His church, to preach the gospel to all nations and teach them to observe all things whatsoever he had commanded them. This charge constitutes His church a teaching body and names specifically the contents of its teaching. He does not send His disciples out on a search for the truth, as some would have it, but on a transmission of the truth he had committed to them. They should bring the world to the acceptance of this truth, because it was the truth by which people may obtain eternal life. It is an eternal, unchangeable truth and cannot be affected by any pretensions of men as to new light or claims to higher wisdom. It is plainly stated in the gospels and elucidated in the epistles, and it is the highest duty of every Christian to search the Scriptures diligently in order to be able to present it convincingly to his fellow men. He must be ready to give a reason for the hope that is in him, not in vague terms but in clear and definite statements; for the Christian religion is not a mere sentiment, it does not consist in a certain indefinable blessed feeling but in a proper attitude toward God and an implicit obedience toward His holy will. Now, since there is so much false teaching and unbelief in the world, it becomes the duty of the Christian to confront the world with an unequivocal comprehensive statement of what he has found to be the saving truth. And this becomes doubly necessary when we discover a tendency among some so-called Christians to put the teachings of Christ to the test of human judgment and set some of them aside as nonessential or not suited to the needs of the time.

A confession of faith is not only desirable for the maintenance of the truth but becomes also a necessity for the co-operation of a body of believers in the building up of the Kingdom of God. There must be co-operation between the individual members of a congregation; there must be co-operation between the individual congregations of a conference. There must be an understanding between the minister and the congregation as to what he is to teach; there must be an understanding between the missionary and the denomination sending him as to what message he is to bring to the heathen. The setting up of a confession of faith is not an antiquated notion but is such a basic necessity that even in our so-called advanced age the denominations in Canada, the Methodists, the Presbyterians, and the Congregationalists, who have joined together in the United Church of Canada, have drawn up a common confession of faith upon which to work. How else could they labor in harmony?—A confession of faith is a bond that gives solidity to a church; it furnishes the ground for mutual confidence; it takes the place of a contract between a congregation and its minister.

Individualistically inclined persons may raise the objection that a common confession of faith will interfere with their liberty of thought. Why so? No church in our day will try to compel a person to think in a certain way, at least of all will a Mennonite church do that. We present the truth as we understand it, to the applicant for membership, and only upon his acceptance of the same do we admit him to the church. Where does compulsion come in here? And even when a member changes his views, there is nobody pursuing him with fire and sword to compel him to stay with his old convictions. But a certain restriction the church will, indeed, put upon his liberty and that consists in withdrawing from him the opportunity of teaching in the church doctrines contrary to its confession of faith. And is not this fair?

A little reflection will make a person see that a confession of faith will not only serve to protect a congregation against the introduction of false teaching by a minister, but will also protect a minister against unfounded accusations of not dividing the word rightly.

Add to these considerations the historic fact that a low vitality in a church or denomination has always gone hand in hand with indifference toward a confession of faith, and aggressive activity, on the other hand, has always been in evidence where people were possessed of and emphasized definite convictions and it will be seen that it would be a sorry day for our denomination if it should become indifferent toward its confession of faith.

H. H. Ewert.

REV. AND MRS. J. E. AMSTUTZ CELEBRATE THEIR SILVER WEDDING

January 26th, 1930 marked the 25th anniversary of Rev. and Mrs. J. E. Amstutz's wedding. In honor of this event about eighty members of the church and friends gathered at their home on Sunday afternoon and evening. The early part of the afternoon was spent in social chatting. A purse of silver was given them and Otto Augsburger, in a very fitting manner, made the following presentation speech:

"Twenty-five years ago you embarked upon a voyage on a matrimonial sea.

"No doubt you have weathered many storms, surmounted many an obstacle, steered your good ship around the rocks and arrived safely in port, to enjoy the fruits of your labors.

"This community has indeed been very fortunate to have had the privilege of your precepts as well as your examples of life, much of which you have spent in our midst.

"Besides ministering to the spiritual needs of the community you have also reared a family, now grown into young manhood and young womanhood of whom you can feel justly proud.

"We are gathered here today to celebrate the 25th anniversary of your wedding, your silver wedding if you please. And in behalf of the members of your church and other friends, I have the honor, and it affords me great pleasure, to present you with this gift, showing in a small way our appreciation of your efforts among us."

This speech was responded to by both Rev. and Mrs. Amstutz.

A poem was written by Martha Hartzler, a friend of the Amstutzes and member of a former congregation at Halstead, Kansas, was read by Mrs. Amstutz.

Through Twenty-Five Years

Since the day when you were
happily wed,
Our Father through twenty-five
years hath led!
Though often not led as humanly
planned,
How great and how good is His
guiding hand!
Through sunshine and shadows,
through joys and tears,
You have felt His presence
throughout these years!
When at times life's pathway to
you seemed drear,
God's love and His mercy ever
brought cheer.
As parents, to you four children
He sent;
How precious the hours which
with them you spent!
Not without labor, and not without pain,
However your efforts were not in
vain.
Your home was maintained with
love and with care,
That with others its blessings
you could share.
Untiringly you have scattered
the seed
Of God's word, where'er He
showed you the need.
Disappointments — yes — however oft plain—
His appointments, which yield
eternal gain.
"For whatsoever is done in faith
and love,
Is done unto Him, our Father
above."
God grant you good health and
many a year
Of wedlock and home and all
that is dear;
Of service to Him, that many be
blest;
And at length life's crown and
Heavenly rest!

Refreshments were served and the guests departed wishing the host and hostess many more years of happiness and returns of the day.

Trenton, Ohio.

DOES THE TRUTH MAKE MEN FREE IN INDIA?

Jesus said, "Ye shall know the truth and the truth shall make you free." As we face another year of work we may well ask to what extent this is true in India. Shall we capitalize upon this truth and place our trust upon this word of the Master?

Most of us know the prevalence of superstition and ignorance in India and its attending darkness and bondage. We know that the gospel of our Lord and Master is being accepted slowly. Changes do not take place over night. Yet as we look for changes resulting from the truth we find ample evidence of release being given to the captives and freedom being employed in increasing measure.

One falsehood of Hinduism is that cast system, and especially that phase of the cast system which stamps certain classes as outcasts and "untouchables" absolutely denying them those privileges which are necessary for life and happiness. Here is a quotation from the Indian Social Reformer of August 24, 1929. It is

(Continued on page 3)

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EDITORIAL

Rev. H. J. Krehbiel, of Reedley, Calif., was impressed with the editorial that appeared in our columns of the issue number 10 of the Mennonite in which we paid our respects to the straw vote on Prohibition directed by the Literary Digest. He voiced his approval of the editorial by the following letter:

To the Literary Digest, New York.
Dear Sirs:

The enclosed editorial expresses the opinion of a great many thinking people in reference to your straw vote. We consider it a desecration of the ballot. Suppose that every magazine in the U. S. would put on a straw vote in reference to some matter in which the American people are intrested, and every magazine has the right to do so, if you have, what a farce and confusion that would be. We have no law at present which prohibits such folly, but we should have one.

Sincerely, your subscriber,
H. J. Krehbiel.

We wish some one would add to the protest of Rev. Krehbiel another protesting the "Smart Aleck" speeches regularly being made over the radio by the newspaperman employed by the Literary Digest. Added to the insult to the intelligence of the American people that presumes that the Digest is an accredited agent specially gifted with the ability to say what the American people will do at the polls, this radio spokesman, whose preachments began just at the time when the "Wets" were having their inning at Washington, is as dangerously flippant when he comes to announce other matters than the straw vote. Those who heard him tell of the release of "Scarface" Capone, from a Pennsylvania jail the other night could not help but get the impression that the speaker was glorifying gunmen and gangster crime, things intimately associated with illegitimate liquor business.

Sure. The wets are carrying things before them in the straw vote. They do not respect institutions maintained by law. They are crying down something they hate. There is no worse nuisance in our time than the wet who insists in injecting his resentment against decency and law at every opportune and at inopportune times. The straw vote gives him another chance to squeal. On the other hand, we would say to those timid souls who are needlessly alarmed because the straw vote is such a noticeable indication in favor of a wet country. We have Prohibition now. Those who have what they want don't holler for it. The blank votes in the poll are given to select persons, taken from telephone books in many cases, we have been informed. If this be true the voice of those not listed is of no consequence. If it be not true we have satisfied ourselves by inquiry among our neighbors that the ballots are widely scattered for very few besides ourselves have received ballots to date in the section in which we live and so the wet vote doesn't mean as much as some nervous ones seem to think it does.

Let us emphasize the fact that people do not generally vote for things they already have and the "Dries" have Prohibition. On the other hand people do vote for the things they do not have and would like to have. Therefore those who want liquor vote and those who do not want it are indifferent about voting.

We would suggest to the Literary Digest that if it wants to continue to make people's likes and dislikes the goats that pull its advertising cart they might inaugurate a straw vote to discover how many people in this country want a continued protection of the law against sexual immorality, how many more want a little more liberty than is now allowed and how many more want no limitations whatever upon their desires to be immoral. A general secret and honest vote on this subject might be interesting but we venture the opinion that should 90 per cent. of the votes be in favor of unlimited sexual indulgences, we are mighty sure that their desires would not in the least be permitted and that the other 10 per cent. would take severer measures to protect the virtue of their wives and daughters. In this fight against prohibition let it never be forgotten that the battle is waged against wives and little ones who will have to be the innocent sufferers, as they always were, when liquor ran almost as freely as water in the gutters.

DOES THE TRUTH MAKE MEN FREE IN INDIA?

(Continued from page 2)

published by an Indian, who is a non-Christian.

Hindu Temples and Untouchables

"Under the auspices of the Anti-Untouchability Committee, Indian National Congress, the famous Dattatraya Temple at Ellichpud (Berar)—a former capital of the province under the Nizams—was thrown open on the 31st of July last.

"The unanimous sanction of the trustees for throwing the temple open to all Hindus alike was then announced and Seth Jamnalal Bajaj performed the opening ceremony by removing the curtain from over the sign board mentioned above and entering the temple in company with some of the guests and a group of about 50 untouchables. The following is Seth Jamnalalji's speech on the occasion:

"In calling upon me to open this temple to those whom we have hitherto neglected, you surely do not expect me to treat you with a learned discourse. You perhaps know that I am a layman incapable of Shastric acrobatics and innocent of even ordinary Sanskrit. In my humble opinion this question of our treatment of untouchables is a very simple one and needs no special pleading. It is barest justice and if you allow me to say so, penance. I am sure you will agree with me that the treatment we have hitherto accorded and which we still accord to the untouchables is absolutely untenable. Our domestic law requires that the elders shall carry a greater burden and shall be responsible to provide for and protect not only the weaker and disabled in the family but even the idiot and the elder and treat them on an equal footing irrespective of their merits or demerits. For the law that governs our domestic conduct is not the law of reciprocity, but of Love. The same law applies on an extended scale in a bigger family called the community, where it finds its expression in what is known as the principle of 'Noblesse oblige'—nobility involves obligation. If the so-called untouchables are disabled members of the Hindu community— ignorant, superstitious, insanitary, and so on—that is all the more reason why the elders, viz., the class Hindus, should take them closer and provide for them means of a healthier living and of light and knowledge so that they may feel they are men. But unfortunately, what have we been doing? We deny them the very house of God. It is one of the cruelest ironies of fate and a galling humiliation to us class Hindus, who are wont to describe God as 'Jagat Pita', i. e., the Universal Father, 'Jagan Mata', i. e., the mother of the Universe, 'Patita Pavan', i. e., the Purifier of the fallen, that we should have come to evolve a conception of that same God which is a travesty and a negation of these very attributes—a God who is supposed to get polluted Himself by the sight of his own less fortunate children instead of purifying them and who therefore eternally bans these untouchables from His view!"

The following article from the same paper will also enlighten us regarding the trend of thought among Hindus and their changing attitudes toward the outcasts.

Campaign Against Untouchability

Pandit Mafaviya and Seth Bajaj's Appeal

The following appeal under the signatures of Pandit Madan Mohan Malaviya and Seth Jamanlal Bajaj has been issued:

"The working Committee of the Indian National Congress has, at its meeting held at Delhi, entrusted the work for the removal of untouchability among Hindus to a sub-committee consisting of Pandit Madan Mohan Malaviya and Mr. Jamanlal Bajaj.

"In spite of the fact that a good deal of substantial work has been done during recent years, much remains to be done for the removal of the disabilities of the so-called untouchables. We accordingly, invite all Hindus—men and women—and all patriotic Indians to co-operate with this Committee in fighting down this evil during this year of grace.

"The most effective steps, in our opinion to be striven for are:

(1) Throwing open Hindu temples to the so-called untouchables by approaching their managing trustees, etc., by propoganda among the visitors to such temples and such other peaceful means as necessary;

(2) Throwing open of public drinking water wells for the use of the so-called untouchables;

(3) Throwing open public schools to the children of untouchables without distinction;

(4) A better living and sanitary habitation for the untouchables;

(5) Instruction in sanitation and hygiene;

(6) Weaning the untouchables from the evil effects of using carrion and drink."

(To be concluded)

The Christian Exponent "Chat"

THE MOVIES

A serious indictment of the moving picture show has appeared in a series of five articles in the "Christian Century" by Fred Eastman. The articles are now available in pamphlet form. They contain a great deal of information which heretofore has not been known to the public. Anyone interested in knowing what this eminent teacher and writer has found regarding the movies should send ten cents to The Christian Century, Chicago, for a copy of the articles.

One objection to the majority of movies is that they present to the millions of children who see them wrong ideas of success. The hero in the plot is too frequently a villain, a gunman, a law violator, or a man of course morals otherwise. Profanity and vulgarity are common and considered necessary to make the picture interesting.

It is true that they are true to life. The producers defend the vile elements in the pictures by the argument that vileness is a part of life. But it is not a part of the best there is in life. A city has its slums, its dumping grounds, its sewers. But a city does not advertise them or show them to its visitors. Why people need to see during their hours of relaxation is the best in life, not the worst.

The movie industry is controlled by a few people, most of them Jews. They do not only own the apparatus and resources for making the pictures but they also own and control pretty largely the theaters. It is a tremendous power that is thus concentrated in the hands of a few individuals. They are governed of course by the profit motive. Their first concern is not the welfare of the boys and girls whose patronage they seek but the dimes and quarters which they bring in their hands. The moving picture is a powerful instrument for education. But what kind of education? Here is a question for the thoughtful father and mother to ponder.

Let us seek earnestly the best gifts. This suggests the solution for the problem. If enough people demanded better things, there is little question but what the movie industry would supply them. There are a few good pictures but there are not enough of them. If Christian people everywhere would patronize only good pictures and insist that the lewd and vulgar be barred from the community, the movie might be transformed from a monster which undermines good morals, to a wholesome educational institution.

SUCCESS

This is what we all want. What is it and how attain it? Upon these questions there is a variance of viewpoint. The thought forms in our time are influenced greatly by our economic system and that system has as its driving motive the word profit. Business is in the saddle. It controls politics and to some extent religion. According to modern business a man is not successful unless he makes profits. The more profits he makes the more successful he is supposed to be. He is to be thrifty and industrious and honest but only so because it pays to be so.

It is evident that according to this standard only the few can attain success. The man who works for a living and finds himself the victim of unemployment falls into an attitude of despair. If the accumulation of wealth is the standard of success then the large majority of the human race is doomed to failure.

On this point, however, the teachings of Jesus are pitted sharply against the teachings of modern business. With Him the chief end of life was not material goods and physical conveniences. These were only secondary matters which at best were means to an end. The end of life, in the view of Jesus, is spiritual maturity. Its chief joy is found by giving rather than taking. Its driving motive is out-going love. Jesus' life was a success as judged by his own view of life. But judged by modern business standards, His life was a colossal failure. Modern business says with the ancient Greeks that the cross is foolishness.

The owner of a factory counts that year successful which shows at the end of it a substantial gain. The human factors are not always reckoned with. In Jesus' view, the most important product that comes out of any factory are the human elements, the employees who try there to make a living. Have they been well paid for their services, has their health been carefully guarded, have the moral influences around them been considered, have they had the opportunities to enrich their lives with literature, music, and religion? The Christian view of success must consider all of these items and more.

The world is rushing madly onward with great power and at high speed. It is the function of religion and the business of the church to furnish the proper ideals and restraints. Religion in the home, in the school, in the church, is needed today more than ever. **Lester Hostetler.**

A Letter to Christian Endeavorers

Dear Christian Endeavorer:

Does your society have "Christian Endeavor Prayer Meetings" or "Christian Endeavor Programs"? Dr. Clark called the regular Sunday night meeting of our organization a Christian Endeavor Prayer meeting and the committee that plans the meeting a Prayer Meeting Committee. I can't help but believe that it was so named for a purpose. It serves as a continual reminder to us that Prayer must have an important place in our meetings. And the reason some of our societies have Christian Endeavor programs instead of Prayer Meetings is because the Prayer part has been left out of the plan and consequently dropped out of the name. I don't mean that they have meetings without a prayer, but one prayer offered by someone who is sure not to falter in his words and embarrass the crowd does not make a Prayer Meeting. In a real Prayer Meeting folks are in the spirit of prayer and you can't keep them from praying for and in the meeting.

We have tried both kinds in our society and we know that more young people lose interest in Christian Endeavor because of too much program than because of too much prayer. Every organization to which they belong outside of the church offers them programs, but in none do they learn to pray. The chairman of our Prayer Meeting Committee nearly always calls for prayer before they begin to plan the meeting. For how can you expect God to use our meeting to bless those who come unless we open our hearts to His leading first. During the week he often hands slips with a request to be in prayer for the Sunday night meeting to some of the members who are Quiet Hour Comrades.

Then on Sunday night we have pre-prayer circles for the girls and the boys, where the early comers gather and pray especially for the meeting. In these small groups, even the most timid have learned to pray. At first it is only a few words or a sentence, but what a blessing to learn "to talk to God", as one of the members put it.

In the meeting itself we may have an opening prayer, directed silent prayer, or a prayer in unison, but the season of sentence prayers, in which everyone may take part is never omitted. Subdued lights, soft music in an adjoining room, a prayer song from memory are helps which give the room a devotional atmosphere in which it is easy for folks to pray. And so by making prayer a vital part of our Christian Endeavor meetings, "Trusting in the Lord Jesus Christ for strength," we strive to know what He would have us do.

Your C. E. Friend.

Christian Endeavor Topic

By Mrs. Earl Salzman

MARCH 30

Successful Evangelism in Mission Fields. Acts 16:13-15; 25-33.

"What must I do to be saved?"

"Believe on the Lord Jesus and thou shalt be saved."

Dr. Robert E. Speer who was an eye-witness to the recent Mohammedan extension in India says it is due to the missionary zeal of the Mohammedan laymen. Government officials of that faith have been known to spend their leisure hours in preaching and doing personal work among their heathen neighbors. If the disciples of the Crescent are willing to do this should not the disciples of the Cross be just as active? The Bible will do much for mankind that the Koran cannot claim to do. Jesus can help them where Mohammed fails. The whole history of Christianity is the history of evangelism. Christ left his work in the hands of a few disciples and through their influence the Gospel was preached to many. Hundreds of men and women could be mentioned who gave their lives on the mission field and as a result countries have been won to Christ.

It is recognized today that direct evangelism has in many foreign countries been pushed into the background in favor of a more popular program of education, social service and a program of industrialism until little time is left for the former. These movements all have their place on the mission field and their importance should not be minimized but these forces will rest on a very inadequate foundation if the work of evangelism and the building up of a native church is neglected. It is true there is an ignorant world to be educated but at the same time there is a lost world to be saved. The only means which will properly give us the proper education, social relations, industrial relations is the winning of individuals to the new life which is in Christ.

As we study the work of the early church in its missionary enterprise as given in the Book of Acts we find that their enemies refer to them as "these men who have turned the world upside down." They did not do this by trying to educate the people of their time, by stressing a new ethical system or by meddling much in their inter-racial relations. They did it by preaching the Gospel of salvation continually, without offering any apology, thus winning men and women to faith in Christ. As a result of such evangelistic preaching multitudes were saved and as a result idolatry crumbled and the whole social and political situation was affected. There is no doubt if missionaries today will preach the pure Gospel and win men and women to Christ and build up churches these churches will then apply Christianity to every phase of their native life and do it much more effectively than any missionary could do.

Again let us consider the relationship between other movements and evangelism. We take education to people of other religions and it is splendid but every educational institution which is on the mission field today should be measured by the evangelistic standards; by the standard as to whether students are brought through this school to know Christ. Medical work can do much to help people, relieve suffering and preventing disease but the success of this work should be measured by the fact whether to learn to know the Great Physician who can cure their souls. We could go on thus and make the comparison between all the various institutions and the evangelistic standard. At the Lausanne Conference representatives of nearly all the churches agreed that "the eternal Gospel meets the needs and fulfills the God-given aspirations of the modern world. Cosequently, as in the past, so also in the present the Gospel is the only way of salvation."

Outline Study

1. A great home mission. Acts 2:20-36.
2. A medical mission. Acts 14: 8-18.
3. Down in Samaria. Acts 8: 5-12.
4. A Macedonian mission. Acts 10:8-15.
5. A mission in Berea. Acts 17:10-15.
6. A mission in Thessalonica. I Thess. 1:1-10.

Suggestive Topics

1. Relationship of Evangelism to the Education and Medical Program.
2. The Missionary Method of the Early Church.
3. Evangelism in India.
4. Evangelism in our own stations in Africa.
5. Qualities which made Peter a great Evangelist.

Suggestive Questions

1. What is meant by the term evangelism?
2. Are mission stations today drifting away from Evangelism?
3. What qualities are necessary for a successful evangelist?
4. What was the method used by the early church leaders in spreading the Gospel?
5. What should be the ultimate aim of educational and medical institutions on the mission field?
6. What has evangelism accomplished in our stations in Africa? Get some definite information if possible.
7. By what standard may we judge the success of an evangelistic enterprise?
8. Judging by the present condition in China was evangelism there a success or a failure?

APRIL 6TH

What All Is Involved in Deciding for Christ? (Consecration Meeting) Rom. 10:8-15.

"Lord to whom shall we go? Thou hast the words of eternal life."

As stated in our earlier studies we are the sons of God and if we are not living in this relationship we are living the abnormal life. There is a barrier which is between the Father and son which should be removed and which is removed when one comes to the place where he is willing to decide for Christ. This may come as a sudden change in the life or it may simply be the accepting of a fellowship which he has always had in his being. In any case it is true that a new power and new dynamic has come into the life which will cause the individual to live different than he has heretofore.

In deciding for Christ the center of the life shifts from self to God. At best the man who is not a Christian is vitally interested in his own self-development and self-preservation, usually to the obscuring of those about him. This man now begins to think not so much about himself as about the things in which God is interested. It is a mighty power which is able to take a life which has been directed in selfish channels for years and suddenly turn it in an exactly opposite direction. However on the other hand the Christian life does not only make a man forget himself in unselfish service, it also makes him appreciate his own worth more keenly. Paul said after his conversion he was a joint heir with Christ and this at once gave him a new dignity which he did not realize before. Many a man is today filling a place where he is using only a part of his capacities. If he could feel the touch of Christ's power he would awaken to the fact that he was meant to fill a larger place in the world and that he had possibilities which he had never dreamed of.

Deciding for Christ means a new attitude toward our fellow men. After all this is the ultimate test of any life. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." A life which wishes to follow Christ's way of life must try as nearly as possible to live out these characteristics. We are Christians only insofar as we live like Christ.

Decision for Christ means a new loyalty. Paul was a man who as Saul was supremely loyal to the cause of Judaism and did all in his power to persecute the followers of Jesus but there came a day when he turned toward Christ and all his lesser disloyalties were submissive to this one great power. He says, "For I determined not to know anything among you, save Jesus Christ, and him crucified." It did not mean that after this Paul was disloyal to his country, friends or other causes but it did mean that they were all brought in subjection to the highest loyalty. They were glorified because of his supreme loyalty to Christ. Jesus said he came to do the will of the Master who sent him. All that he did while on earth seems to center itself around that supreme desire and ideal.

The world expects and has a right to expect a person to live a different life from what he did before he became a Christian. As one man has said if Christ has really taken up his abode in our heart, He will often be seen looking out of the window. It does not mean that the individual must live a joyless and sad life, but it does mean that he will take life seriously. It means that we have an experience in our own lives which we can hand on to others, and which we will want to hand on to someone else because for us it was a grand discovery.

There must be full consecration on the part of the individual who decides for Christ. We are handing our lives to him to do with them as he sees fit. This is what Charlotte Elliott did when she wrote these words, "Just as I am, without one plea." She knew what it was to surrender all to Christ and place her trust in Him. If all who call themselves Christians would thus surrender themselves the world would soon be won to Christ.

Outline Study

1. Hearing about Christ. Matt. 13:1-9, 18-23.
2. Faith in Christ. Mark 16:16.
3. Change of mind (repentance). Acts 3:19.
4. Resolution to turn (conversion). Luke 15:11-19.
5. Obedience to Christ. Matt. 28:19, 20.
6. Witnessing for Christ. Matt. 10:22, 23.

Suggestive Topics

1. A new appreciation of self after conversion.
2. Conversion and our attitude toward our fellow men.
3. The place of repentance in conversion.
4. Willingness to venture for Christ's sake.
5. Our supreme loyalty.
6. Living witnesses.
7. The Christian and consecration.

Suggestive Questions

1. What is the difference between resigning to Christ and accepting him?
2. How distinguish between the self-centered man and the one who has a keen appreciation of self?
3. What does a person have a right to expect to happen at conversion?
4. What is the relationship between repentance and conversion?
5. Is it more difficult to convert people today than twenty-five years ago?
6. Why is it more difficult to convert an old man than a boy?
7. Is Christianity a "getting" or a "giving up"?
8. What is involved in the term consecration?

THE QUIET HOUR

By H. D. Penner, Geary, Okla.

"But when the blade sprang up and brought forth fruit, then appeared the tares also." Matt. 13: 26.

All the great moral movements of the Kingdom of God show this mingling of wheat and tares, of the Spirit and the flesh, but also the enduring quality of the wheat and the overcoming power of the Spirit. The tares are constantly "burned up", and the flesh is continually conquered by

(Continued on page 7)

THE S. S. LESSON

April 13

The Child and the Kingdom

Matt. 18:1-6, 12-14, 19:13-15

Golden Text: Suffer little children, and forbid them not, to come unto me; for such belongeth to the Kingdom of Heaven.

I. One of the common failings of human nature is a desire for greatness. Usually there is a mistaken notion about greatness. Some think that superior physical or mental power is greatness, but it often happens that strong-armed men and keen-minded men are the most outstanding failures. There are those who would mistake bigness for greatness, but bulk alone means little. The Roekies are the biggest mountains we have on this continent but they are barren. The disciples were ambitious. They hoped for the chief places in the Kingdom they expected Jesus to set up, then, they were desirous to know as to who would be the greatest in the Kingdom of Heaven. Jesus answered them with illustrations, not only pictures, but here living illustrations were set before them in the form of little children. The Angel announced that John the Baptist should be great with God before he was born. John's outstanding characteristic was humility. This same idea was revealed when Jesus used the child as a text in preaching a most wonderful sermon to his disciples. Let us outline the sermon. First will be the child who is to be the text. Do we think that God gave us children to make us happy? To give us responsibility? To make us feel that we have an example to set that will be for the child's best interest? To have some one ready to take up our tasks when we lay them down? Jesus called a child. He not alone spoke about it but calls it to have a part in his plans. Children are often callèd. Sometimes the parents hinder the child. In doing so they call the child's blood down upon their own heads, for to hinder or discourage a child is to interfere with its eternal destiny. The child came. There is much in the best of us that resists Christ. Not so with the child. The Child. Some one writes, "He who would be greatest in the Kingdom of heaven must be great in love, in self-denial, in faith, in service, in purity and in all the other virtues which make heaven what it is." All of these are childlike qualities and the world waits for us to put the child in the midst for us to learn the lesson of the Child and the kingdom. One lesson to impress us is that as the child is born into the family so we must be born in the kingdom.

God's care and concern for children is to be seen in many of the daily conditions with which they are surrounded. Their lives are preserved and they grow up to take their places in the great scheme of God's in directing, preserving and making the world better. Indeed, every life into which the life of a child enters, will be a better life, if one realizes and appreciates the blessing of having a little one with one. Jesus so thoroughly identified himself with the child that he regarded the rejection or the injury of a little one as a personal rejection or injury to himself, pronouncing blessings on the heads of those who receive them and curses upon the heads of those who reject them.

II. The reference to the lost sheep makes us think of the parable of the lost sheep as recorded by Luke. To the Eastern Shepherd the sheep were more than mere beasts, they were regarded as members of the family. The parable that Nathan told to David and compelled him to utter his own judgment upon himself amply illustrates the intimacy of the shepherd with his sheep. For this reason the description Jesus gives of himself as the Good Shepherd in John 10 is so effective. Both the child and the child in Christ are well represented in the reference to sheep. Here the sheep-child may wander away and be lost; the Christ shepherd seeks and seeks to find and restore it; there is great joy occasioned by its finding, more so in fact, than over those who are not lost. The lost sheep is not just an infant, he is a child of God whose own stupidity has led him to wander away. The redemption of a lost soul brings joy in heaven akin to the joy on earth occasioned by the finding of the lost child.

III. The disciples did not properly value the worth of a child. They discouraged bringing it to Jesus. Can we recognize anything more unlovely than preventing any one from coming to Jesus? It is not an unusual thing to find those who would say the child has no place in the house of God, or it is too young to be concerned with religion, or it should first have a chance to enjoy the world's pleasures before being tied down to religious obligations. The point is that the child has a soul to be saved or lost and Jesus welcomes the little ones who come or are brought to him. It is not through intellectual or human qualifications that little ones come to Jesus but humility, receptiveness and trust are a characteristic of children, things by which even an adult must find salvation.

THE NEED OF A CREED

Should the General Conference have a creed? If so, why? This is indeed a big and fair question, and has confronted the conference for years.

All of our churches are expected to show their attitude toward the proposed creed at this time, and I tremble when I think of the possible consequences.

Perhaps on account of a few, to some persons, seemingly rotten apples, we may cast the whole sound looking basket full into the ditch. And then let every individual and every church in our conference set up their own creed, which may be as empty and meaningless as the Magna Charta or Monroe Doctrine would be as church creeds.

There are many definitions for a creed, but I would give mine this way: a creed is a confession of faith. An expression, or doctrine of truth to which an individual, a church, or conference of churches subscribe and which they sanction.

The three outstanding creeds of the Christian Church at large are: the Apostolic creed, the Nicene creed and the Athanasian creed. Since the day of Reformation hundreds of creeds have sprung into existence. The Mennonite church alone wrote dozens of them in the past. And almost every branch of the Mennonite church today has its own articles of faith expressed in writing somewhere.

Why so many creeds? Have we not enough yet? How about the good hymns or the good books, have we not enough yet? The same question is applicable everywhere. You say it all depends on the quality. If something good can be produced, why not produce it? If a creed can be rewritten and the old truths stated or explained in a better way than heretofore, why not do it? If our fundamental articles of faith can be grouped together so that they may seem to us more logical, reasonable and biblical, why not do it? Truths, fundamental rules of life or moral issues never change, but our expression of them may change. And also the application of them may change. Therefore, I think we ought to make rewritten statements of our old creeds. In some ages faith and grace, in other ages conduct and good works are more emphasized. Some denominations today emphasize the one while others emphasize the other. Some stress the need of a holy, sanctified, sinless life, while others make little of it. Some lay much weight on the organization and government of a church while others pay little attention to this factor. Some sects believe it is of great importance to observe the rituals and keep the sacraments of the church, while others put more importance on the attitude of the soul towards God. Some branches of the Christian church believe the Bible is the only trustworthy revelation of divine truth. Others believe that God has since revealed truth not recorded in the Bible. Some churches believe in one Personal God and others believe in the Trinity. Some believe this and others that. Some of their views, expressions, explanations, doctrines, etc., are running parallel and may differ slightly. They may look at the same truth from a little different viewpoint. But we must admit that the creeds of some sects and denominations flatly contradict those of the others. If the one is right the other must be wrong. Now, is it this fact that makes some of our people fear creeds? But let us do a little sober thinking, and let us reason right. Do creeds make denominations or do denominations make creeds? Creeds may help build denominations, but only to a certain extent. It is true, birds of a feather flock together, but it is more true, that each bird grows its own feathers. Are there not, however two sides to this question of creeds? May a creed not be harmful at times? Yes, it may be so. But so is light, and so is the Bible and even God may be harmful to some people at times. This excuse would not change the validity or value of a creed. I myself see instances where a creed may do harm. When the minor important things are made the principal things in a Christian's life, and people are forced to subscribe to them. Or when the denomination esteems the mere letter of a creed more than the soul of a man, then a creed may do harm. But these things need not be.

Are there not creeds that are harmful at all times? Yes, there may be some. Yet are there not hundreds of things that are harmful to humanity, to the Kingdom of God or to this world and yet God permits them to exist and fill a place for the time being? I want to ask my fellow believers what is it, ignorance or knowledge that keeps you from joining the Mormon church? Is it not your knowledge of their creed?

Are creeds not imperfect and therefore unnecessary? We do not, however, reason this way along other lines. The church, family, school, roads, autos and a thousand other things are imperfect, yet we want them, and we need them. Yes, creeds may be imperfect but we need them The fear that one may not get a certain thing perfect has never gotten anybody anywhere. No writer could write a paper. No preacher preach a sermon. No Christian pray a prayer, etc.

Some say we want the Bible only as a creed. Yes, this may be true in a sense. I think this is all I need, too, after having studied church creeds for years. The Bible will show us the right way if we are enlightened to it. But on the other hand, is the Bible itself not a false creed to many sects? Do not all the hundred different sects and isms in the Christian world today draw their ideas and doctrines from the Bible? Such as Judaism, Catholicism, Unitarianism, Christian Science, Adventism, Russelism, Socialism, Humanism, Modernism and even Atheism and what not? In spite of this fact we do not discard the Bible. Why should we reject a creed, if it does less harm than the Bible?

Some say: A creed is hindering and holding the people from seeking to find the truth through other channels. This may be true with a few people in each denomination but with most people I am sure it is not true. On the contrary it may be an incentive for the study of the Bible to see if the two agree. Creeds do not keep people narrow minded. They give a lot of information about the doctrines of the different denominations. If we have a creed then the whole world can judge us by the nature of our doctrines in which we believe and the principles to which we hold. I study every creed I get a hold of and test its value by the teaching of the Bible. And that's the reason I do not join the isms. I do not find them compatible with the teachings of the Bible.

Furthermore, there is no Christian without a creed, and never can be one. Without a creed it is impossible to be saved. Now this is the teaching of the Bible. A creed is the substance of a man's faith by his mouth, or by his hand, if you please. I John 5:1, "He that believeth that Jesus is the Christ is born of God." Rom. 10:9, 10, "But if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." II Peter 3:15, "And be ready always to give an answer to every man that ask of you a reason for the hope that is in you, with meekness and fear." Matt. 10:32, "Whosoever therefore, shall confess me before men, him will I confess also before my Father which is in heaven."

There are also those who do not want to tell us what they believe and what their creed is. I once heard a man say: "I also love my wife, but I am not going to tell her so. She must not know it." And it was true She did not know it." I feel this is the case with those who say, we also have a creed, but we are not going to state it. How then, can God know it, their fellow Christians know it, and the sinners know it, if they are not going to express it with their mouth or pen? God pity such a man! I have observed, that those men, who do not want to give us their creed or subscribe to any creed are the ones who bring the least number of Bible quotations, or references to the Bible in their sermons and, discourses on moral subjects.

Now there are also those who will tell you, "Yes, we believe also in the tentative creed of our General Conference, but we do not want to have any. Are such not like the man who killed the goose which laid the golden egg? Or like the man who sawed off the branch of the tree on which he was sitting? Or are they not like a man who is clogging up the fountain from which he is drinking?

The Bible is indeed a big creed book. The great question for me personally would be not what to put into a creed but what to omit? As there are thousands of things in the Bible which pertain to the Kingdom of God, and of which cannot be made mention in a few Articles of Faith. How many sentences of good advice. Hints for conduct. Words of counsel. Rule, regulations, information, declarations, worthy sayings, explanations and so forth? All of these are like bricks in the wall of a buliding. Yet the pillars and the corner or foundation stones seem to us of greater importance of such we make mention in our creeds. Samson pulled two pillars down and the whole building flopped together. So we see there are parts in a building that are of more importance than others. So are Articles of Faith.

Have our forefathers been against the setting up of creeds? Not as far as I know. They were against some of the false doctrines in the evangelical creeds as they have also been against the laws and by-laws and edicts of the Catholic Church. But they never rejected, however, the Apostolic Creed. How would we know today what they believed, if they would have been without creeds?

Those men who reject creeds must of necessity also reject Catechisms, Bible Text Books, Bible Exposition Books, S. S. Lessons Helps, Different Bible Translations, Devotional Books, etc.

Do such want to convey our doctrines from generation to generation through tradition instead of through print? Or do they disagree with Mennonite doctrines and let every man in the Mennonite church believe and teach whatsoever he pleases? And shall we bear with a score or more of conflicting and antagonistic doctrines and teachers in the field and work of our General Conference? Not so very long ago, while discussing a matter pertaining to Mennonite principles with a few teachers of a Mennonite school, a Professor asked me, if I did not know that the principle doctrine of the Mennonite church is to let every man believe whatsoever he pleases. I told him if we would do that as a church we could not exist for a day. To this he replied, and we have always existed this way. This brother certainly got Mennonite doctrines confused. There was a time in the earlier centuries when the Mennonites believed and claimed before world magistrates and courts that they should let every man believe according to his light and the dictation of his conscience, **without having his head chopped off.** That was in the days of persecution and martyrdom. But those days are gone, and therefore this Mennonite teaching has no more application today. If this Professor with his views would stand alone in our Mennonite Colleges, I would not make mention of it here, but I am afraid there are some more who are under the same false conceptions of what Mennonite Principles are.

And the man who wrote recently in the columns of the Mennonite and claimed that the proposed creed for the General Conference, is "intolerably dull reading" surely owes an apology to the readers of the Mennonite or the whole General Conference. May he repent and may God forgive him for his foolish writing.*

Wishing to stay in the Mennonite church and tramping Mennonite Principles and doctrines under foot, or sneering at them, is to my mind a very serious thing. And the Bible speaks of such as belonging to the to the synagogue of Satan, Rev. 2:9; 3:9. These may seem hard words, but are they not the Bible and the truth?

S. P. Prieheim.

*The writer's, not the editor's opinion.

THE QUIET HOUR

(Continued from Page 5)

the Spirit. This is history, and "Die Weltgeschichte ist das Weltgeri 'ite."

Martin Luther certainly shines bright in the annals of history, yet he did all he could to encourage the persecution of the Ana-Baptists, and would not become reconciled to Zwingli who, in principle, fought for the same cause. Plenty of tares among the wheat! What has become of this religious intolerance of both, the Lutheran and the Reformed church? It has been burned up by the God-sent angels of Christian tolerance and good will.

Menno Simons was a stout and conscientious defender of the truth of the Word of God, yet he used language and epithets that were not of the seed of the Spirit; they were tares of the seed of the enemy. What has become of these tares? They have been burnt up, while the wheat has survived. Our language of today in defense of the truth is not so minced with the sulphuric acid of the pit; thanks to the inward and outward growth of the Kingdom.

George Whitefield was a mighty man of God, but he kept slaves and owned a copper still and had the life-size plaster bust of himself in one of his state rooms. Since then the new light that is ever breaking into the minds and hearts of men has so advanced the moral codes that the acts of yesterday's man of God have become a crime against society today, and are burned up by the enlightened ministry of the progressive church of God. Paul's enlightened logic regarding this process is continually coming true. I. Cor. 3:12-15.

If we want to raise wheat at all, we must raise it in such soil where the tares will also grow. That is the law in nature, that is the law of life. But the tares need not predominate. If we permit the Son of man to sow his seed into our hearts, this seed will hold the tares in subjection. And when this world, the field of our labors and the arena of our struggle, comes to an end, then the entanglement of wheat and tares shall cease, and we shall share either the destruction of the tares or the garnering of the wheat.

Lord save us from the fate
of tares;
Of life eternal make us heirs.

JOTTINGS

The Wadsworth, O. church expects a visit from Rev. and Mrs. W. S. Gottshall who will be on their way from Freeman, S. D. to Quakertown, Pa., where Rev. Gottshall will resume the pastorate of the East Swamp Church, a former charge.

The address of Rev. A. S. Rosenberger, who has recently accepted the pastorate of the Swamp, Pa., charge, will be 39 N. Eighth St., Quakertown, Pa. He preached his first sermon in his new charge last Sunday morning.

Last week the Young Men's Class of the East Swamp, Pa., Church met in the home of Everett Powell and effected a formal organization. The officers elected were, Howard Beidler, president; Jos. Gerhart, vice-president: Everett Powell, secretary; Clarence Cronan, treasurer. The class is taught by "Squire" J. Walter Landis and is composed of fifteen young men. The purpose of the organization is to promote good fellowship and social activities.

Tha latest issnse of the Messenger, the four-page monthly published by our missionaries working among the Cheyennes and the Arapaho Indians in Oklahoma, in the interest of their work, is full of information about the every day life of the Indians as well as their religious interests. It would appear that some of the Indians are putting in gardens, others are successful as dairy farmers and others go in for chickens and otherwise give evidence of hard work.

A Minister's Conference was held in Bethel church, Mt. Lake, Minn., on March 10th. There were morning, afternoon and evening sessions in which a number of the ministers of the community participated.

Bethel Church, Mt. Lake, Minn., was the scene of special services attended by all the neighboring ministers. In the morning there was a preachers' conference at which time several interesting subjects were presented and discussed. The afternoon was given over to Bible Study and at the evening service two of the ministers gave excellent sermons.

Rev. and Mrs. Linscheid, of the Oklahoma Missions, made a trip to Newton, Kan., recently to look up data at the Bethel College library relative to missionary activities of the General Conference of Mennonites among the Cheyenne and Arapaho Indians. The present year marks the 50th anniversary since the work began. In May 1880, Dr. and Mrs. S. S. Haury took up the work at Darlington, Indian Territory.

In spite of considerable efforts to arouse public opinion against military training in American colleges and schools, the enrollment of the Reserve Officers' Training Corps in educational institutions shows an increase, according to a report of the Committee on Militarism in Education, an organization with Professor George A. Coe as Chairman, formed to oppose military training in the schools. The figures, as quoted by the Committee, show that in June, 1923, the enrollment of the R. O. T. C. was 92,851; in September, 1927, the figure had grown to 124,833. In 1929, it reached 126,455. 1,825 army officers or men are assigned to various educational institutions to give instruction in the various units of the R. O. T. C.

The death, last week, of Dr. Martin Brumbaugh, former governor of Pennsylvania, and president of Juniata College, who for a generation, has been one of the outstanding leaders of the Dunker Church, came as a shock to his many friends throughout the country. Dr. Brumbaugh's biography of Christopher Deck, the pious Mennonite schoolmaster of the Skippack, was a valuable contribution to the literature relating to Colonial Pennsylvania.

The Hereford Mennonite Church at Bally, Pa., has a very active Ladies Aid Society. Their activities during 1929 have been numerous and very interesting.

They celebrated their 49th anniversary during October at which time appropriate services were held, during church services, on a Sunday morning.

In the beginning of November the Ladies Aid had as their guests some of the children of the Royer-Greaves School for the Blind. These blind children entertained by singing songs and reading. They are under the able leadership of Mrs. Jessie Royer Greaves. After the program was over the children were given a treat of ice cream and pretzels. The Ladies Aid also gave $50.00 for the school.

During the Thanksgiving Season they held a Birthday Social. They had the Harmonic Male Chorus of Boyertown render a program and after the program the Ladies Aid entertained the people with games and served a light lunch.

Dime Cards were distributed to the members and friends of the church. When they were returned to the Ladies Aid they had collected $90.50.

They gave $20.00 to the Orphan Fund of the Eastern District Conference and $120.00 was distributed among five of their missionary interests. They gave $200.00 to the Church Council. This was to be used to decrease the church debt.

Clothing was collected among the members of the church and were forwarded to the refugees in Canada.

The ladies gather every Wednesday in their own room in the basement of the church and spend the whole day quilting. During the past year they quilted 20 quilts, made 50 bonnets and quite a number of aprons.

The Worker's Convention of the Pacific District Conference, meets at Reedley, Cal., April 25, to 27. The session of the Pacific District Conference is booked for Los Angeles May 29 to June 1. The Oregon S. S. and C. E. Convention holds session at Pratum June 8. The Washington Convention and Retreat is scheduled for Monroe, June 13 to 17. The Idaho Convention and Retreat is dated for some time in June while the California Retreat goes to Sequoia, July 30 to August 4.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE

Evidently the copy for the Editorials and the discussion of the Sunday school lesson was lost in the mails; hence this issue of The Mennonite must be printed without them.

RELIEF NOTES

By Levi Mumaw

Under date of March 15 a cablegram was forwarded by our representatives in Germany from which we glean the following extracts:

"First group, 61 families, 356 souls, Johann Funk leader, sailed Hapag steamer "Bayern" afternoon, March 15, arriving Buenos Aires April 9, where transfer special Government chartered steamer direct Puerto Casado. Equipment as outlined previously with slight additions accompanying as free baggage."

"Families organized here into villages of 25 families each with committee of three officials, one responsible to Corporation contracts."

"Instruct organization Chaco layout villages with 26 farms 100 acres each 13 on each side center road, one for school and church purposes."

This message brings us the assurance that 356 people are now on their way to a new land in which they hope to again find a place they can call "home." It will be remembered, however, that these are only a small part of the refugees that are being helped in this way. This is a result of the direct responsibility assumed by the Mennonite Central Committee and is a service offered to those who are not permitted to go to Canada. It is always understood, and we repeat for emphasis, that all who can are urged to go to Canada. It is very commendable to notice that the group now sailing is organized in such a way that it will be possible to locate the people promptly when they arrive in Paraguay.

The following item will be of special interest, and shows the general activities in the effort to help the refugees to a permanent home:

"Final total Mennonite refugees 3885, of which approximately 1750 have now sailed overseas."

In a cablegram received several days ago it was estimated that probably 150 families more would apply for Paraguay. With the first group of 60 families on the way and another group of 60 families scheduled to sail April 11, the total asking for our assistance would be 270 families or about 1400 souls. Our ability to accommodate this large group of people in this way will depend on the support of our people in the movement and assistance that may be obtained from other sources. It is not thought possible to move the families faster than now undertaken which is 60 families per month.

A letter from G. G. Hiebert, who is on his way to Paraguay and sailed from New York, March 7, mailed and returned from Bermuda, advises that he has encountered some very rough sailing weather. He was fortunate, however, in having only a touch of sea sickness and at the time of writing was recovering from its effects. He has promised to report regularly from Paraguay after reaching that country.

Referring to the organization of the group (now sailing for Paraguay) into villages of 26 farms, the one farm is to be set aside for use of school and church. This additional farm of 100 acres is donated by the Paraguay corporation now owning the land. In addition to this special consideration for the colonists, the same corporation is supplying $1,000.00 for equipment and maintenance for every $5,000.00 supplied by the Mennonite Central Committee. Accordingly they have now furnished $6,000.00 for this particular fund on this basis.

March 25, 1930.

On the Way to a New Home

DOES THE TRUTH MAKE MEN FREE IN INDIA?

(Concluded)

These are only two of the many similar articles that deal with this question. They show that the darkness is being lifted and that I feel sure as a result of the truth of the Gospel of our Lord and the spirit of His followers in India.

Another dark page of India's history is embodied in the word "Purdah" and its attending ignorance prevalent among the women of India. Here there are also signs of freedom which are quite evident as we travel about in India. Newspapers are also agitating against purdah. The following are again taken from the India Social Reformer:

Anti-Purdah League: "Bihar has the privilege of an Anti-Purdah League," writes the Liberator, "functioning in the province. The first anniversary of the League was celebrated recently in the Radhika Sinha Institute Hall at Patna. There was a public meeting in the evening and a goodly number of ladies and gentlemen took part in the meeting. The Province of Bihar has had the remarkable distinction of a Minister opposing the enfranchisement of its women—so deep is the conservatism of the province. That in such an area there should have arisen an Anti-Purdah League is an occasion for considerable satisfaction. Rai Bahadur Brijnandan Singh, the President of the League, gave a short account of the progress of the society during the year and observed that the same should be considered not unsatisfactory. Purdah has to go. Of that there is no doubt." Just as women's education organizations have been established throughout India, we trust that Anti-Purdah leagues will be widely formed specially in the provinces in Northern India to abolish the pernicious custom.

Education of Indian Women: The Mysore University Magazine devotes a long paragraph to to this subject with reference to a recent address delivered by the Right Hon. Srinivasa Sastry at Madras and the article in this journal on Principal Dhruva's address at the Convocation of the Women's University last month. Our contemporary writes: "There are unmistakable signs of a new awakening and it would be a thousand pities, if its growth were throttled on the altar of a 'common destiny', emphasized alike by Mr. Srinivasa Sastry and Mr. Natrajan, the well-known editor of the Indian Social Reformer. Those few who have the requisite abilities to feel the urge of the highest university training are welcome to the present system of education. But for the generality what we need is a new type of schools which will produce better housewives, better wives and better mothers. Some education is better than no education and this new type of education, utilitarian perhaps, will prove its worth by its own result: better homes. They will to a certain extent break down through their very popularity that great gulf which unfortunately sunders the educated husband from the uneducated wife in India today. Perhaps in course of time it may give a needed impetus to a new sense of self-respect and dignity among our women."

Prohibition is also receiving due recognition. Alcoholic

drinks are freely used in India in spite of the fact that it is against Hindu and Mohammedan teachings. Progress is being made in building up public sentiment in favor of prohibition.

Recently a law has been passed making it unlawful for boys under eighteen years of age and girls under fourteen years to marry. This is quite an appreciable advance over the former standards.

The Arya Samaj, although openly opposed to Christianity is being influenced by Christ's teachings. They are trying to wipe out class distinctions. Where formerly their schools were for the higher classes only, they are now encouraging education among all classes. They do not worship idols. They have taken an active part in abolishing child marriage, and have established orphanages and widows' homes.

During the past rainy season there were many floods in certain parts of India. Considerable money was collected in India for flood sufferers. There is a growing sense of service and responsibility in India. Dr. Forman, who is doing outstanding medical work in Allahabad, has influenced the Indian doctors of the city to give their service free in the city dispensaries.

These things can mean only one thing, that is that the truth is setting men free. The seed of the Gospel is bearing fruit and the only thing we can do is to continue to sow the seed and as sure as we do there will be harvest. Many of these changes are not attempted in the name of Christ, but I feel sure they are the fruit of His teachings. Much as men may try to adhere to their old religion and resist Christianity they cannot resist the Christ. Unconsciously they are adopting His principles as a working basis for their life as well as for their state. Our prayer is that they may accept Him as their personal Saviour.

H. E. Dester, M. D.

Basna, via Raigarh, C. P. India. January 10, 1930.

PUTTING FIRST THINGS FIRST

By John M. Moore

There seems to be some terrible misunderstanding about Christianity. No wonder a young Jewish woman who had been won to loyalty and love for Jesus expressed the desire to study Christian history in order to discover how Christians came to be so unlike their Christ.

That Christ has been misunderstood, and consequently misrepresented by His followers, becomes more evident the further one pursues the study of things that matter most to Him. The list does not include many of the things that loom large in modern Christianity. The main subjects that are prominent in current controversies are not given large place in His recorded words, and to some things that are accounted important He does not even allude. The same is true of the ecclesiastical issues out of which our many denominations have grown. Over against this strange fact is the still stranger one that the things that did deeply concern Him frequently seem to hold no large place in the creeds or the concern of the churches.

Follow Him through Galilee and watch Him touch lepers and cleanse them; touch blind eyes and open them; dry the tears of Jairus and the widow of Nain and Mary and Martha. Walk with Him along the road as He gives Himself to the illumination of the opening minds of the Twelve. Join the multitudes by the lakeside or on the mountain slope or in crowded homes or synagogues or in the Temple, as he pleads and argues and illumines truth with proverb and story, if by any means He can win them to the love and service of the Father.

Listen to some of His parables. A wounded man by the roadside who has been beaten up by bandits is passed by of priest and Levite, but cared for by a neighborly Samaritan. "Go thou and do likewise," says Jesus. A beggar dies uncared for at the door of a rich man. The heartless Dives is held up to the world as the supreme example of one on whom the just and terrible judgment of God may properly descend.

The end of the world has come and all the nations are assembled before the great white throne. Some are welcomed to the Kingdom; others are banished. But the standard of judgment in every case is service. Did you minister to the hungry, the thirsty, the stranger, the sick, the prisoner? This is the one thing in which the judge is interested, for the answer to this question reveals character, and character determines destiny.

Or take the Master's own interpretation of His mission. He leads the synagogue service in His home town, Nazareth, one Sabbath morning, at which He determines to disclose to His neighbors His sense of His mission. Before doing so, He reads an old prophet: "The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then He adds, "This day is this Scripture fulfilled in your ears."

John the Baptist, brooding in Herod's prison over the tragic turn of affairs, sends messengers to Jesus to inquire if He be indeed the Messiah. He answers in terms of service: "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." Little wonder that Peter can write a biography of Jesus in a sentence: "He went about doing good."

Professor Rauschenbusch pointed out a fatal defect in much of the religion of the past when he said: "Religion in the past has always spent a large proportion of its force in doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows." When one analyzes the issues at the root of current controversies, he cannot escape the feeling that a good deal of the same sort of misapprehension of the religion of Jesus still obtains.

The God and Father of Jesus has totally different interests from those which were believed to concern the gods of primitive faiths, or even Jehovah, in the earlier stages of Hebrew religious development.

There has been some terrible misundertanding about Christianity, or we could not have so many churches and so much religious activity with so much controversy and so little creative service. Truly we need a new reformation that shall be as significant and revolutionary as that which Martin Luther led four centuries ago. He transferred the center of spiritual gravity from ceremonialism to faith. The new reformation will transfer it from dogma to reality, from religious exercises to Christian service, from the things that mattered little or not at all to Christ to the things that matter most.

In this time of lawlessness, and confusion as to moral standards, and industrial and race conflicts, and furious preparation for the next war; in this time of church conflict over theological definitions and ecclesiastical procedure; in this time of transition to a new era, with its attendant and inevitable conflict between conservative and progressive ideals, let us come back to Jesus and ask Him what matters most; where major emphasis shall rest, what first things shall be put first. Can there be any doubt about His answer? "Seek ye first the Kingdom of God." Every issue that concerns human life today rests upon this one fundamental base. Can we make his kingdom vision of world government and life come true? Can we get men to believe that His way of love and goodwill and service will work? Can we believe our own Gospel and carry it into our homes, our schools, our business, our political life, our social relations with men everywhere?

And to all these questions add this one: Can we make the Church an instrument of Christ in getting these things done, putting every question of rite and ceremony and dogma into the subordinate place where it belongs, and putting human service in the name of Christ for all the world into the place of first and final concern? This would mean a quite new and different kind of Church from that which, because of its weakness and ineffectiveness, the world today too largely ignores. A church whose first aim was human service would make an appeal that would be irresistible. It would naturally lose the sort of people who are interested only in the things that lie on the periphery of religion, and the religious bargain-hunters who are out for the comforts of religion without its responsibility, the dogmatic, the sectarian, the spasmodic types. But it would just as naturally draw to itself those who share Christ's sorrow for the world's sin and suffering, the heroic, adventurous souls who believe that the world can be changed into the Kingdom of Heaven on earth; who recognize that the Christian way of life is not the proposal of a visionary but the divine revelation of the only way of life that can possibly survive in a world of moral and social beings; and who recognize that pioneers in this way are in for a bad time at first, but that the promise justifies the price; who take Jesus at His word when He says of

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Himself, "I am among you as he that serveth," and when He makes His own standard of serving life the norm for all His followers, "As the Father hath sent me, even so send I you."—F. C. Bulletin.

A SINFUL SILENCE OR AN ELOQUENT MEMORY

A. J. Neuenschwander, Pastor, First Mennonite Church, Upland, Calif.

Psalm 103:2. "And forget not all his benefits."

Thanksgiving day has come to have a national meaning. It is not wrong at all, but we need to remind ourselves that Thanksgiving reaches farther and goes deeper than is often ascribed to our nationalism. It is singular and noteworthy that annually the President of the United States, in a proclamation should call on all the citizens of the land to cease from their regular pursuits of labor, and repair to their churches or places of worship and humbly give thanks to Almighty God for the many blessings of the past year. We know of no other rulers that follow this noble practice. One wonders how many citizens take time each year to sit down and carefully read the President's proclamation, and also obey his suggestions. Everyone who reads these proclamations is always amply repaid. Occasionally a note of something that approaches self-glorification can be detected. The one this year strikes a noble note in that those who have abundance are asked to share with those in need and to do it in humble gratitude to God. Such an emphasis and attitude should stir up within each citizen a spirit of gratitude and thanksgiving. We are very quick to criticize men in high places, but when they express noble sentiments we are too often quiet. Such silence should be broken with praise.

The spirit of thanksgiving is further called forth in these annual Proclamations, when the citizenry is reminded that peace and tranquility have reigned in our nation. One year may have a flood or a storm, but the noble way in which their neighbors all over the land come to the aid of the stricken section is another reason for thanksgiving. Another year may witness certain labor disturbances, these are always attended by misery and suffering. In years when the wheels of industry turn steadily, mention is made in the proclamation as a further reason for gratitude. To have, enjoy and profit by all these evidences of mutual concern, and not to return thanks to our kind Heavenly Father would be truly a sinful silence; while on the other hand to recognize and recall these many indications that men are responding to God's gentle leading is to fill one's heart with gratitude and store the memory with pleasant remembrances.

I. In the march of national and international events during the past year, certain ones of noteworthy significance call forth fervent thanksgiving from all who concur therewith. The military leaders found opposition to their huge naval program so concerted and determined that they finally limited it to where it is more nearly within reasonable bound. This victory was made more significant by the negotiations carried on by our own Secretary of State Kellogg with leaders in Europe which resulted in the signing of the Pact of Paris. This Pact outlawed war. No more than signed the various leaders returned to their own nations to have their governing bodies to ratify the action. It would indeed be sinful silence, if we would forget that this is the first Thanksgiving Day when war is outlawed and instead nations are solemnly pledged to adjust their issues in a peaceful manner.

There is a bit of poetry that reads as follows: "There is a tide in the affairs of men, which if taken at the flood leads on to victory." Truly this flood-tide that has been sweeping the nations and peoples of the world, has enabled the President of the United States and the Prime Minister of England, to jointly issue a call for an Arms Limitation Conference to be held early in 1930. May every believer in world peace, and especially we Mennonites, invoke divine guidance for the coming Conference, so that the principles of Christ might be recognized and followed. Surely God has been leading the hearts of men and to be silent would be to forget his benefits. It is a great day in which we are living when the vision of the prophets and the injunctions of Christ are finally to see fulfilment. Can anyone fail to be thankful today?

II. There are, however, other benefits that come from His bountiful hand. Benefits and blessings in our individual and home life that call forth abundant thanksgiving. Have you ever stopped to think? Note how little difference there is between thinking and thanking, only one letter. The memory of everyone is eloquent if "I" permit myself to remember all his benefits. Almost everyone has two good feet on which to stand and with which to walk to places of usefulness. Very few of us have lost the use of our two hands. Have any of you lost the gift of hearing, sight, smelling or feeling? God has given to you and me the same senses that he gives to those who become great and mighty. It all depends on how we use them whether we are successful or not. We are all governed by the same dependable laws of nature and the universe. A kind Providence has permitted us to know these laws, and they are kind because they are unchangeable. To think of all these benefits is to call forth thanks to God.

When David Livingstone returned from a long stay in Africa, he heard that his aged father had died. As quickly as possible he hastened away from the festivities in London to stand at the grave of his parent and there to give thanks to God for his Christian parents. We may not have reached the goals that they had set for us, but all of us are the better for having striven to attain them. All too many in our land cannot have an eloquent memory of devout parents, because their parents were worldly minded and there must be silence when spiritual influences of father and mother are mentioned. Most of us are thankful and with Timothy admit: "from a babe thou hast known the sacred writings which are able to make thee wise unto salvation." To be silent on this point today and on other days would be base ingratitude.

Not only when we enjoy the bounties of life, but when clouds of trouble hang heavy and low, do we have many reasons to remember his benefits. How many of us have stood with bowed head and heart at the grave of a friend or loved one, and at that moment we felt there was no way out of the difficulty. Not that we would forget our loved ones, till we soon experienced that there was a way out and that a kind hand was helping. We experienced the truth of the writer when he said: "As thy days, so shall thy strength be. God gives strength and grace to go on in spite of our losses. Our life will be enriched daily if we call on him who: "sticketh closer than a brother". Occasionally one finds a person who has lost this grip on God and self, and a more pitiful sight is hard to find. How thankful we ought to be for this great benefit.

Silence would be sinful if we would not mention the benefit of the great salvation; the living hope that we have by the resurrection of Jesus and the incorruptible inheritance that is reserved for us in heaven. This inheritance that is reserved, not preserved, since there is no corruption with it. This benefit is ours if we will. Thank God.

The benefits and blessings that pertain more directly to our national life are well worth our deep thankfulness, they fit primarily only into this particular period; while the blessings of life for the home and the individual are for all ages, places and circumstances. Therefore, forget not all his benefits.

A. J. Neuenschwander.

THE PART A LANCASTER COUNTY PA., MENNONITE CHURCH HAD

In the Introduction of the Public School System

(The following appeared in connection with the Bi-Centennial Celebration of Lancaster County, Pennsylvania. One of the sections of our country made famous by the Mennonites who were the first to locate in that section. It appeared in the New Era and was written by Hon. A. G. Seyfert who was one of the scholars in the Bowmansville Sunday School in its early period).

One of the most interesting chapters in the local history of Lancaster county is the history of the fight for free schools in Brecknock township. For some years I have contemplated placing on record this almost forgotten eighty-year-old educational war in Bowmansville, my native village; but I was never quite satisfied with the information I had on the subject. The most of it was only tradition, and we all know how unreliable that is when it is nearly a century old.

Ten years ago the village of Bowmansville celebrated its centennial anniversary. I had the honor of delivering the historical address, and in preparation of the same I made every effort in my research for facts relating to the early history of the townships to

(Continued on page 6)

The Christian Exponent "Chat"

I have just returned from Fairfield, Pa., where I spent a week holding special services at the Mennonite Church at that place. Rev. A. W. Geigley is the pastor of the church. The membership numbers around forty people a few of these living at some distance from the church. Through the courtesy of one of their number, John Musselman, the country people near the mountains were given free bus service to and from the meetings. They took advantage of the opportunity and as a result the meetings were well attended in spite of the small membership. On Sunday morning six young people were baptized and received into the fellowship of the church.

The mountain people referred to above have a church house of their own and they conduct a Sunday School but they do not have a resident pastor and they do not have regular preaching services. They are apparently hungry for the Word and have invited the Mennonites to assist them in providing preaching. They are comparatively poor and are unable to support a minister of their own.

What is the solution for country church problems of this kind? There are many places in country districts which are in a similar position. Their spiritual needs are sadly neglected. They are as sheep without shepherds. The city churches as a rule do not care to bother with them. It is not convenient to reach them and when you do reach them you find them to be social nobodys who haven't the financial means to support the church. One of the dark spots in the work of the modern church is her neglect of such as these. The churches have a difficult time to make up their budget and they prefer members who can help them do this.

The Mennonite church should be able to appeal to the common classes. Our democratic organization together with our doctrine of the simple life should enable us to remain close to the life of the common people. It is communities like the above mentioned that test our usefulness as an organization and our sincerity of purpose. The poor have the gospel preached to them was one of the evidences that Jesus was indeed the Christ. And if the church is His and acknowledges Him as the head it cannot neglect the poor.

The church at Fairfield was organized only a few years ago after some difficulties had arisen regarding matters of church discipline in the Lancaster County Mennonite Conference of which they were members. They have made steady progress since that time and are apparently happy in the new opportunities which the work has brought them.

Lester Hostetler.

A Short Account of the Mennonite Church at Buhler, Kan.

The Buhler Mennonite Church of Buhler, Reno County, Kansas, as a legally incorporated organization has been in active service only since Dec. 27, 1920, when its charter was issued, but otherwise functioning as a church affiliated with the Hoffnungsau Church, about eight miles northeast of Buhler, it has been operative since 1913, when the first little church building was constructed in Buhler.

When the Mennonite settlement, in Reno, McPherson, Harvey and Marion counties, Kansas, came into being in the '70s, the tendency, quite naturally and logically, was to build the churches in the country, at a point, where it could be reached by the largest possible number of adherents to that particular church. Distance in those days, was an all important element, and then too, the Mennonites as such held true to their tradition of being tillers of the soil. It has only been in the last two decades, that distance has become rather inconsequential by the use of the modern conveyance, the automobile, and too that a substantial number of the "descendants of the soil," have found their place in the Commercial, Educational, or professional fields, and as such have found their permanent living quarters in smaller and larger towns. It is this transition, from the farm to the town, that is responsible for the city of Buhler, and it was again natural and logical that the church should be established in the town, and it is due to this change of conditions that brought about first the building of the small church here, as an affiliated part of the mother church, and later the establishment of an independent organization, as indicated above.

The Buhler Mennonite Church, of course, is not serving the town's people only, but also a large group of adherents to the church residing within a radius of several miles from the town. Until its completed independent organization in 1920 the church naturally looked for leadership from the ministers of the mother church, of which there were a number. At that time however it extended to Rev. P. R. Voth, who was then residing in Oklahoma, a call to become its leader and pastor, which call was accepted, and the church has been working and growing under his leadership, and it soon became apparent that the small church built in 1913 was entirely inadequate for a growing community, which fortunately is made up of a citizenship that recognizes the spiritual needs of a well rounded out life. As all problems of that kind, so this one, required time to mature plans to remedy the congested conditions of a small church building, and in the early part of 1927 the church body decided upon a complete, simple, but amply large, new church edifice, which was completed in the fall of that year, and formally dedicated to the Master and His cause on Nov. 20th, 1927. The new church building has a complete full basement, which with some additional class rooms, provides the needed space for Sunday School work, and the large auditorium is ample for practically all occasions.

The church has had a steady growth, and its membership now approximates 260. Its activities, in religious education are through the Sunday School, Sunday services, Junior and Senior Christian Endeavor work. Its interests in a material way are with the Home and Foreign missions, which receive practical support also through the Ladies Sewing Society of the church.

All the Mennonite churches in this section of the state have used the German language in practically all their church activities until recent years, when it has become apparent to the leaders that in order to build up the church and draw the young people into the church, that the language of the land must replace the German, and that has also been a problem in this church The young people are not getting the German in the schools anymore, like formerly, and the church realizes therefore that it is only a matter of time, until English will be the language in use exclusively. For the time being, this is a real problem however, as the older members have been accustomed to the German, in fact there are members, that are lost when the English is used, just as some of the younger members are lost when the German is employed. As a whole however, the membership appreciates that the task of the church is to draw the young people into its fold, and it is willing to forego a lot of preferences in order to accomplish this one very vital function. In order to meet the conditions at the moment therefore, the Sunday School is made up of both English and German classes, the young people, and the children's classes mostly in English, and the older members' classes in German. The pastor also finds it incumbent to use both languages, a short English sermonette first, followed by one in German. Recently the church has received into the church as affiliate members a number of the teachers of the public schools, naturally it must meet them in a measure by using the language that they are conversant with. The work of the Christian Endeavors, is also conducted, by giving the members the choice of language that desire to bring their parts.

This is a condition that other churches probably are not familiar with, and it requires and receives Christian forbearance and tolerance, for the best of co-operation in this church.

Fo the most part, the Sunday School and Church services are well attended, it being one of the well established traits of true Mennonites to use the Sunday for the acquiring of spiritual blessings through proper attendance of church services.

Rev. Voth from the very beginning of his pastorate here has given himself devotedly to the development and well-being of the church and all its activities, and in these his endeavors he has had the loyal support of its members.

The church is happy over the fact of its new home, where the Master's name can and is being glorified, and where the members and visitors every Sunday received renewed inspirations for the meeting of problems with Christian fortitude.

Buhler, Kan.

Christian Endeavor Topic

By Mrs. Earl Salzman

APRIL 13TH

Why Everybody Needs Christ. John 14:1-11.

"I am the way, the truth and the life."

There seems to be no possibility today of finding any way by which we can advance beyond Jesus. There is probably no one who could not rejoice in finding an ideal which would be higher than even Jesus; we would be glad to investigate at once. Other religions have revealed truth to a certain extent and that truth as revealed will always stand but there is no one who has revealed truth to the extent as has Jesus the Christ. In him was embodied all that is best, truest and noblest. That is why we would bring everyone to the feet of Jesus and there have them find what their soul most longs for.

We need Christ because it is through him that we learn to more fully know God; he came to reveal God. In many places throughout the ministry he speaks of himself as sent by God, as being a co-worker with God and as one with God his Father and as being the "Son of God". He taught us that God is a loving Father and he exemplified this by loving those about him and by revealing the forgiving spirit of the Father. Again he did this by forgiving his enemies as no man ever forgave. This attitude of his helps us to interpret the character of God in his relation to the world.

We need Christ today, especially in America because of our materialism. We all seem to have lost our way in things material—in those things which have to do with the external world. The scholar becomes so engrossed in his investigations that nothing else matters; the politician is interested in his campaigns and the merchant in his business. They are all trying to conquer the outer world without paying much attention to the world which is within. So many activities are calling for consideration on every hand that we rush hither and thither until we are torn by dismay. We have little time to sit down and think of the inner possibilities. Many people become lonely and almost frantic when they are left alone. They are so poverty stricken when they face their own spirits that they cannot do as Thoreau says, "Happy is he who can always find joy in his own thoughts." The outer world and its demands must be heeded to some extent but the appeals of the outer world will be sanctified if there is an inner light in the soul. We need Christ to draw our attention to the light within and away from the appeal without.

America also needs Christ because of her industrial system, and because of our social evils. We seem to be a lawless people if one dare belive any of the reports given in the daily papers. It is our criminals who fill its front pages. The evil is not alone among that class however, because it extends down the line to all classes. We have little respect for law and authority; we break them at random if no one is looking. We need the Christ who drove the traders from the temple to deal with the lawbreakers of our land today. He understood the sacredness of law and demanded its obedience. We need this fire in our souls today that we as a nation may survive. Then there is the racial problem, child labor, the Golden Rule and many others which could be mentioned. Christ is the solution to all these problems and he is the only lasting solution, that is why we need him.

Africa stands in dire need of Christ today. Her country is infested with disease and misery; low standards of living are found everywhere; cruelty, superstition and murder are holding the people down to the level of barbarism. She needs to be lifted to a higher plane of living. Education will help, hospitals will do a noble work, and better industrial conditions will have an effect but these can do little lasting work without the spirit of Christ. He it is that can lift these people from their sin and misery to a higher plane of life and to nobler living.

China needs Christ today in a very peculiar manner. She is not in such a state of ignorance as is Africa. Culture is found on every hand but in spite of her culture the people are still steeped in superstition and fear. They have evil spirits on every hand which must be placated and the people are in bondage because of this fear. Christ alone can liberate them and set them free. When a fire occurs in China the fire god is blamed and the people try to appease him in some way or other. They need to know the freedom which comes from the spirit of Christ. The same thing could be said about India, Japan and many other countries. They in their own peculiar way need the Christ to bring them out of their lethargy, superstition, fear and sin.

Jesus was aware of the fact that the world needed him and the Gospel which he brought so he said, "Go ye into all the world and preach." It is a command which we must obey if we would be true to Him.

Outline Study

1. All are sinners. Rom. 3:9-18.
2. All are lost sheep. Isa. 53:6.
3. All are helpless. Eph. 2:8-13.
4. Salvation is in Christ alone. Acts 4:12.
5. Christ reveals God. John 14:1-14.
6. We need Christ's power. Rom. 8:1-4.

Suggestive Topics

1. America's peculiar need of Christ.
2. God revealed through Christ.
3. Developing the inner life.
4. The significance of Jesus for our own time.
5. Africa—her need of Christ.
6. Young people and Christ.
7. Christ and our lawlessness.

Suggestive Questions

1. Do we in America need Christ as much as people in India? Why?
2. In what way is Christ superior to the founders of other religions?
3. Is it possible to completely ignore Christ?
4. Why does the youth of today need Christ?
5. Have we outgrown Christ and his teachings?
6. Why do so few people realize their need of Christ?
7. What is the best way to commend Christ to others?
8. What today are the marks of a true follower of Christ?

THE QUIET HOUR

By H. D. Penner, Geary, Okla.

But if we died with Christ, we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. Rom. 6:8, 9.

By dying unto sin when our old man is crucified with Christ, we experience the first death; and by being raised with Christ when we are born of the Spirit, we experience the first resurrection. Christ himself verifies this statement of Paul when he says: "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, the hour cometh, and **now** is, when the dead shall hear the voice of the Son of God, and they that hear shall live." (John 5:24, 25.)—Thus being dead unto sin and living the life of the Spirit, the second death has no power over us, for: "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power." (Rev. 20: 6a.) Death now is simply the process of effecting the change from our earthly and corruptible habitation to our spiritual and incorruptible inheritance.

Lord, help us die unto all sin
That life eternal we may win.
H. D. Penner. Geary, Okla.

"And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness; there shall be the weeping and the gnashing of teeth." Matt. 8:11, 12.

Why were they from the east and the west, from the north and the south, Gentiles and Samaritans, Greeks and Barbarians, permitted to enter the kingdom of God and to sit down with Abraham, Isaac and Jacob? Not arbitrarily were they chosen, but because they, like the centurion, (Vs. 5-10), had qualified for this blessedness; they had been compassionate, sympathetic, humble, faithful, humanly feeling and loving personalities. They had not claimed a Saviour only for themselves as the "chosen" Jews; but they had implored his help for all others, even for their servants, their social inferiors, and most likely, also for their social superiors; they were of the Jesus-type, of the "Golden Rule" standard.

And why were the sons of the kingdom cast forth into outer darkness? Because of their selfishness, their cold and careless attitude toward others; because of a faith without works; because of a mere outward confession of some orthodox rules and traditional doctrines of the elders (Matt. 15:3); because they craved and claimed salvation only for themselves, and damnation for all others, "who would not sign on the dotted line".—The former loved justice and mercy; the latter were false and hard-hearted.—The former had fully surrendered unto the Lord and his lovingkindness, and in this love had sympathy for all those who needed help, like the centurion's servant; the latter had been anxious only about their own life, and had lost it.

Love and unselfishness always spell light and life, joy and peace; hard-heartedness and selfishness

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THE PART A LANCASTER COUNTY PA., MENNONITE CHURCH HAD

(Continued from page 3.)

secure some of the unpublished writings of John B. Good, Esq., but was unsuccessful in my efforts. This led me to believe that all Mr. Good wrote had been printed and lost since his death in 1884, or 45 years ago. His son-in-law, Mr. George Marshall who died recently, I assumed had some of Mr. Good's manuscripts but he told me at the time that he was not aware of any in existence. After Mr. Marshall's death his daughter who lives in Reading mailed to the Lancaster County Historical Society a number of her grandfather's manuscripts and among them was the original copy of the story of the Brecknock free school war, written at the time by Mr. Good, three-quarters of a century ago. When this copy, yellow with age, was handed to me I at once recognized Mr. Good's fine penmanship and felt elated to have access to a local historical paper which in my judgment deserves a high place in the files of our Lancaster County Historical Records.

Now a word as to who John B. Good was, inasmuch as few of the present readers know anything about him. Mr. Good was born June 18, 1823, near what is now Bowmansville, in the eastern end of Brecknock township. He died in Lancaster, September 6, 1884, in his sixty-second year. He was the son of Jacob and Elizabeth Bowman Good. His father was a farmer and cabinet-maker by trade. The boy was brought up on his father's farm and educated himself principally through good books loaned to him by the founder of the village of Bowmansville, Samuel Bowman, an old-time schoolmaster. At the age of eighteen Mr. Good began teaching in a subscription school, where he remained for several years, when he became a clerk in the village store kept by Samuel Bowman.

Mr. Bowman's time was mostly taken up with the legal and business affairs of other people in the community, and Good became the right-hand man of Mr. Bowman in managing the extensive business of a country merchant. He also got his preliminary education in legal matters from Mr. Bowman who was the township squire, and when a postoffice was established at Bowmansville in 1840, Bowman was appointed postmaster and John B. Good served as Justice of the Peace of the township from 1847 to 1858. Early in the sixties he moved to Lancaster and was admitted to the Bar in 1864. He was considered a practical, conscientious exponent of the law and had a large practice mostly in the Common Pleas and Orphans Court. He had a fine literary mind and wrote much for various periodicals, including biographical sketches of prominent Lancaster County men. His early life at Bowmansville and his many years at one of the community gave him excellent first-hand information of that locality, and he put much on record of the township that might otherwise have been forgotten, had it not been for his foresight and appreciation of historical facts that should be known to the future generation.

"The True Story of Brecknock's War for Free Schools Eighty Years Ago," by John B. Good, Esq.

The common school system was first introduced into Pennsylvania under the provisions of the Act of Assembly passed April 1, 1834, P. L. Page 170, in which the Preamble declared that the education of the people was enjoined by the Constitution as a solemn duty which cannot be neglected without a disregard of the moral and political safety of the people.

The supplementary act of April 15, 1835, P. L. page 365, provided that: "Where any township or district in any school division votes in the negative on the question of accepting the law to which this is a supplement, said townships or district shall not be compelled to accept the same."

The doctrine that the education of the people under this school system was a solemn duty which could not be safely neglected, was not believed by the good people of Brecknock and some other townships in Lancaster County, Pennsylvania. They did not feel the necessity of progress in education. In fact many well-meaning people honestly believed the education of the masses was not only useless, but dangerous. They stated their argument about as follows: High learning is unnecessary in the ordinary affairs of life. Their ancestors from time immemorial had lived and made their way honestly through the world without the help of free schools, and their descendants had no greater need of them than they and their forefathers. To spend time over books was time wasted which ought to be occupied in necessary farming or mechanical pursuits. But then the evil by no means ended here. Schools engendered and nurtured literary tastes and pursuits, and persons once tainted with this evil were ruined. They were unfit for the useful, honest occupation. Such characters disdained the pursuit of the time-honored laborious callings of the farmer or mechanic, but would seek to live on their wits, crowd the learned professions or any other positions whereby they could expect to escape labor and failing there to procure a living would turn to counterfeiting, forging and other evil uses of their learning. In a word, free schools were the hotbed wherein idle drones, too lazy for honest work, were reared and maintained; and the free school system was principally designed and was supported by its partisans for the purpose of making places for men too lazy to work, and the school tax was a tribute which honest, hard-working farmers and mechanics had to pay out of their hard savings to pamper the idle and lazy schoolmaster.

If anyone had a moral right to spend his time in the idleness of teaching or "keeping school," as it was generally termed, it would be someone in some manner physically disabled to perform manual labor. But such as could do a full day's work of useful labor should not degrade themselves by following this unmanly calling.

This prejudice was carried to such a degree that a young man who was known to pursue his studies with a view of qualifying himself for the business of teaching was severely ostracized, and his friends if he was so fortunate as to have any, were obliged to apologize and to explain for such improper conduct.

These patriotic, liberty-loving people still rejoiced over their privilege of being allowed annually to vote down this hated school system which was trying to insinuate itself into their midst fraught with all its attendant evils. Who then can imagine the indignation they felt when the Act of Assembly of April 11, 1848, P. L., page 520 was passed, providing that the common school system from and after the passage of that Act shall be deemed held and taken to be adopted by the several school districts of this Commonwealth?

When the passage of this law became generally known the neighborhood of Bowmansville was stirred into a ferment resembling that of Boston by the passage of the British Stamp Act of 1765. The citizens generally rescnted this law as a wanton invasion of their most sacred rights and the assumption by the Legislature of unwarranted powers which inflicted a final and fatal stab on their cherished liberty to vote down the hated free school. They spoke of American Liberty as a thing of the past, and of the right to vote and the boasted privileges of the ballot as a mockery. The term "frec school" applied to the schools just established by compulsory legislation was especially inveigled against as utterly inappropriate, since these schools were with a high hand forced upon them against their will, and they persisted to denominate them in their vernacular "Zwingschulen" (force schools). It was the almost unanimous sentiment of the inhabitants of the township that it was their duty to resist the execution of this inquitous law by all the means in their power.

At this period there were only about half a dozen school houses in Brecknock township to accommodate a population of 1366 souls, according to the census of 1850. These buildings were mostly log cabins, rudely constructed, without furniture and without ventilation except what pure air clandestinely intruded through the crevices of their unplastered walls. They were generally situated in out of the way places along the wayside or at the crossroads in the woods.

The most important school in the district, perhaps, was that situated in Bowmansville, which village at that time contained no hotel but was composed of a store, postoffice, and three or four private dwellings. The neighborhood embraced the most densely populated and probably the wealthiest portion of the township.

Here an attempt had been made soon after the passage of the Act of 1848 to set the school system into operation. A tax had been laid by the school directors, but the idea of collecting the same was soon abandoned and no further effort in that direction was made in that year.

On April 7, 1849, P. L., page 441, an Act of Assembly was passed for the regulation and continuance of a system of education by common schools, the eighth section of which provides that if all the members of any board of directors shall refuse or neglect to perform their duties by levying a tax required by law, and to put or keep the schools in operation, so far as the means of the districts will admit, the court of quarter sessions of the proper county shall upon com-

plaints in writing by any six taxable citizens of the district and on due proof thereof, declare their seats vacant and appoint others in their stead until the next election.

Under this provision of the law the school directors of Brecknock township were ousted from their offices upon the petition of several taxable citizens of the township of Brecknock, among whom Daniel Sensenig appeared as the head and front. This man had been born and raised in the adjoining township of Earl, had been in his earlier history engaged as a teacher between Philadelphia and Pittsburgh at a time when railroads had no existence. He was now a farmer, residing in Brecknock township. Above all others he was interested in the establishment of the common schools in his township and he bent all his energies regardless of opposition to the successful accomplishment of his project.

When the court at November sessions 1849 came to appoint the new board to fill the place made vacant by the removal of the old delinquent directors the name of Daniel Sensenig appeared at the head of the list. But he did not shrink from the assumption of any responsibility connected with his darling project and he at once set about to organize the board and to employ teachers for the several schools in the district.

At this time a man named Frederick Leinbach was teaching school at Bowmansville under the old system. This man's principal fitness for the business of teaching consisted in his unfitness for anything else. He was a quiet, unoffending creature, whose mental and physical weakness effectually bound him to keep the peace with everybody. Being poor and incapable of earning his bread by manual labor his friends felt that it would be no disgrace for him to "keep school." So the thing was all probably arranged and Frederick was duly installed and was now actually swaying his pedagogical sceptre with all the awful dignity of the real schoolmaster, when Mr. Sensenig and his colleagues were engaged in employing teachers under the new system for the several schools of Brecknock township.

A young man named Samuel S. Hertz was appointed teacher for Bowmansville school. He was the son of a clergyman of the German Reformed church, who was at the time and had been for years, the pastor of several congregations in the neighborhood. It requires a good deal of tact to install the new incumbent. Mr. Sensenig tried soft words and persuasion, and to the surprise and chagrin of his friends, Leinbach vacated the schoolhouse and young Hertz took possession. Before the anti-schoolmen were fairly aware of the matter the free school had been inaugurated in Bowmansville and the number of pupils in attendance was under the circumstances quite creditable.

But now the revolt commenced. Like the lowering thunder clouds gather in the distant horizon and then spread their ominous masses over the darkened skies, so the storm of popular indignation gathered over Bowmansville which was destined to break on its devoted head on the 8th of January, 1850, which day by some strange coincidence happened to be the anniversary of the famous battle of New Orleans.

On that day there was a general gathering of the anti-schoolmen in Bowmansville. On every face sat excitement and anger. At first as the neighbors assembled they formed themselves into groups for earnest discussion. In the meantime, several of the few school men from the neighborhood also arrived. Towards noon the anti-schoolmen made a rush towards the schoolhouse and several entered it. Some altercation between the two hostile parties ensued. The children affrighted fled from the schoolhouse. The teacher was ejected and the anti-schoolmen locked the door, took possession of the key, and retreated, claiming to have achieved a complete victory over Mr. Sensenig and his friends. But the school men, and especially Mr. Sensenig, were not dismayed in their efforts to establish the schools. Criminal prosecutions were promptly instituted against the rioters as they were now generally termed, and they were all bound over to appear at the approaching January court of Quarter Sessions to be held at Lancaster, to answer.

When court day arrived, Brecknock township sent a larger delegation to the criminal court of the county than had ever been witnessed before or since that time. The day was inclement, with snow and sleet overhead and frozen snow and ice under foot. Their defendants to a man made their way—a distance of over 20 miles on foot. Among them were some of the sires and grandsires of the neighborhood. Most of the school men of the vicinity were subpoenad as witnesses on the part of the Commonwealth. These travelled in carriages. On the road the carriages overtook the pedestrians and the meeting was said to have been neither pleasant nor cordial.

Arrived in Lancaster the first day of the Criminal Court week was spent in the usual routine of constable's reports and other current business. When evening came most of the rioters, who had never been accustomed to be away from home, and some of whom had never been in the county seat before, ardently longed to return to their homes and families. They were informed, however, that they could not depart until they had been tried for the charge that had been brought against them. With heavy hearts and longing desires for their far away homes in Brecknock, they turned to their beds, no doubt heartily tired of the situation.

They, however, held out until Wednesday when negotiations were opened with Mr. Sensenig, which resulted in a settlement of the prosecution. The defendants agreed to pay all costs and promised to properly conduct themselves in the future, and especially not to show malice or ill will against anyone on account of the recent unpleasantness in school matters.

This promise, however, was much easier made than kept. It is seldom a more bitter and implacable resentment has been cherished by any men or set of men, than by these baffled anti-schoolmen. Not only those who had openly taken part against them in the late troubles were relentlessly prescribed and ostracized in business and social intercourse by them, but also some others, who, on account of their position or literary tastes were suspected with sympathizing with the school men, had to suffer the penalty of their implacable hate and vengeance.

There were especially two objects of their spleen that deserve notice. Samuel Bowman, Esq., the original founder of the village who was then its postmaster and engaged in the mercantile business there, and Rev. Daniel Hertz, the father of the young school teacher that had been mobbed and expelled in the riot above mentioned. There was not a particle of proof of any kind that these venerable and respectable gentlemen had said or done anything as partisans in the cause of free schools, and much less in aiding or counselling the late prosecution against them; but by some intuitive instinct they knew that these men must sympathize with the cause of education and to be suspected of such an enormous crime was for them a sufficient cause to persecute them with the fiendish malignity. Many families in the neighborhood of Bowmansville that had been accustomed to trade off their farm produce for store goods in their own village, now passed from that store for others miles away. These same persons raised or tried to raise dissensions in the churches over whom Rev. Hertz was pastor; and Mr. Sensenig who belonged to the Mennonite Communion had to endure the application of their strict discipline relating to the use of the strong arm of the law in vindicating public or private wrong.

(To be concluded.)

THE QUIET HOUR

(Continued from Page 5)

as inevitably spell darkness and death, wailing and the gnashing of teeth. This is law eternal and unchangeable.

Wherever the Lord may have stationed us; wherever he may call us to serve him in our fellowmen; wherever we may have an opportunity to work by proxy, as in the mission field or in hospitals, in schools or in laboratories; let us be as sympathetic and loving, as faithful and humble as our centurion brother of old.

Lord, give us sympathy and love
That we may share Thy "plate" above.

H. D. Penner.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MARCH, 1930

Russian Relief Work:

Silberfeld Sew. Soc., Waldheim, Sask., $6; St. Johns Ladies Aid, Bluffton, Ohio, $15; Miss. Soc., First Menn. Ch., Nappanee, Ind., $10; "Willing Workers" S. S. Class, Herold Ch., Bessie, Okla., $25.

"News and Notes."

Postage and Printing Exp.:

Grace Miss. Soc., Pandora, Ohio, $8; Salem Miss. Aid Soc., Odessa, Wash., $1.30; Bethesda Sew. Soc., Marion Jct., S. D., $2.60; Menn. Sew. Soc., Hillsboro, Kan., $2.50; Ladies Aid, Monroe, Wash., $.20; Hoffnungsfeld Sew. Soc., Moundridge, Kan., $1; Mrs. John Ewy, Perry, Okla., $.30; Mrs. Helena Balzer, Goessel, Kan., $.10; Upper Milford Sew. Soc., Zionsville, Pa., $1; Sew. Soc., Wayland, Iowa, $4.70; Mrs. Martha Keller, Bedminster, Pa., $.50; Mrs. Francis Fretz, Bedminster, Pa., $.10; Mrs. Emma L. Gross, Plumsteadville, Pa., $.10.

Miscellaneous:

Beacon Light S. S. School Class, Gotebo, Okla., Orphan, India, $25; Miss. Society, Reedley, Calif., Three Orphans, India, $90; Ladies Aid, Rosthern, Sask., Biblewoman, India, $30; Bergtal Sew. Soc., Corn, Okla., Student, China, $23; Do. Foreign Missions, Gen'l Treas., $75; Do. Home

Missions, Gen'l Treas., $25; Christian Menn. Sew. Soc., Moundridge, Kan., Ashland, Mont. Station instead of clothing, $10; Bethesda Sew. Soc. Marion Jct., S. D. Lame Deer Station in place of clothing, $10; Do. Lepers, India, $25; N. E. Alexanderwohl Sew. Soc. Goessel, Kan., J. R. Duerksen, India, $10; Total, $401.40.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR MARCH, 1930

John P. Kaufman, Moundridge, Kan., $100; Zion Ch., Souderton, Pa., $25; Jr. C. E. Soc. Zion Ch., Souderton, Pa., $35; Menn. Ch., Hotevilla, Ariz., $17.35; Hotevilla, Ariz. Rent, $14; Edward Johnson, Ringwood, Okla., $25; Theresa & Wilhelmina Kuyf, Philadelphia, Pa., $15; S. S. Blumenort, Man., $12.25; Two C. E. Soc., First Ch., Aberdeen, Ida., $60; Bergtal Ch., Pawnee Rock, Kan., $40.24; Sisters & Nurses Bethel Hospital, Newton, Kan., $45; Friend, Moundridge, Kan., $100; Menn. Ch., Hanston, Kan., $10.70; St. Marcos Ch., Paso Robles, Calif., $91.52; First Ch. Aberdeen, Ida., $6.65; S. S. Reinland, Man., $10; Margaretha Regier, Elbing, Kan., $50; Christian Ch., Moundridge, Kan., $51.49; Herold Ch., Bessie, Okla., $13.-44; Menn. Gruppe, Tompkins, Sask., $27.55; Friend, Mt. Lake, Minn., $100; Interest, $133.33; S. S. Brudertal Ch., Hillsboro, Kan., $65.86; Mary Pauls Pt. Legacy, $400; Menn. Ch., Buhler, Kan., $8.65; Bergtal Ch., Corn; Okla., $7.06; Menn. Ch., Deer Creek, Okla., $14.76; Garden Tp. Ch., Moundridge, Kan., $33.19; A. M. Church, Milford, Neb., $26.47; Garden Tp. S. S. Moundridge, Kan., $14.06; First Ch., Upland, Calif., $52.89; Gnadenberg Ch., Whitewater, Kan., $34.42; Menn. Ch., Hillsboro, Kan., $52.32; Hebron Ch., Buhler, Kan., $24.31; Ch. & S. S., Pratum, Ore., $36.80; West Zion Ch., Moundridge, Kan., $41; S. S. Arlington, Kan., $30; Grace Ch., Pandora, Ohio, $49.12; Goessel Menn. Ch., Goessel, Kan., $46; C. E. Soc. Salem Ch., Marion, S. Dak., $70; Alexanderwohl Ch., Goessel, Kan., $122; Tabor Ch., Goessel, Kan., $58.10; C. E. Soc. Halstead, Kan., $10; First Ch., Halstead, Kan., $57.76; Bethel College Ch., Newton, Kan., $40.58; S. S. Christian Church, Moundridge, Kan., $91.71; Christian Ch., Moundridge, Kan., $9.25; First Ch., Bluffton, Ohio, $200; G. A. & B. R. Regier, Elbing, Kan., $100; Friends, Beatrice, Neb., $20; S. S. Brudertal Ch. Hillsboro, Kan., $5; Grace Ch., Pandora, Ohio, $36.10; S. S. Zion Ch., Souderton, Pa., $160; Friend, Beatrice, Neb., $10; Greenfield Ch., Ft. Cobb, Okla., $7.49; First Ch. Berne, Ind., $342.02; Sunshine Workers Class First Ch., Philadelphia, Pa., $30; Inter. C. E. Soc., First Ch., Reedley, Cal., $15; Fidelity Class Menn. Ch., Wadsworth, Ohio, $10; Children's Coll. St. Agathe, Man., $2; Mrs. M. Horsch, Beatrice, Neb., $5; C. E. Soc., Bergtal, Ch., Winkler, Man., $25; Ladies Aid., Soc., Donnellson, Iowa, $5; Bethesda Ch., Henderson, Neb., $137.76; S. S. First Ch., Aberdeen, Ida., $115.51; Menn. Ch., Pulaski, Iowa, $15; S. S. Johannestal Ch., Hillsboro, Kan., $19.11; Friend, Newton, Kan., $25; Bethesda Ch., Marion, S. Dak., $31; Kitchener Ch., Goshen, Ind., $375; Congo Inland Mission, Goshen, Ind., $50; First Ch., Madrid, Neb., $7.17; Bergtal Ch., Pawnee Rock, Kan., $43.08; First Ch., Philadelphia, Pa., $44.61; S. S. First Ch., Philadelphia, Pa., $16.91; Coll. at Springs & Fairfield, Pa., $47; Jrs. of 8th St. Menn. Ch., Goshen, Ind., $40; Interest, Tamingfu School Fund, $37.-50; Anna Andreas, Beatrice, Neb. $100; S. S. First Ch., Bluffton, Ohio, $100; First Ch., Paso Robles, Calif., $40; First Ch., Newton, Kan., $350.14; Mrs. H. J. Franz, Goessel, Kan., $30; C. E. Soc., West Zion Ch., Moundridge, Kan., $50; Emmaus Ch., Whitewater, Kan., $842.45; C. E. Soc. Grace Hill, Whitewater, Kan., $5; C. E. Soc. Bethel Ch., Mt. Lake, Minn., $100; G. A. Linscheid Refund, $135; Hoffnungsau Ch., Inman, Kan., $299.81; Ex. Com. Miss. Soc., Mrs. J. G. Regier, Treas., $265; Total, $6404.49.

Bal. in Bank, Mar. 1, 1930		53.29
Gifts for Gen'l Fund $4510.66		
Gifts for Orphans, Teachers, etc.	905.00	
Gifts for China relief	10.00	
Gifts for Sundries	794.00	
Interest & Rent	184.83	
		$6404.49
Bal. and Total Receipts		$6457.78
Money borrowed during the month		8000.00
Pd. on orders during month	$4218.52	$14457.78
Pd. on debt during month	10000.00	14218.52
Bal. in bank, April 1, 1930 (On April 1, 1930, the Board has a debt of $7,000.00).		$ 239.26

Gratefully acknowledged,
J. G. Regier, Treas.
J. E. Regier, Ass't Treas.
Newton, Kan.

FOR PUBLICATION

Christian Mennonite Ch., Moundridge, Kan., $18.50.

Gratefully acknowledged,
J. F. Lehman, Treas

JOTTINGS

Dr. E. E. S. Johnson, who has been delivering a series of lectures on the Reformation in Eden Church, Schwenksville, Pa., will give the third of the series March 30. Those who have heard the earlier addresses found them highly interesting and instructive.

The ministerial meeting of the Eastern District Conference will be held in the church building of the newly organized Grace Church, Lansdale, Pa., March 28. It will be an unusual meeting in that the ministers of the Schwenkfelder Church will meet with them. Besides the devotional exercises, led by the local pastor, Rev. D. J. Unruh, the program will consist of a paper: "Young People and the Church", by Rev. Robert Gottshall, which will be discussed by Jacob Fretz. Another paper, by Rev. G. T. Soldner on "The Family and the Church" will be discussed by one of the Schwenkfelder deacons. Rev. L. S. Hoffman will lead the devotional exercises of the afternoon. Rev. F. H. Swartz will read a paper on "Mysticism and the Anabaptists", which will be discussed by Rev. H. K. Heebner. Another paper by Rev. Lester Krehbiel will treat on "Present Day Tendencies Toward Mysticism". Rev. A. S. Rosenberger will lead the discussion of this subject.

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By Cornelius H. Wedel

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Translated by Dr. Theodore O. Wedel

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VOL. XLV BERNE, INDIANA, APRIL 10, 1930 No. 15

TO THE CHURCHES OF THE GENTRAL CONF. AND ALL MEMBERS

Beloved:

We feel that without being reminded of it the various Mennonite churches and families and individuals are, in their petitions to God, constantly remembering their sick and suffering co-religionists, whether these be in Russia, Canada, Paraguay, Brazil or elsewhere; but a special request has come to name a special day for **united prayer** on behalf of all these.

The officers of the General Conference therefore wish to suggest Sunday, April 13, 1930, for this purpose.

P. P. Wedel, Pres.
C. E. Krehbiel, Sec.

BLUFFTON COLLEGE NOTES

March 24, 1930

Liberal Arts College Movement

During the past week President Mosiman and Dean Byers were in Chicago attending a meeting of the Liberal Arts College Movement. This meeting was arranged for by a group of fifteen, among whom was President Mosiman, representing the smaller colleges of the United States. This meeting was an outgrowth of a meeting held in Washington, D. C., in connection with the American Association of Colleges.

The object of the movement is to create a renewed interest in the liberal arts colleges, especially the small Christian colleges. It is planned to bring the work of the colleges to the attention of the people and to create a co-operative plan of financing the small colleges. A committee of fifteen was appointed to work out such a plan to be presented next January. The object is to find out what the colleges themselves can do, and what means can be employed to interest men of means in supporting the smaller colleges of our country.

It may be of interest to know that at present about one hundred of the larger institutions hold three-fourths of the total endowment, while some three or four hundred smaller colleges hold the remaining one-fourth of it but educate about three-fourths of the students attending college. Thus one-fourth of the endowment is educating three-fourths of our American student body.

State Oratorical Contest for Women

On Friday there gathered at Bluffton contestants from eight Ohio colleges to compete in the State Oratorical Contest for women college students. Some exceptionally good speaking was heard during the contest. Miss Rebecca Wirick, representing Wittenberg College, won first prize. The Bluffton contestant, Miss Dorothy Quiring, took fourth place.

Debating

Last Sunday Bluffton and Ohio Northern University met on the Lima Open Forum to debate the question, "Resolved: That the present extent of modern advertising is to be deplored." No decision was given. On Monday, March 24, Bluffton will debate a college from Pennsylvania on the same question.

World Service Group

On the 13th of this month the World Service Group gave a play before an audience of Y. M. and Y. W. C. A members of the college. This play portrays the effect that our American attitude has on foreign students who come to our country. The play called "The Color Line" was appreciated and has been repeated in several of the churches in the community. It presents this great problem in a very realistic way, and it can not fail to make one ponder over one's attitude towards the foreigners with whom he comes in contact from time to time.

Girls' Glee Club

On Monday evening the Girls' Glee Club gave a concert in the local high school auditorium. The concert was well received. The director, Mrs. Mann, has done fine work with the girls.

College Catalogue Out

The new catalogues for the, Bluffton College summer school and for next year are ready for distribution. Those interested in the institution may get them by writing to the office of the college for the same.

CHURCH UNITY

While reading the article on church unity in a recent number of the Mennonite, the question came to us, would it be a God-pleasing affair if all the churches of the world would be organized into one church? On the first glance or on the surface it would appear to be a God pleasing act. And according to the old proverb, "United we stick and divided we get stuck", one would also be inclined to heartily endorse such a plan. But going down deeper into this question, we are not so sure if it would be pleasing in God's sight if such a plan were brought about, without taking into consideration, just what attitude these churches take toward the Bible and to their belief on Jesus Christ as the Son of the Living God. Not all the churches and individual members agree on these vital and essential points nor in regard to oath-bound societies for many churches have members that belong to such societies, or would it be immaterial to God if no attention were paid to these essentials, before any attempts were made in forming any unity of churches whatever?

Now when Christ prays, "That they all may be one," does he mean the outward organization of the churches as we find them today? Does He not rather mean the inward life or spirit of the churches? Does He here stress the outward organization of the churches? Would it not seem reasonable to take it for granted that it was the inner life or spirit as the oneness or unity of the church, for in Christ we can only be one. No matter how well we may be organized outwardly would this not be sufficient proof that outward unity or organization would be of no avail in God's sight, if the inner spiritual life of a church were lacking? For Scripture tells us the letter is dead but the spirit liveth. It would therefore be a failure in God's sight, if this inner harmony would be lacking. So it would not seem more than fair to all concerned if each church knew definitely, before any unity of churches were undertaken, just how these churches stand in regard to the four square Bible, i. e., the Divine Birth of Christ, the Death of Christ, the Resurrection of Christ, and His Ascension to Heaven.

Since the inner or spiritual life plays such an important part in the uniting of churches, naturally the question comes to us, what is meant by this inner or spiritual life of the church? Of the first church was said it was of one heart and one soul. We know of no better way of answering this most vital question, than by the Bible, for it is authentic and the word of God.

Now in order to have this inner spiritual life a church must be in Christ. This includes that its members accept Him as their personal Saviour, believe that He is the Son of the living God, Who was conceived by the Holy Ghost, and was born of the virgin Mary, was named Jesus, was proclaimed the Son of God when He was baptized, proved His Sonship by His doctrines and miracles, taught repentance and believing the Gospel, etc. He offered His life for the sin of the whole world, suffered and died on the cross for the iniquity of us all. He was buried. He rose and His resurrection assures us that we are justified through His blood, having obtained eternal redemption for us. He was delivered for our offences and was raised again for our justification. He ascended toward Heaven and now is in Heaven and intercedes for His people, and will come again, for the judging of the world.

These are some of the most essential doctrines of Scripture which all churches must necessarily accept, believe, and live, before any real unity, in the sight of God, could be perfected. Jesus Christ, the head and foundation of the church, worshipping in spirit and truth. Not a corrality, but a spiritual unity. All that Christ is must be recognized by

his church, a living temple. To be one in Christ, our Lord and Saviour. Consisting of living rocks who have been regenerated, through the new birth. Accept the Bible as the true Word of God, and that man was created in the image of God but fell or sinned, and as a result, a way of redemption was provided, by God, in sending His only begotten Son, Jesus Christ, that whosoever believeth on Him shall be saved and have life everlasting.

But do all churches agree on these above named vital essentials? If so, why have some churches, ministers, individual members, and Bible teachers gone so far and question the Bible as the true Word of God and the Divinity of Christ? State that man has not fallen. God was not manifested in the flesh. The Son of God had no pre-existence, having no miraculous birth. Being a product of a connection of a man and woman. Died only as an example of his faithfulness to the truth and service and thereby taking the heart evil, to be eradicated redemption and love. State sin is a disease and misfortune, and not an evil, to be erradicated redemptively. Jesus is an ideal person but not the Son of the living God and had no bodily resurrection.

With an aching heart we have given these contrasting statements, but nevertheless such teachings are afloat, only too numerous nowadays, same as at Paul's time.

Now if a unity of church were undertaken, on a very large scale, would there not be a danger that just such churches, ministers, and individual members that sanction such teachings and beliefs, would be united with churches, ministers and individual members of first named or the true, Scriptural teaching? Could such a unity of churches be a pleasing affair in the sight of God, if an outward organization were formed? Becoming one body in Christ. Could such a body rightfully expect God's fullest blessing? Would this unity not be only serving God with its lips, but its heart being far from God.

In I John 4:2,3, we read: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." "And this is that spirit of anti-Christ, whereof ye have heard that it should come, and even now already is it in the world." Think of it; a church unity having partially an anti-Christ spirit within. And I. Cor. 15, 14, 15: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God."

So if the anti-Christ was already at Paul's time when he wrote this letter, we may be assured of not having stepped too far in making the assertion that similar teachings are afloat today not only in churches but also in schools.

Since we have tried to point out the different teachings, and calling attention to the danger involved by advocating and perfecting church unity on a very large scale, it would seem advisable before hand just to know how the church, ministers and individual members stand on the above named vital essentials, before any church unity were perfected. If not it would be like building on the sand, and that would be speculation. The house would surely fall and would not stand the test. And should such a unity of these named teachings be formed, there could only be an outward organization but no true inner spiritual life in such union or oneness in Christ. It would appear that there must be unity in the essentials, agreed on beforehand, and then it would not be hard to give liberty in the unessentials. However, should these differences prevail in any unity of churches, it would appear from the standpoint of Scripture, only be an unequal yoking, which could hardly be a pleasing affair in the sight of God, or would He say, "Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn."?

Since it would hardly seem fair if we did not state more definitely, that there is nowadays just such Christianity, if we may call it so, that really believes in the above named false doctrines, if we did not give instances of such cases. Repeatedly we hear sermons by highly spiritual men, over the radio, warning against such doctrines. Would they cry "Wolf! Wolf!" if there really were none? Should you doubt this statement, why, just tune in your radio and then report results. In one of our neighboring colleges, the president and six of its instructors will be dismissed at the end of the school year on account of their false beliefs. Could the board of education take such steps if the church that is backing this school were undivided in its belief! In another instance, a school turned from the true belief or to the above named false doctrines, and five instructors resigned of their own accord, stating that they could not conscientiously stay and continue their work at that school. Wonder if all Bible instructors have the moral courage and sincere belief in Jesus Christ, the Son of the living God, if it should come to such a test? Recently we asked a student, "How is your Bible instructor?" He answered with no pause whatever, "He's loose," which most likely means insincere.

Now suppose it were possible that all the churches of today were organized into a church unity or universal church, just as they are now, what divided inner spiritual life would that church represent? Now if it were possible for us to make a panorama of the spiritual life, just as God can see it, and place it before us, what a picture it would be! Could it please all its members as long as they were so vastly different in their belief in Jesus Christ? Could it please God if it did not wholly recognize all that there is in God and Christ? Could He stamp His approval upon this large universal church? What would He say? Would the prayers, sermons, and mission offering be more acceptable to Him than now; or would He speak in terms to this church as He once spoke to Israel, that was unquestionably an outward one, but lacked its inner spiritual life very much, so as a present universal church, as far as its inner life be concerned. To Israel He spoke something like this: "Your services, sacrifices, prayers are an abomination unto the Lord. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths; the calling of assemblies I cannot away with; it is iniquity, even the solemn meetings. Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. When ye spread forth your hands, I will hide my eyes from you, when ye make many prayers I will not hear you." So what would God say, in case all churches would form a church unity and believing so differently? What stand would He take on the oath bound societies? Would it be pleasing to Him?

J. J. Friesen.

Rev. A. W. Friesen, pastor of the Henderson, Neb. church, returned to his home church after having conducted services in the Ebenezer church, Gotebo, Okla., and the Sichar church near Cordell, Okla., last week. He held four meetings in each church.

NEW NEEDS FOR THE OLD BOOK

by

George William Brown, General Secretary American Bible Society

That dramatic and dire needs for Bibles spring up with startling frequency is surprising news to all save to those whose responsibility places them in a focal point where such needs naturally express themselves. Such a point is the Bible House in New York City where for over three-quarters of a century have been located the headquarters of the American Bible Society and whither are directed the appeals for Scriptures when untoward emergencies occur.

A cablegram from Geneva, Switzerland, a few weeks ago announced the distressing conditions amid which thousands of Lutherans and Mennonite refugees were living near Moscow, Hamburg, and Bremen. These religious-minded folk, mostly farmers, decided to flee from Russia because of intolerable conditions imposed by the Soviet government which is adamantine in its refusal to recognize or tolerate religious practices. Let the desperateness of the situation speak from the cable itself:

"Thousands of families stopped on their flight from Russia. All their possessions sold or lost. No money, food, or winter clothing. Living in terrible squalor in concentration camps. Bitterest need for immediate help. This concerns all Protestant people. Urge necessity for immediate help as sickness already breaking out."

In a subsequent cable came the message, "Please appeal to Bible Society because need for Bibles very strong among Russian refugees who are not allowed to take Bibles with them." This was followed by a letter describing in more detail not only the physical suffering but also the spiritual depression and destitution, and stressing the need of Bibles and Scripture portions. The American Bible Society at once responded by cabling a substantial sum for the purchasing of Scriptures.

Late in the autumn of 1929 a destructive typhoon with characteristic suddenness hit certain areas in the Philippine Islands and came within thirty miles of the city of Manila. Logs being floated down a river by a lumber company formed a jam against a bridge. Becoming torrential, the waters caused an inundation which submerged a number of

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THE MENNONITE

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EDITORIAL

A brother called our attention to the subject discussed in a certain minister's meeting. The subject read: "How can we keep our young people from uniting with other more worldly churches?" We grant that it is always a cause of disappointment when the young people of one church migrate to other churches because there is something in the other church that appeals to them to which the church they left does not give its approval, but here we note that whoever is responsible for the subject places his own church in the same class of worldly churches. Perhaps the intention was to say exactly the opposite to what the subject implies, but, when one sits in judgment upon fellow Christians, one would be able to state one's objections in words that have no double meaning. If one is not clear in saying what one thinks, it is quite legitimate for others to believe that the careless speaker or writer is just as careless in his thinking and therefore must be regarded with a measure of caution before admitting the truth of the position he states.

The annual report of the D. L. Moody Missionary Book Funds for the fiscal year beginning Feb. 28, shows that during the year the Association made 11,158 shipments of its attractive wholesome literature, consisting of 204,966 colportage books, 229,345 Evangel booklets, 265,439 Gospels of John, 8, 374 New Testaments and 443,365 Gospel tracts. This large amount of literature was distributed among prisoners, pioneers, lumber jacks, mountaineers, sea men, patients in hospitals and sanitaria, and other needful classes throughout the States and Canada, besides being sent gratuitously to the people of India, Africa, Alaska, Philippine Islands and Latin America.

We are happy to tell our readers of this excellent work that is bringing the Gospel into neglected places and to neglected peoples. The distribution of printed matter that concerns itself about spiritual things has, of course, been recognized as a powerful aid in religious work ever since men know how to print books, or even before that time when things had to be written out by hand. There would be very little to tell about the Mennonite church today were it not for the printed material that has been preserved for us. Very often people fail to appreciate the value of using printers' ink and, sometimes, even among those who have profited most by the printed literature of the church, there is a feeling that publications should be made to pay their own way. It is because too much emphasis is given to profits and losses that church publications do not bring all the results expected of them. The rise of modern sects and isms is to be attributed to their extensive use of the printing press to serve their purposes while the old established evangelical bodies have been neglecting the powerful instrument they have in their hands.

The recent organization of a General Conference church in the town of Lansdale, Pa., illustrates one of the ways by which our denomination must be kept alive. Lansdale is in the midst of a community in which the Mennonites are very well represented, chiefly in the country and smaller places. Industrial conditions have brought about the migration of people townward. Country congregations have been keenly feeling the loss of the many of their people in this drift. In Lansdale, it so happened that many of our people from several churches were so situated that they could pay an occasional visit to the old home church, but regular attendance was out of the question. It has been a nice thing that so many members, who were so far away from the church in which they grew up, have been loyal to it and continued to give their financial support, even though they could not be depended upon for regular attendance, but, then came the problem of the children. Every parent likes to see the children belonging to the same church to which the rest of the family belong. There are many churches in the town and to one or the other of these the children gradually come to give their affection through the Sunday school or through associations made with other young people. The time was rapidly approaching when even the parents felt that they needed a church home by which they could benefit, and where they could associate with their children in the work of the Kingdom of God. Feeling as they did in the matter, it required but a little earnest leadership to bring these people together into some sort of a service and when this was accomplished, the people, having found each other, it was but natural that they should want to strengthen this newly made bond with a regular church organization. Opportunity presented itself for securing an unused church building in a good part of the town at a reasonable price and the rest that followed was but natural, an organization was effected, a pastor was called and regular services instituted and so the result was a new church organization with an enthusiastic membership looking forward to a career of usefulness in both the community and the conference. What was done at Lansdale can be done in many places if those of our denomination mean business and throw their efforts and enthusiasm into the work.

THE PART A LANCASTER COUNTY PA., MENNONITE CHURCH HAD

In the Introduction of the Public School System

(Concluded).

Among the rioters who assembled in Bowmansville on the memorable 8th of January, 1850, was one who stood forth in prominent and bold relief. His conduct on that day had attracted the attention of some of the citizens who had dubbed him "The General" or "Commander-in-Chief". This was Elias Leinbach, the father of Frederick the schoolmaster. He was an old man, well known in the neighborhood as a skillful brush maker and repairer of clocks. But he was still more famous as a believer in witches, hobgoblins, and raiser of concealed buried treasures. He, as the champion of his son, the schoolmaster, had become the strong and demonstrative anti-school partisan. He had also been indicted with the other rioters and had been among them when the presecution was compromised and his part in the costs had been paid by himself or his friends. But for him it was not to let the matter rest there. If the iniquitous free school system was to be introduced into Brecknock township with a high hand and against the earnest protests and opposition of its honest yeomanry; if liberty was to be trampled into the dust by the iron hand of oppression, he for one, at least, would seek to be avenged on these presumptuous tyrants who thus wantonly assailed his dearest rights.

In taking a survey of the whole field he found no fitter subject of his vengeance than Mr. Sensenig, and for the purpose of finding the method of taking revenge he consulted his legal adviser. It was believed that a suit against Sensenig for malicious prosecution was the best means to be adopted to obtain the end sought. Whether the eminent counsel whom he employed really believed that he could recover damages in the case, it is of course impossible to tell. At this day, an unimpassioned lawyer would hardly fail to decide in the negative. But be that as it may, the suit was brought and the summons issued on February 12, 1851, and the writ duly served on the defendant. Subsequently a Rule was taken by the plaintiff to have arbitrators chosen to whom the controversy should be referred, and on the 20th of June, 1851, the parties and their attorneys appeared in the prothonotary's office at Lancaster and chose David Witmer, Christian Hoffman, Jr., and John Styer arbitrators to meet in the village of New Holland on Thursday, August 7, 1851 at one o'clock, P. M.

This suit attracted almost as much attention as the original prosecution of the rioters. Numbers of witnesses were in attendance on both sides. Besides the parties, arbitrators, counsel and witnesses, there were crowds of spectators. The witnesses on the side of the plaintiff were willing to testify and under cross-examination attempted to be impertinent and witty. The result was, as is usually the case, that the tact and experience of counsel proved an overmatch, and turned the laugh of the crowd against them. Especially was this the case with one of the plaintiff's witnesses, who made up by a super-abundance of pluck, what he lacked in stature. On account of this he was by the counsel for the defendant called a "Bantam Cock", an appellation that was not forgotten by some of his spectators as long as he lived.

At last the evidence was closed.. The counsel proceeded to argue the case before the arbitrators and then submitted it

(Continued on Page 4)

Christian Endeavor Topic

By Mrs. Earl Salzman

APRIL 20TH

Why we believe we live forever. (Easter). John 11:23-26; Mark 12:26, 27.

"Because I live, ye shall live also."

"Thou hast made for thyself, and our hearts are restless until they find rest in thee." Men and women put their trust in a living God who is not only their companion in all worthy adventures in this life but it is in him that we find rest in our eternal home. Many a man who has been toiling all day and is tired comes home and finds rest; the prodigal son after being tired out with sin returned to his father's house in order that he might find rest. All this is true in our experience with God. We shall at the end of our life come home to him and there find the rest we seek.

The Christian cannot hope to prove either God or immortality and many are basing their faith on immortality almost entirely on the selfish expectation that they will find a wonderful glory in the hereafter. To a certain extent this faith is alright but coupled with this faith and desire should be such an undying love for others that there can be no real home unless it is shared with them. In other words we believe in immortality, not only on our own account but because our love for others is so great that it will not let them go—so surely there must be a place where we can share life together. A young woman who is being led to the altar cannot prove to others that her husband is all that she believes him to be but she has faith in him and through that faith she enters into some of the richest experiences that human life can hold for her. When motherhood is facing her she cannot prove that her child will be worth the cost in suffering and anxiety but that faith she has is her only road to the joys of motherhood. The same thing is true of religious faith. We cannot prove that a Father is waiting to welcome us when we step out of this life, but those who are facing life's hardest battles today in that faith find a peace and hope that never fails. If he can so care for us here will he not welcome us to the life which is to come?

Human history from the earliest dawn of creation has been the history of the development of human personality. The only new development which has come thus far was Christ. His teachings were new and yet men accepted them as though they had been waiting for him a long time. We hear everywhere today that these teachings of Christ are the most precious possessions of the world. But that teaching has only been made known today because of Christ's victory over death. His influence on that first Good Friday night was not great. The world was ready to reckon him a failure. Christianity rose with Christ and it only lives because he lives. On this first Easter morning an event took place that had such power that it changed cowards into heroes, gave us a new holy day, discontinued an ancient sacrament and gave us a new one which was in memory of the victory of Christ over death and we date all things from his birth because of the fact he rose from the dead. That is the reason he is able to say, "Because I live, ye shall live also." God for a brief space took upon himself the mortality of man in order that he might get man ready for immortality.

Another reason why we believe in immortality is the fact that this belief has come down through the ages. There are many dreams and superstitions which have been outgrown and cast aside and many of the beliefs of the earlier ages have been cast aside as too narrow for our modern age but here is a belief that is as strong as it ever was and it has a stronger grip on the world today than it had a thousand years ago. A belief that can come through the storms of the changing years which no fire can burn and which no dagger can destroy, is surely a belief which has in it the germ of God's undying truth.

Then too the supreme men of our civilization believe in this truth. There are many men who are ready to cast it aside and say it is merely a sentiment but when you come to men like Socrates, Plato, Euripides, Cicero, Victor Hugo, Shakespeare and Gladstone we find them all expressing the belief that the soul is immortal. Because of this belief these men have been able to conquer and do wonderful things in the world.

"Thou wilt not leave us in the dust,
Thou madest man, he knows not why;
He thinks he was not made to die;
And thou hast made him, thou art just."

Outline Study

1. Job's question. Job 14:7-14.
2. Man in a trinity. I Thess. 5:23.
3. Jesus' argument. Matt. 22: 23-33.
4. Jesus' statement. John 14: 1-3.
5. Paul's faith. II Cor. 5:1-9.
6. John's expectation. I John 3:1-5.

Suggestive Topics

1. Personality and immortality.
2. The reasonableness of the belief in immortality.
3. Jesus' argument for immortality.
4. Find quotations from our leading poets and authors on immortality.
5. Nature's teaching on immortality.

Suggestive Questions

1. Which do men fear most—death or the consequences of life?
2. Is immortality taught in the Old Testament?
3. How did Jesus get his knowledge of the other world?
4. What effect would the loss of faith in immortality have on our life?
5. Why were the disciples so slow to believe in the resurrection of Jesus?
6. What does nature teach us about immortality?
7. What does Jesus teach in regard to life after death?
8. What is the relationship between faith and our attitude toward immortality?

INDIFFERENCE

When Jesus came to Golgotha
they hanged him on a tree,
They drave great nails through
hands and feet, and made a
Calvary;
They crowned him with a crown
of thorns, red were his wounds
and deep,
For those were crude and cruel
days, and human flesh was
cheap.

When Jesus came to Birmingham, they simply passed him
by,
They never hurt a hair of him,
they only let him die;
For men had grown more tender,
and would not give him pain,
They only just passed down the
street, and left him in the rain.

Still Jesus cried, "Forgive them
for they know not what they
do,"
And still it rained the winter
rain that drenched him through
and through;
The crowds went home and left
the streets without a soul to
see,
And Jesus crouched against a
wall and cried for Calvary.

G. A. Studdart-Kennedy.

THE PART A LANCASTER COUNTY PA., MENNONITE CHURCH HAD

(Continued from page 3.)

to their decision. After they had retired to deliberate on their award, there was among the assembled crowd the usual speculation as to the result. There is hardly anything more trying on excitable nerves than "waiting for the verdict." In imagination you go over the testimony and speculate, but alas! how often vainly speculate what effect this or that part of the evidence might be exerted on the arbitrators or jury. But like every other sublunary matter this suspense must come to an end, and so in this case.

The arbitrators came forth from the room in which they had been secluded during their consultation and announced their award to be "no cause of action". This Report was duly filed in the prothonotary's office at Lancaster, on the 8th day of August, 1851.

It might perhaps be expected that with this last scene in this "strange, eventful history" the curtain should finally drop and the tale should end here. But there was still another act to follow. And when the curtain rises again we hold the chief executive officer of the court in pursuit of the venerable form of Elias Leinbach, the plaintiff, in the late suit with a Capias ad Satisfaciendum for the costs incurred in the action which had just been determined.

The poor old man now experienced the glorious uncertainty of the law. He had commenced his legal proceeding with the object of being revenged on Mr. Sensenig, and now, could it be possible here were the stern officers of the law demanding a sum of money from him which was beyond his power to pay, and in default of payment threatened to quarter him in limbo. Were these the sweet waters he had expected to quaff from the cup of revenge and retaliation? Had he really dug a pit and fallen into it? But the reflections were interrupted by the rude arrest made by the sheriff who started him on his way for a second involuntary visit to Lancaster. Arrived there he hastened to consult his counsel, who at once applied to the Court of Common Pleas for the benefit of the Insolvent Laws of the State. His sons did not forsake their old father in his extremity, but procured the necessary sureties. His bond was at once filed for his release under the Insolvent Laws and he was set at liberty. Upon having in this manner regained his freedom he proceeded on his way homeward a wiser though probably a sadder man than what he had been before his experience in the conducting of legal proceedings.

Now as a concluding word to Mr. Good's interesting story of Brecknock's fight for the free school system, I want to add a few historic facts about the intensely bitter contest which divided families and churches.

When I was a boy many of the men who took an active part in the local educational war were still living, though old men. I heard much about it, but was not old enough to understand what it all meant. In later years I conversed with those whose parents had taken an active part for and against the free school law, but most of them were more anxious to forget than to talk about it.

Daniel Sensenig, the leader of the free school men, was a farmer who lived on what is known as the back road leading from Center Church to Bowmansville. He had very little so-called book learning, but much common sense and good judgment, gained by coming in contact with people who are fairly well educated. As a teamster between Philadelphia and Pittsburgh he learned enough to convince him that education was a good thing for everyone. From a religious viewpoint he was a Mennonite, as were most of those who stood by him in the organization of free schools. All these were excommunicated from the Mennonite denomination. I said before that the contest divided families. As their wives took no part in it and thus were not adjudged guilty of any offense against the church rules, some of them remained members of the church while their husbands were expelled. In 1852 a new Mennonite denomination was organized and services were held in houses of members who lived in Bowmansville. The ministers who conducted these services came from Montgomery county, where at about the same time a split in the Mennonite church had occurred for some reason. In 1854 a new meeting house was erected a few hundred yards south of the village where there was a fine grove of several hundred pine trees. On the tablet of the church, facing the State Road, can be read, "Pine Grove Fersumling House 1854." This little meeting house where services have been held for the past seventy-five years stands as a monument to the free school system of Brecknock.

In Bowmansville and locality lived quite a few families who were member of the Lutheran and Reformed denominations at Muddy Creek and Center Church, for at that time there was no church organization of these denominations at Bowmansville. In conjunction with the members of the New Mennonite they organized a Sunday School in 1862, which met in the little church every Sunday afternoon during the summer months. This was the first Sabbath School organized in the township. I was one of the boys who attended barefoot like all the rest, for shoes were not needed by boys then as long as the weather was warm. I recall some of the old time Sunday School books that were used, and the stories they contained, as well as some of the hymns that were sung. "Lord Dismiss Us with Thy Blessing" was the favorite closing hymn.

Rev. Daniel Hertz who lived at Ephrata was the pastor of the Reformed denomination at Muddy Creek and Center, and the father of Samuel S. Hertz who was installed as the first teacher under the free school law after Leinbach was removed. Many of the members of Rev. Hertz's congregations who lived at Bowmansville and vicinity were anti-school people and bitterly offended that their pastor should sanction the idea of allowing his son to be a teacher in a free school. They withdrew their membership from their respective churches. But enough of this. Brecknock has redeemed itself, and out of it have come some of the finest professionally educated men that the county has produced. The boys and girls are now going to high school and college. The township looks with pride upon those who have become ministers, lawyers, physicians and the like. Their names are an honor to a locality which generations ago believed that free education was a menace to their welfare. Then they knew no better; now they do.

SENTENCE SERMON

"He shall feed his flock like a shepherd." Isa. 40:11.

YOUNG PEOPLE AND THE CHURCH SERVICE

Edgar Monroe McKown

"To help people to worship God," came back the unmistakable answer, when a group of young people were asked the purpose of the church service. They had their notion, too, of how the service could be made effective in fulfilling that purpose. They told frankly what they thought of sermon, song, and Scripture.

Let it be said, at this point, that these young people are typical of the young people who attend Sunday school and young people's meetings in almost any church. Some of them attend the preaching service. Others almost never come. Most of them approve heartily of an attitude of reverence and worship in their own meetings. Some of them have shown themselves very devoted to the work of religious education among the children and young people of their church. After fifteen years of experience with young people's organizations, the present writer rates this group of young people as slightly above the average in their earnestness about their personal religious life.

Every effort was made to get an honest opinion concerning the subject. No question was asked which would involve a criticism of the one who was interviewing them. Part of the information was obtained by the use of a questionnaire, part of it by personal interview. The young people involved are members of four different congregations, and so were hearing different ministers and taking part in different types of worship programs.

Most of the young people expressed satisfaction with the usual program of music. The organ prelude and postlude, three or four hymns, and one or two anthems met with their approval. They enjoyed the singing. Twenty-two out of thirty-three enjoyed greatly the congregational singing; six of them liked it more than any other part of the program. Four others thought the anthems were best. So twenty-six out of thirty-three made special mention of music. Is not this a high tribute to the ministry of music? Ought not the churches to give more attention to this element of worship, especially in the matter of improving congregational singing?

It is an interesting fact that those who attended the services only occasionally were more interested in the music than those who came regularly. Those who came regularly had a greater interest in the sermon. Can it be that the latter came from a sense of duty and had the traditional attitude that the sermon was of most importance?

These young people had some very pointed things to say about prayer. One asked for a simply worded prayer that would lead the hearer's mind to pray with it. This person professed a great deal of difficulty in following most public prayers because they jumped all over so much territory and were worded in language difficult to follow while praying. A junior in high school gave the writer one of the deepest glimpses into the psychology of public prayer that he had ever had. She said that as the leader prays we should be praying too. Our prayers should be guided by his words. If his words are too difficult or he prays about something beyond our knowledge, we cease praying and begin to try to understand what he is saying. Some thought that the minister and the people should kneel at times while praying, making the attitude of the body correspond to the attitude of the mind. It was also suggested that instead of a long prayer all at one time, there should be several short prayers throughout the service. As a rule, young people condemn long prayers. In this they follow the leadership of their Master. As they spoke about prayer, it was only in answer to the writer's questions, and throughout, their conversation indicated a reverent and earnest attitude. In the light of this attitude, we ministers may well ask with Jesus' disciples, "Lord, teach us to pray."

And what did they say about the sermon? Every one of us who face congregations once or twice on Sunday would like to get an honest opinion. Nine of the number were not interested in a sermon at all. Some of these could have dispensed with it altogether. But the large majority looked upon the sermon as the climax of the service. This, however, seemed to be the ideal rather than the actual fact as they found it. Some thought the sermons not interesting, dreamy, and dead. Others disliked the sameness of the sermons. Their topics were different, it was said, but they contained the same material. Still others thought the sermons good as a rule, though acknowledging that the minister may have an "off" day.

A question as to topics or subjects revealed a variety of interests. Some wanted sermons on personal religion, on matters con-

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THE S. S. LESSON
April 20

Jesus Teaching Forgiveness. Matt. 18:21-25.

Golden Text: "Forgive us our debt, as we also have forgiven our debtors." Matt. 6:12.

Jesus had been teaching forgiveness to his disciples. The phrase from the so-called Lord's Prayer, which forms the Golden Text of our lesson, is but one of numerous references to forgiveness made by Jesus or by the writers of the New Testament. Forgiveness was exemplified by our Lord both by his non-resistance and his prayer from the cross in which he uttered the supreme expression of forgiveness in the words, "Father, forgive them for they know not what they do."

It is often emphasized that if we are unable to forgive one another of our little shortcomings and, if we do not exercise forgiveness and continue to pray the prayer the Lord taught us, we will be praying ourselves into hell, for the one who will not forgive places himself in a position where the Heavenly Father can neither forgive him.

Peter represents the inquirer who would want to know how to do the correct thing, but, nevertheless, has preconceived ideas about how he should be doing it. To ask, "How should I forgive?" shows a proper recognition of the need of forgiveness. Peter well realized that there were plenty of people in this world who had been doing wrong to others and that the superior thing to do toward them would be to show them forgiveness. But Peter had an idea that there should be a limit to forgiveness. He was willing to go farther than others but nevertheless he had a limit to set. In this he reflected the Jewish idea that it was proper to forgive seven times, but he multiplied that seven by ten. Mighty liberal he seemed to be on the surface. Seventy times would be enough to try the patience of any ordinary mortal, he no doubt thought. but Jesus indicated to him that a follower of the Lord must be limitless in his willingness to forgive. Seventy is the number of perfection and so also of eternity. He should be willing to forgive all the time was the substance of the implication. So long as there are numbers to count that long should forgiveness continue.

One of the most dramatic incidents in American life was the pardoning of a convict by Governor Steward of Missouri. The Governor had recognized the convict he was about to pardon as the steamboat mate under whom he had served as a cabin boy years before. He said: "I want you to promise you will never again take a stick of wood and drive a sick boy out of his berth on a stormy night, because some day that boy may be governor and you might want him to pardon you for another crime. I was that boy. Here is your pardon."

In the parable of the debtor the first lesson to learn is that all of us are God's debtors. Sin is often spoken of as debt. We owe it to God for his love and care to give him a sinless service, but none of us are free from sin and so we come into His presence as unworthy and unable to fulfill our obligations to Him. We deserve nothing from his hands except that he deals with us according to His sense of perfection and justice. In that case we have nothing to expect but the severest punishment. Now none of us have anything wherewith to pay God. Works will not do. Wealth cannot answer since the gold and the silver are already His. Promises will not do. We have often promised and all that came of it was that we proved ourselves utterly unreliable. But the hopeful thing about it all is that God is willing to forgive us our debts. He is loving and so does not want to inflict anything harsh, or that causes suffering and then, He is ever ready to show us His grace which means that he bestows His favor to us who do not deserve it at all. But with all the joy and happiness that comes to us through forgiven debts, like the man in the parable, there is imposed upon us an obligation to be just as forgiving to our fellows as was God to us. Those of our fellow men who have trespassed against us need to be shown the same consideration that God shows us. There is this great difference, however, we have much that needs to be forgiven while our fellows have but a comparative little that needs our forgiveness. The whole parable savors with a sense of justice that appeals to anyone. Even those who are not religious will cheerfully admit that the man who would not forgive his fellow servant of a very little, after he had been forgiven of a great deal, deserves all the punishment imposed upon him for his base ingratitude. So, too, it would be the basest kind of ingratitude on our part whenever we would refuse a good turn to our brother after having received so much consideration and mercy at the hand of God.

THE S. S. LESSON
April 27

Giving Up All for the Kingdom. Matt. 18:16-26.

Golden Text: Lay up for yourselves treasures in heaven. Matt. 6:20.

The account given in this lesson is called the great refusal. There are many things in the Bible that we speak of as great. There are, for example, the Great Confession, and the Great Commission. It is a happy privilege to be able to speak of good things as great, but, one who is a Christian can never face or come to think of a great evil without a feeling of sorrow and a serious realization of the responsibility one owes to his Lord, even as our Lord was sad, and even the one who made the great refusal, was sorrowful in the example our lesson brings to our notice.

We are told that "one came and said, 'Good Master, what shall I do that I may have eternal life?' " The question was a proper one in that it was brought to the right person for answer. None but Jesus can fully reveal to any one the way of eternal life. Too many have their minds set on what they want to do without consulting Jesus. The result is that they trust for their own salvation in ropes of sand such as good works, morality, gifts of money, negative goodness, formal connection with the visible church, etc. This person came apparently ready to receive commands from the Master. There is no way to eternal life except by the Jesus way. There can be no possibility of eternal life without the revelation of Jesus Christ. Like many others, the young man had a proper idea as to whom he should come and, very much like the multitudes in other ages, having the way revealed unto him, he didn't follow it. Knowing the right way but not going the right way spells disaster and invites divine condemnation.

As we read the account we wonder just why Jesus did not permit this man to call him good. Surely it was not because He, the Master, was bad. Why then? It was, we believe, to turn the young man's thoughts to God, the fountain of all goodness. Jesus had a way of touching the sore spot in human nature. To the Samaritan woman He said, "Call thy husband." The one short sentence bared her whole life and, so, when he said to the youth, "Keep the commandments," he was preparing to expose the youth's entirely wrong attitude toward the law. The young man claimed to have kept the whole law, particularly that which referred to the lives, persons, and property of his fellow men. The command to "love thy neighbor as thyself" was an ancient command taught as law and comprehended all that the law had to say in relation to things that had to do with fellow human beings. Here, then, came the supreme test. If he loved his neighbor as himself he would give of his possessions to those of his neighbors who needed them more than he did. He could not stand up under the test. He had been self-deceived. He went away sorrowful. Sad, because the price was higher than he cared to pay. Sad, because the Christ had administered such a rebuke to him, but not sad enough because of his position to make him give up all and follow Jesus. We need not go back 1900 years to find examples of men and women who are sad because the love of their possessions stands between them and their Lord, yet, not sufficiently sad because of their sinful state to be prepared to sacrifice all and follow their Lord. The young man, though a model in the community, was wrong. His morality, his good example, and the formal keeping of the law had nothing to help him on to eternal life. What he had been doing was simply what was expected of every one. It is no special credit to any one that he is not sent to jail. It is expected of every good citizen that he so live that the jail is not necessary for him. It was the duty of the young man to keep the law just as it was the duty of every other Jew of that time to keep the law. There was no special glory to be doing what everybody was expected to be doing anyway.

The youth did not realize that the law won't save. Faith in Jesus is the only way to receive salvation. It was his business to have such a confident faith in Jesus that he would let go all his earthly possessions and take hold of the promise that Jesus made believingly following him. Perhaps some one may say that selling all and giving all away was a big price to pay. Yet the same condition applies to all even today. Those who are not ready to give up all for Jesus' sake have no assurance of entering into eternal life.

The comment that Jesus had to make on those who have riches shows how great is the responsibility of those into whose hands come the control of great possessions. Upon such is imposed the realization that they are the stewards appointed of God to administer his estate and they will be called upon to give an account of their stewardship. With ownership must go service. As God gives strength and wisdom to acquire wealth, so he rightly demands a strict accounting. Wealth must recognize a debt to poverty. Those who possess it must mind their duty to the poor.

NEW NEEDS FOR THE OLD BOOK

(Continued from page 2)

towns. The usual danger and anxiety followed. The agency secretary of the American Bible Society who was soon on the spot wrote: "The logs in the river were washed over the banks and in many cases driven through people's homes. In one instance, a house was washed down the stream and the family inside chopped a hole in the roof and perched there awaiting rescue. However, one of the logs coming down the river with tremendous force drove through the house smashing it to bits and killing all of the family except the father. In other places people were killed in their beds by the logs wrecking their homes. In all, between forty and fifty people were killed in that district."

One thinks of course of the Red Cross in such emergencies and the Red Cross, to be sure, was soon on the field. One also realizes that in such calamitous experiences few of the sufferers in their haste to escape take time to find and carry a Testament or Bible. Here was the opportunity of the agency secretary of the American Bible Society. With the assistance of pastors he distributed portions of Scripture to 4,000 of these destitute people. Man does not live by bread alone either in normal or critical times. Faith must be fed as well as the body. Spiritual bravery is needed when life is to be reconstructed after a typhoon.

"Word of mercy, giving
Succor to the living;
Word of life, supplying
Comfort to the dying."

The attention of the American Bible Society was recently directed to a peculiar need for Old Testaments. While not a sudden emergency like the above it is appealing if for no other reason because of its picturesqueness. It is the need of the Old Testament for persons known as the Sephardim living in Constantinople, Salonica, Adrianople, Smyrna, Bulgaria, and Cairo.

The Sephardim, of whom there are probably 70,000, are Spanish-speaking Jews who were exiled from Spain in the fifteenth century by Ferdinand and Isabella. They speak a dialect which differs from modern Spanish and is written in Hebrew characters. In order to prepare a new edition of the Old Testament for these thrust-forth aliens, thereby saving them from secularism, a substantial sum is being sought from philanthropic sources.

Nor is this all. Other interesting emergencies could be cited. The ones mentioned above indicate that the matter of increasing the circulation of the Scriptures, the object for which the American Bible Society was founded, is not perfunctory, whitened with tedious administrative pallor, but colorful and buoyant as it rises to meet unusual and unexpected opportunities.

YOUNG PEOPLE AND THE CHURCH SERVICE

(Continued from Page 5)

cerning conscience, will power, and ideals. Some wanted to learn more about God. The teachings of Jesus and of the New Testament characters were sought. Missionary experiences were of interest to others. Topics of social problems, such as the art of living together, peace and war, and prohibition, also were asked for. We were thoughtfully reminded that the minister must choose subjects of interest to youth and age alike. These topics are not submitted as suggestive of a series for young people. Subjects of vital interest and importance to young people were not given. But most certainly some of the topics in which they are interested should be dealt with simply, plainly, and with a sympathetic attitude toward the young person's point of view.

How long shall we preach? This question is bound up with that of the length of the service. A number felt that two and a half hours was a long time; that includes the church and Sunday school services. Several thought one hour long enough for the church service. Another added that the sermon made it seem longer than it really was. Another remarked rather sensibly that the length was not important, if the service was good.

So the length of the sermon is determined by the question of its relative importance in the service. The Holy Spirit is said to work better where there is plenty of oxygen. Perhaps He also works better when the mind is not tired. When the minister begins to preach after a forty-five minute worship service, the hearer's mind has already reached the psychological moment when the powers of attention have begun to decline.

And as to the length of the sermon, the evangelists are saying that no souls are saved after the first twenty minutes. With this statement the young people are hearty in accord.

Now that this study has been made, what is its value? We shall not, certainly, determine by a majority vote the best method of conducting our services, even though it should be a vote of such excellent judges as our youth. Neither shall we yield to the temptation to lower standards to increase our congregations. But we may find in the reaction of the youthful hearers some food for thought. When this minister took up work in his new field he bore in mind the comments that were made about the programs of worship conducted by other ministers.—Zion's Herald.

JOTTINGS

The yearly meeting of the Eastern District Conference will be held at the Deep Run church, May 1 to 4.

The address of Rev. Arthur Rosenberger was incorrectly given in the Mennonite two weeks ago, it should be 41 S. 8th St., Quakertown, Pa.

A Catechetical class of three was received into church membership through the rite of baptism in the Germantown, Pa. church. Rev. Howard Landes, pastor.

Rev. W. S. Gottshall of Freeman, S. D., announces the beginning of a Catechetical class. Rev. Gottshall, who has been active as a pastor in the Freeman district will shortly return to his old field in East Swamp, Pa., which is near Quakertown.

One of the interesting things that Rev. A. J. Neuenschwander of Upland, Cal., has to write to the paper of his old home town is the number of former Berne people he is meeting in California. The list he names includes about fifty people.

The "Mission Workers" of the West Zion Church (Moundridge, Kan.) held their regular monthly meeting at the E. W. Rupp home Saturday afternoon, March 22nd. Mrs. B. M. Dirks led the devotionals and Mrs. D.O. Rupp led in the discussion of the third chapter of the book, "What Next in Home Missions." Mrs. L. L. Loganbill and Miss Bertha Meyer played a piano duet. Seventeen members were present.

Mr. and Mrs. William Wiebe, of Beatrice, Neb., celebrated their 25th wedding anniversary March 23rd. Friends gathered at the Wiebe home to participate in the festivities. Addresses were made by their pastor, Rev. M. M. Horsch and Rev. Jacob Wiebe, a cousin of Mr. Wiebe. The happy couple were married in Philadelphia, the home of the bride, by Rev. N. B. Grubb.

Rev. S. M. Rosenberger of Quakertown, Pa., who was compelled by ill health to lay down his ministerial work and submit to treatment in a hospital has greatly recovered and is with his family in Quakertown. His numerous friends rejoice with him and his family in the excellent progress he has made and pray for a complete recovery.

The Northstar church, near Drake, Sask., has a membership of 256, of which 125 are men and 131 are women. During the year it has received into its membership 11 men and 10 women. There have been no losses by death during the year but 5 have moved away and two have withdrawn. There are 181 children in the congregation, of which 82 are boys and 99 girls. The congregation maintains two places of worship and one private school.

Bro. J. F. Lehman, who is manager of the Mennonite Book Concern is a member of the Indiana Council of Religious Education and met with the council at its present meeting in Indianapolis. Items for consideration included the State Sunday School Convention, the International Convention, Standards in Religious Education for Sunday Schools and for county organizations, leadership training, reading circles and Bible memory and story telling contests.

A very interesting Ministerial Conference was held in Grace Church, Lansdale, Pa. This was the first time that most of the ministers had opportunity to inspect the church building and meet with the members of this the newest church in the Eastern District Conference. A number of the ministers of the Schwenkfelder church were present and participated in the exercises. The papers read and the discussions following were timely and commanded unusual interest.

Freeman College, Freeman, S. D., has been granted full accreditment as a Junior College by the State Board of Colleges. During the winter months Revs. Gottschall, Kroeker and Tschetter gave helpful talks on the importance of Bible Study. Prof. P. F. Quiring, who has been associated with the College for more than twelve years, is located in Buhler, Kansas, where he is in business. It was largely through Prof. Quiring's efforts that Freeman College was granted accreditment.

The Berean Class of the West Zion S. S. (Moundridge, Kan.) enjoyed a very pleasant evening on March 17th at the home of Rev. and Mrs. P. K. Regier. The home decorated in green and on entering, each guest was given something green to wear. The St. Patrick colors were carried out in the refreshments and the entertainment was suitable to the occasion. Mrs. D. W. Galle and Mrs. Regier deserve much credit for the splendid evening's entertainment. Thirty-four members were present, the class roll numbers fifty-four. Mr. B. M. Dirks is the teacher and Mr. E. E. Lehrnberg is president.

JOTTINGS

Rev. Albert Penner of Massachusetts was the speaker at the Bluffton, O. church last Sunday. Rev. Penner is a nephew of missionary P. A. Penner.

The Girl's Glee Club of Bluffton College presented a sacred concert in the Trinity M. E. church of Lima. Prof. B. D. Smucker, who accompanied the group, presented several readings in addition to the usual musical program.

The Gospel Team of Freeman College held fourteen meetings in the churches in the vicinity of Freeman during the winter. The last meeting of the season was held in the Huttertal church, March 27th.

Rev. W. S. Gottshall of Freeman, S. D., plans to be in Wisner, Neb. April 13, where he will conduct the communion service. President Schroeder of the College will preach for him in his home church.

Rev. P. W. Penner and Mrs. Penner, missionaries in India, left their station in Janjgir on their second furlough. Mr. and Mrs. Penner will stop in Palestine on their journey homeward.

Rev. P. P. Wedel, president of the General Conference, is expected to be the guest of the Eastern District Conference at its meeting to be held in the Deep Run church May 1. Plans are being made to have Rev. Wedel visit some of the churches during his stay in the East.

Dr. J. W. Kliewer, of Bethel College, conducted a series of meetings in the Inman, Kan. Mennonite Church last week. His addresses were based on the Messages to the Seven Churches.

A committee of Mennonites from Moundridge, and Hillsboro, Kan., and Reedley, Cal, have been investigating lands in the Byrel Valley in southern Utah and there is a possibility that a Mennonite colony may be established in that locality. The tract of land under consideration covers about 20,000 acres of virgin land. The purpose of this colony is to furnish lands for such Mennonites who want to locate where prices are not as high as in some other places.

Dr. Kliewer, president of Bethel College has appointed Professors Regier and Hohman as a publicity committee to serve during the 1930-31 year. The main purpose of the committee is to advertise the school. The committee is working on a program which is to include the building up and mailing of a list of prospective students, letters by faculty members to prospective students, advertising the college, holding Rally Days in various communities, programs in neighboring high schools, visits, etc.

Miss Anna Belle Dycke, formerly of West Zion church, Moundridge, Kan., and who has spent several years in Mexico, teaching in Palmore College in Chihuahua City, was consecrated as a missionary to Mexico under the M. E. church conference (south). The services took place in Amarillo, Texas at the Polk St. M. E. church (south) on March 18th. In the group of candidates were nine ladies consecrated as deaconess and twelve as foreign missionaries.

The Schwenksville, Pa. Christian Endeavor Society celebrated its Second Anniversary in Eden Church, Rev. Freeman Swartz, pastor, on the evening of April 6. A special program was presented by the leader, Mrs. George Bechtel. Philip Maurer, one of the Schuylkill C. E. Union Workers, was present and made an address. Mr. Maurer was also present when the society was organized.

The Allentown church has recently completed the new basement room which is to be used for Sunday school and other purposes. This church will hold meetings every evening during Holy Week and will celebrate its spring communion on Easter. The cantata for Easter will be "Penitence, Pardon and Peace" by J. H. Maunder. On March 18 the Adult Class of the Sunday school held a social in the social room of the church. Mr. Victor, the president of the class, called the meeting to order; Norman Berkey, the class teacher, led in the devotions which were followed by remarks by the pastor and Mr. Alvin Musselman, who was the first teacher of the class. The pastor was then presented with a set of Mathew Henry's Commentary by the president in the name of the class.

The Eastern District Conference will convene in the Deep Run church, near Plumsteadville, Pa., Rev. A. M. Fretz, pastor, Thursday afternoon, May 1st, at 3 P. M. Daylight Saving Time.

Dr. Thierstein of Bethel College makes the following statement: "Several calls for teachers of vacation Bible Schools have come to the Committee on School and Education of the Western District Conference. But so far only one teacher has offered his services for this kind of work. Are there no other teachers who would be interested in work of this kind?" Address the secretary of the Committee, Dr. J. R. Thierstein, Newton, Kan.

A correspondent to the Gospel Herald tells us that at the evening service of the Kitchener, Ont., (Old) Mennonite church on March 9, the Russian Mennonites of the community participated in a joint meeting. Rev. Friesen of the Kitchener congregation conducted the devotional service and was followed by Elder Jacob Janzen of the Waterloo congregation. Both spoke touchingly of the present persecutions going on in Russia. Bro. C. F. Derstein spoke on "In spite of dungeon, fire and sword." The visitors favored the congregation with a number of German songs in their characteristic way which was much appreciated. A season of prayer for the suffering ones in Russia was engaged in and a free will offering was held for relief work. The church was filled to capacity.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

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The Mennonite

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VOL. XLV BERNE, INDIANA, APRIL 17, 1930 No. 16

OUR FOREIGN MISSIONS

As usual at this time of the year we find it necessary to call attention to our treasury. In addition, to the unrest in China, also are calls for special prayer. Not only famine is still ravaging great areas, but also bandits and bolshevism are creating warlike situations in many places, so that many missions suffer again. May the Lord continue to protect our missions as hitherto, and bring peace to the whole country.

The Easter mission services have always helped our treasury much, and it is to be hoped will do so again this year. The more churches can put such services into their program, the better, it seems.

The work is progressing, and we still sing:

"Go work in my vineyard; oh work while 'tis day,
The bright hours of sunshine are hastening away."

P. H. Richert, Sec.

PENTECOSTAL POWER

An unusual opportunity is confronting the Christian Church in this calendar year. This year marks, as most of us know, the 19th centennial of Pentecost. We have a wonderful opportunity of preparing ourselves for a Pentecostal experience. In the Upper Room the Apostles were all with one accord in one place and they prayed. Pentecostal power comes as a result of inner cleansing or purification of heart. It will manifest itself outwardly in receiving a power not our own to witness for Christ.

The first Pentecost came on a Jewish festival day, but it came not because God arbitrarily chose that day. — That would have made it mechanical—but the Holy Spirit was poured forth upon the Apostles because they chose to present themselves to God and receive His gift on that day. Will the Protestant Church avail herself of this significant year? Will we present ourselves cleansed, resigned to Christ and willing to receive the Holy Spirit with power?

Protestantism today is weak, she lacks vitality, she is staggering under an antiquated machinery, we have kept on adding wheels until it requires almost an our entire power to keep the machinery running. We are statistics-mad rather than red-hot for souls for Jesus Christ. Protestantism is not having the influence she ought to have. The baffling problems of Peace, Prohibition, questionable amusements, etc., could be corrected almost over night by the church. One reason why this is not so is because we are not decided amongst ourselves as to what we want. Many Christians do not want strict enforcement of Prohibition. We need a church-unity program. Having over 200 denominations in Protestant America is almost a sacrilege when we come to Christ's prayer in John 17: "That they may all be one."

E. Stanley Jones in his most recent book, "The Christ of Every Road", says the church today is behind closed doors, just like the Apostles during thost ten days prior to Pentecost. Fear is keeping us there. First there is the fear of science, when science is nothing but organized truth arrived at by careful observation, and Jesus said, "I am the truth" so surely we have no need of fearing true science and all else is error and the Christian need not fear error, it will die of itself for this is God's world. Then Jones continues by saying that we are behind closed doors because of the fear of race exclusiveness; the fear of national desolation for we fear we might be labeled unpatriotic; the fear of mere routine of ritual and finally we fear failure if we share our personal experiences.

It is to be doubted whether the Pentecostal power will come to us Mennonites unless we can somehow have more of that "with one accord" spirit. The story is told of a frog and a bird who fought so violently with one another so that the next morning both were found death as a result. Surely we as a Conference will come to naught, too, finally, unless we can learn to love one another. In this struggle of Fundamentalism and Modernism so-called, to be found at home and in our mission fields, there is not so much difference between the brethren as we might think. The adherents of both groups are in the main honest and earnest. The same Christ is upheld as the personal Saviour from sin, both recognize Him the only cure for a struggling mankind. The difference after all consists primarily in some interpretations and in details. Neither group will ever be able to convince the other to their way of thinking. We can agree on the essentials, we can all meet as brethren at the foot of the cross. Let us stop our wrangling and unitedly join forces in winning men to Christ and makig life Christ-like. The more loyalty and purification of heart we present to Christ, the more power He will give us to witness for Him and our differences will disappear. The nearer the spokes of a wheel approach the hub, the closer they are to each other, the same is true of us, the closer we come to Christ the more love we will have for one another.

In spite of all our weaknesses and our lack of vitality, the fact remains that Protestantism has more vitality than any other religion, be it Greek or Roman Catholicism, Buddhism, Confucianism or Mohammedism. We may be in the period of dawn just preceding the bright morning light. The Holy Sprit may empower us soon. God is still ruling the universe.

Let us have an unswerving faith in God. As we look into the dim past, we ask what prompted a man to leave Ur of the Chaldees, and how was he able to make his way into that wonderful promised land. The only answer we can give is "God". How could a small nation of slaves hold their individuality and be released from a mighty world power like Egypt? The answer is "God". How could a horde of nomads continue to exist for 40 years in spite of having no crops nor fit water to drink? The only way we can answer that is "God". The same questions could be asked as to how His people passed through the crises of the Babylonian Captivity, the period of Antiochus Epiphanes, the Dark Ages, the pre-Reformation period. The answer comes boldly and courageously, we can explain it in no way but that God had a hand in each case of need. Man may falter and stagger in His work but His kingdom goes on.

We hope it is true that we are on the threshhold of a world-wide spiritual awakening. Let us prepare for Pentecostal power, but at the present we cannot go further until we go deeper.

A. R. Keiser.

I WAS WONDERING

In one of the recent articles by McAlpine under the above title, in the Christian Endeavor World, he is telling about being in a hotel room on the 8th floor and hearing a parade go by in which there were six real good bands and so close together that he could hear all of them play at the same time. While the bands were really good and were playing really good music, yet their nearness to each other made the music an awful medley instead of an oubturst of beautiful harmony. He goes on to say, "I was wondering if this orgy of music isn't a lot like our denominations. Every one of these bands is fine, but six at once is terrible when they are so near together."

This set the writer's mind to wondering about some things about our beloved Mennonite denomination.

I was wondering about our numerous divisions. We agree on the real essentials of salvation as found in God's Word, yet we so much stress and emphasize the points of non-essential differences and permit them to keep us apart. Is the sound of these emphases harmonious? I was wondering how it does impress those without our denomination who can not help hearing it.

I was wondering whether we are giving a clear-cut testimony as a denomination while we harp on these differences. Do we give the impression to the world of being a united people or do others look upon us as a faction-torn body of Christians?

I was wondering, too, whether the reasons that may have seemed good in their day and which led to these divisions and sepa-

rations do still exist. If they do exist today, why do we not call to high heaven for help to remove them. If they do not exist, then what possible justification can there be for continuing these divisions. I was just wondering about this.

I was wondering, too, whether we really believe that a divided Mennonite denomination is stronger than a united one. We recall the old saying, "In unity there is strength". I was wondering again whether we really believe that it is God's will that we should be so divided.

I was wondering, too, whether our separation really makes our work as a denomination more effective, whether it enlarges our influence in the world or even in our communities where different divisions are found.

I was wondering whether we can do our Mission work more effectively as it is done now than we could if we were one united body in this great work. Was wondering, too, about our educational work, is the present larger number of higher schools, some not up to accredited standard and struggling along under difficulties so much better than a united effort centered in fewer schools having less of a struggle to get along, would be.

I was wondering, too, about our publication work as now carried on with the different divisions publishing papers and the like. Is this so much better and does it accomplish so much more real good than a united Mennonite publication of a united Mennonite denomination would be? Does dividing our publication work help it and the church and the Lord's work? Is a divided relief work better than a united work along this line would be?

I was wondering, too, if in our thinking of other denominations and our relations to them or their relations to us, the emphasizing of our peculiarities instead of our mutual agreements with others, is a good thing. We are all expecting to reach the same heavenly glory land and to be around the same great white throne and worship the same Lamb in glory, so I was wondering just why we so much keep thinking of the differences between our own divisions and between us and other denominations instead of thinking of and speaking of the points of agreement and work together like good Christians.

A. S. Bechtel.

The cantata, Pardon and Peace, by Maunder, will be rendered in the Upper Milford, Pa. church on Palm Sunday and in the Allentown church on April 17 by the joint choir of the two churches.

WOMEN'S WORK

CHRISTMAS IN CHINA

(Tamingfu Station)

Greetings to the many mission friends who have the work in China at heart and especially to those who gave that we might be able to share the joy of Christmas with our Chinese Christians and children. It must be of interest to you to know that you have a real share in making the hearts of a thousand people glad with the gift of $132.50 sent through the Executive Committee of Mission Societies. What an investment and what a possibility! Think of making Christmas joy possible in a material gift—though small—for a thousand people in far away China. God bless all who had a share in these gifts. I would like to mention every contributor's name but these gifts have been reported by the Executive Committee and since our work has kept us busy during the Christmas rush and ever since, we may not be able to write to each giver separately, much as we would like to.

Amid the pressure of daily duties and many problems to serve in mission work the thought of getting ready for Christmas came forcefully upon us when the Thanksgiving season was over and December was rapidly approaching. But an important Christian Conference to which the Lord had opened the way followed for me and the other delegates of our mission. At that memorable conference the present great needs of the Church in China were discussed and the Scriptural basis for an enduring evangelical Christian Church in China was formulated. When we arrived at home we found ourselves well in December and still no Christmas monies for the festive season had come. The representatives from the seven church organizations in our district were to gather in a few days and as there was heavy snow on the ground the last good chance to send the Christmas monies out would be with these delegates.

But folks at home who love the Lord do not so easily forget. We here were prayerfully expecting and before the delegates arrived a letter from the Executive Committee had come and with it sufficient money to cover all the financial needs for our Tamingfu Christmas celebration. Indeed "All things work together for good to them that love God," in China as well as in America. However, it must be remembered that the good things we pray for must be in accordance with God's will and for His glory. Only then can we truly pray for them.

During the awful trial of our Russian Mennonites, and the great need there, we have reason to recognize every gift as a godsend and as an answer to prayer; for how can we read of the great sufferings of our brethren, who love the Lord, and not feel our first gifts should go towards that cause, as they are our fellow-Christians, while here we have only so few that love the Lord. But we thank the Lord that Christmas-joy was also intended for these unworthy ones and we also thank you very much.

Over 600 Day and Sunday school pupils got a Christmas treat of sweets, pencil and handkerchiefs; over 60 adults got good books as presents while about 200 poor people got small amounts of money, and all came out of this one amount sent by you, dear friends, through your Executive Committee. What a happy Christmas you have made for so many precious Chinese. They join me in hearty thanks to all givers.

"It is more precious to give than to receive." **P. J. Boehr.**

"GIVE YE THEM TO EAT"

Basna Mission Station,
Basna via Raigarh C. P.,
March 3, 1930.

Convinced that knowledge is power, that knowledge of the Bible is spiritual power, that the Bible as God's Word is the tool by which the Holy Spirit does His work (Eph. 6:17) we here at Basna want to place the Bible in every interested Christian home scattered in from 35 to 45 different villages surrounding this station. We are convinced that this will prove the greatest regenerative force (I Thess. 2:13) which we could possibly use. Luke 24: 27, 31, 32, 45, 52, etc.

Many of these homes, however, are illiterate. How can this be done? It can be done by working stories and truths of the Bible out in series of pictures, by the use of Bible picture books. It is my experience that any one in a very short time can read a picture and understand its meaning.

We have therefore worked out courses of instruction in the great truths and stories of the Bible. The course is constructed in a way which is supposed to be psychologically and pedagogically correct, and which presents the great foundation truths of our Christian religion. The course of instruction is supplemented by courses in music, in memory work from the Bible, and in activities for every laymember.

The thought came to us that there may be many Mennonite communities where excellent colored Bible pictures are going to waste—such as Scriptural calendar S. S. leaflets with colored Bible pictures, S. S. cards, etc. I want to make a plea to persons in such communities. Will you not gather such and send them with the Mission Boxes for the evangelistic work of Basna Station. In asking this, I do not in the least want to sidetrack such supplies which are now going to other stations in India, China, or the U. S. A. The plea is merely to such communities thus far not sending out surplus supplies.

If any of you who read this would be interested in getting an outline of the lessons for 1 year, which are to be worked out in picture—with the idea of making complete books of pictures in the U. S. A.—or with the idea of assembling the pictures in America and having the books made up here in India—I would be happy to furnish such an outline on request. I may forewarn, such a task will not be mere child's play. But you will be sending back to Asia the light that St. Paul carried into Europe, and by so doing brought light and salvation to our ancestors living in the jungles of Europe. Thanks!

Samuel T. Moyer.

CORRESPONDENCE

Hebron Church, Buhler, Kan., March 27, 1930.—Dear Mennonite: We are having a cold March. February month was pleasant but it is rather cold and disagreeable this month and a good rain would be of great help to the growing crops, but we are not complaining; our Creator knows our needs. In church work we are getting along nicely again, As Rev. P. E. Franz and wife left us last fall we were obliged to look for another pastor. When Rev. Franz and wife left us, we felt very much like a flock of sheep without a shepherd, and the four year stay seemed like a dream. We have now Rev. and Mrs. P. S. Goertz from Hillsboro to come every Sunday and serve us with the spiritual food. The services in the morning and Bible for the young folks is of blessing to all of us. Our Sunday school has an enrollment of about 200 when roads and weather are good, as we are meeting in a rural church and weather conditions do count. At the Annual Church and Meeting at the close of the year we selected J. C. Franz and D. D. Balzer as

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THE MENNONITE

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EDITORIAL

The annual celebration of Easter is a reminder to the world that we have a risen Saviour and believe with all our hearts in a Resurrection. We must always be reminded of the statement of St. Paul that, if Christ be not risen from the dead our faith is vain. Had there been no resurrection there surely would have been no celebration of Easter. No one can deny that it has always been celebrated as the day upon which our Lord arose. There would be no sense of an Easter without a Resurrection.

Some people have great difficulty in accepting miracles. They do not place themselves in an attitude toward God so that their faith may have its way with them in this matter. But, if we can bring ourselves to accept the miracle of the Resurrection, all others miracles then are easy of acceptance for the Resurrection is no doubt the greatest miracle excepting the birth of our Lord and his life of sinlessness.

Did Christ really rise? So the spirit of unbelief would ask in defiance of all loving and loyal faith that the church has recorded since its beginning. It is a matter that cannot be explained away. It must be faced. The answer is that the empty tomb with its folded napkin can not be explained except by the fact that the one within rolled away the stone and showed himself to his disciples. There was doubting Thomas. We almost feel like thanking God for Doubting Thomas, for a person of such a mind could not be convinced with evidence that to others would be ample. He must see, he must touch and face the Christ eye to eye. His confession should shut the mouth of any doubter.

Too many people saw Jesus after his burial. Once there were 500 of them. Some say they were deluded, self-deceived or deceivers. Two people might be deluded in the same way once in a million years, but there were 500 who saw the Lord. The disciples made it their business at the risk of their lives, to go into the world and preach the risen Christ, finally dying in attestation of this truth, but men do not die for a lie. The Roman guards were bribed by the priests to say that the body was stolen while they slept, but people generally accept bribes to lie and not to tell the truth.

To the great majority of us the resurrection is an accepted fact. We realize that through it comes our great hope and the assurance that we shall finally be with our Lord and with those "whom we have loved and lost the while."

Dr. Barnhouse, the noted Philadelphia Fundamentalist, whose broadcasts are nation-wide, was the victim of a petty annoyance by his fellow Presbyterian brethren in the ministry when he was ordered to cease preaching in a theatre Sunday nights by his Presbytery, beause his sermons were drawing people who should be attending neighboring Presbyterian churches. As Dr. Barnhouse was the guest of the community in which he delivered his gospel messages, and, as a large number of those who financed the venture were not Presbyterians, and, as the money needed for paying for the hall did not come out of any Presbyterian treasuries, we cannot see how that it was very much the business of the Presbytery where he preached the Gospel and wherever he was called. The true minister, even though he cannot draw a great audience should rejoice rather than object that there is one who in this day can so present the Gospel that it will attract people who would not otherwise be attracted. By this we do not want to be understood that the Doctor is running a circus and making religion a side line, as is sometimes the case. Those who listen to his radio messages are inspired and heartened in their faith in the face that so many ministers are not out and out for the Bible and what it teaches in their public utterances. To be sure Dr. Barnhouse is not loved by many ministers who disagree with him. He would be classed by them as uneducated, a scholar not worthy of the name, an untrained theologian, etc., etc. But a message that upholds Jesus, the atoning sacrifice, crucified and resurrected for our salvation, is the kind of a message the world needs and the hearts of men crave for in this generation. If the Gospel is to save the world at all, and we can conceive no other means by which the plan of salvation is proclaimed, it will be by the preaching of a straight Gospel.

Travelers who happened to be in Russia in the days before the revolution that has made of it a nation of Ishmaels recalls how that the greeting on Easter morning on every lip was "Christ is risen." It was but the expression of joy, such as the rest of the rest of the world feels in a resurrected Christ. Today, if press accounts are to be trusted, the celebration of the day commemorating the resurrection is altogether forbidden. Besides this, the Jewish feast of the Passover which is so near to our Easter is also forbidden to be publicly observed and the sale of Matzoth is not allowed and stores are ordered to pass out infidel literature to their patrons. The anti-religious program, which is being so actively pushed will not lessen so long as the present leaders are in power in Russia. True, it has been lessened to some extent because of the bad impression it has made abroad and because of the dissatisfaction it has created at home, but this seeming tolerance is but a smoke screen. Our unfortunate brethren still in Russia will no doubt have to pass the gloomiest Easter in their experiences, though they have passed through many gloomy trials. With our joy in the Easter season we should let our hearts bleed in sympathy for those of the faith who have no prospect of getting out of the godless land and who must be continually surrounded by influences that are cleverly designed to destroy faith altogether, if not in the elders, then in the children.

CORRESPONDENCE

(Continued from page 2)

Sunday school superintendents, and the same church board. As mentioned above Rev. Goertz is giving the young people Bible instructions. The class is well attended and it is our hope and prayer that a good many will take a stand for Christ and also in Church this summer. We are keeping up the sewing circle. We meet every two weeks and quite a few sisters are taking part in the great work. The first part of the year we sewed for the needy in Canada. This exhausted our treasury and the church came to our assistance and turned over tion. We realize that it is quite to us a very good Sunday collec- a problem to keep our program of Mission work going but will encourage the upkeep of same.

With best wishes,
Mrs. C. P. Froese.

Lansdale, Penna., April 11th, 1930. Dear Editor of the Mennonite: Several months have elapsed since addressing the readers of your paper and many interesting events have occurred since that time. Our Sunday School was started on Sunday morning, January 12th with 62 present, and on Thursday evening, January 23d the Sunday School was organized with the following officers, Superintendent Allen R. Fretz; Asst. Superintendent, Wilmer Rosenberger; Secretary, Ethel Fretz; Treasurer, Rolland Hawthorne; Pianist, Martha Fretz; and Assistant Pianist, Mrs. R. Ayars. We now have an enrollment of 88 with an average attendance of about 80 and still growing.

Under the leadership of our efficient Pastor, Rev. D. J. Unruh, the attendance at our church services has been steadily increasing and to date sixty have signified their intention of affiliating themselves with our church and besides those of our own Conference living in Lansdale or vicinity, we have a number who are withdrawing from the Evangelical, Reformed, Baptist, Church of God, Methodist, and the Old branch of Mennonites. On Thursday evening, February 27th, at a congregational meeting a Constitution and By-Laws was adopted and the following officers were elected. Pastor, Rev. D. J. Unruh; Deacon, Jacob R. Fretz; Trustees, Samuel Gerhart, Clayton Fretz, and Clarence Fretz; Secretary, Russell Hearing; Treasurer, John E. Fretz; Correspondent, Russel Hearing; Pianists, Martha Fretz, Mrs. R. Ayars and Mrs. D. J. Unruh; Head Usher, Rolland Hawthorn.

On Sunday afternoon, March 23d, the Deacon was ordained and installed and the Pastor installed.

We now have a catechetical class of four, which will be received into the church on Sunday morning, April 27th, at which time we will also observe Holy Communion.

Although the future looks rosy it will be a long up-hill fight, and we need the support of our sister churches, both by their prayers and whatever financial assistance they can render.

Respectfully submitted,
Russell Hearing,
Corr. of Grace Menn. Church,

The Christian Exponent "Chat"

ONE THING I KNOW

"I was blind, now I see." In the ninth chapter of John is the story of a man who found himself in the midst of a controversy concerning Jesus. The Jews argued that He was not from God. He did not keep the Sabbath. "We know not whence he is" they said. They were sure that God spoke to Moses but as for this man Jesus they had a conviction that He was from the evil one. Human kind has always had difficulty in distinguishing good from bad, God from the Devil. Men have called evil good and good evil.

The man whose eyes Jesus had opened was not able to pass opinion upon much that the Jews were saying. He did not understand the Law as well as they did. He could not prove from the Scriptures whether Jesus was the Christ or not. But he had a personal experience with Jesus and so far as he was converned that settled the argument. Once he was blind, but now he could see. For the first time in his life he was able to see and he could not imagine how the power to restore his sight could be given to a sinner. Compared with that experience, nothing that could be said of Jesus had any weight with this man. His belief in Jesus was something more than an acceptance of what someone else told him. He believed in Jesus because he had experienced in his own life the power of Jesus to heal.

Many current controversies in religious circles would be happily solved if Christian people would meet them with the test of experience. Is Jesus a myth? Was he the Son of God? Is he the Saviour of the world? Are his teachings practical or was He a dreamer whose life was lived in another world and whose teachings are unsuited to modern conditions?

Such questions as these need not trouble the individual who has felt the power of Jesus in his own life. He may simply answer, "Much of what you are saying I do not understand. Your philosophy and science and metaphysics and historical method are matters upon which I cannot give a convincing opinion. But this I know. Once I was sick and in distress and Jesus gave me comfort. Once I lived in sin and darkness and Jesus led me into the paths of righteousness and truth."

The Bible is the object of criticism and ridicule today as it has been for many centuries. There are many things regarding it which we feel are difficult to understand just as Peter felt about some of the writings of Paul. Here and there there seem to be historical discrepancies. Moses seems to have made mistakes, as Ingersoll used to tell the world. The imprecatory Psalms are still there. The morals of the Old Testament are difficult to reconcile with the New Testament idea of a loving and holy God. But let it never be forgotten that the Bible has survived all of its critics in the past. The anvil wears the hammers out.

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eyes,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

The theories regarding the inspiration of the Bible may be interesting but they need not give us any great concern. The Bible is an anvil and is fully able to withstand the blows of the hammer. No arguments however clever can upset faith in the Bible so long as people can say: "One thing I know. I have read the Bible and it has fed my soul. As for your theories of inspiration, I do not know. But this I know, when I read it, inspires me. It leads me onward and upward. It has been a lamp unto my feet and a light unto my pathway. It contains the life and words of Jesus which I would not exchange for all the other books in the world."

The Church is likewise the subject of controversy. It is a defunct institution according to some. It has glaring weaknesses we are told and it is rapidly passing out of existence judged by some modern authors and magazine writers. It is hopelessly divided, it has no social message, it did not prevent war, and it is continually resisting the advance of scientific knowledge. All of these criticisms and more are being hurled at the church. The best way to meet them is to fall back upon experience. It may be that we cannot answer all of the arguments that the enemies of the church bring against it. We may have to admit much of the criticism that is brought against the church. She is divided, her ministers sometimes do seem to be selfish and the energies of the church sometimes are expanded in needless and uncharitable controversy.

In spite of all of this there are many people who can say: "One thing I know. The church supplies a need in my life which no other organization meets. It provides Christian fellowship and opportunity for worship. It has been a blessing to me and my family. It upholds the ideals in which I desire my children to walk. I need the church and I will not move into a community in which there is no church."

So long as there are people who can speak thus of the church it will survive. No argument against the church is able to meet this appeal to experiences. The gates of hell can not prevail against an institution which millions of people find necessary to their happiness and well-being.

THE PREACHER AND HIS BOOKS

Writing in the Christian Advocate, Wallace H. Finch pictures the importance of books to the preacher as follows:

"Did I say a preacher's books are his tools? Let me change the figure. They are his daily bread; they are sustenance for his heart, his mind, his spirit. Let me change the figure again: they are the source of his divine fire. Often he will come to them spent and exhausted, his torch gone out. They will kindle him again. They will set him on fire. The smoldering spark he holds, under their contagion, will burst into flame. Let me change the figure again: they are his unfailing spring of refreshing waters. The sun of a pitiless publicity beats upon him. He is every man's servant. The streets he treads and the road he travels are dry and hot; they consume his moisture. His books are an unfailing spring of refreshing waters; they slake his thirst, rest his weariness, invigorate and inspire him. Let me change the figure of speech once more: a preacher's books are his living, breathing, blessed companions. They will talk to him with companionable intimacy when he is lonely; chide him when he lags behind his best; banter him when he is thinking too much of his precious self; laugh with him at the idiosyncrasies and oddities of the human crowd; joust with him upon the mimic field of imagination, and sit with him in the cool of the day at the door of his tent like visiting angels. A preacher and his books. There's a subject for a Rembrandt, a Franz Hals or a Millet. No modish artist need attempt it; it will take a hand that paints from life.

Readers of the Presbyterian Advance named the following 1929 books as the most valuable for ministers: "What Is Christian Education?" Coe; "Man's Social Destiny," Ellwood; "Christian Apprehension of God," Macintosh; "Poems of Justice," Clark; "Pleace of Jesus Christ in Modern Christianity," Baillie; "Social Sources of Denominationalism," Niebuhr; "The Primitive Church," Streeter; "The Authority of the Bible," Dodd; "A Preface to Morals," Lippmann; "Methods of Private Religious Living," Wieman; "Whither Christianity," Hough; "Making of the Christian Mind," Atkins; "Science and the Unseen World," Eddington; "Behold the Man," Rittelmeyer; "Christianizing a Nation," Jefferson; and "Livingstone," Campbell.

Lester Hostetler.

Where Is Your Rightful Place?

If you are complaining about your present occupation, you are wasting the very energy that you should be putting into growing out of it; you are making little grooves in your life that lead you backward, not forward.

Do not grieve over your present or over your past, feeling that you have made mistakes. It is true that, in the light of your present knowledge, some of your past acts may look like mistakes; but you should be fair to yourself and remember that in the past you did not know what you now know. In the past you acted according to what seemed best to you at that time. Your experiences have brought your present understanding, and understanding is never a mistake. Knowing these things, do not look with regret upon present or past experiences, but look ahead with increased wisdom, therefore with increased power to achieve. Looking ahead is one way of getting ahead. Increased knowing is another means that will help to get you where you want to go.

If your experiences have not helped you to improve your condition, you evidently have not been making use of your increased knowledge; or perhaps you are not looking ahead.

When you recognize each experience not as an obstacle, not as a waste of time but as an opportunity for learning something that you need to know, you will set yourself to making the most of that opportunity you will apply yourself so well to the task at hand that you will very soon graduate from it into higher work. You will pass from one rightful place into another rightful place.

If you are fearful that you will never reach the place that you would like to have, then again you are blazing a path that leads you away from what you want. If in your haste to reach a better place you slight the tasks of your present place, you are not hastening your progress; you are delaying it.

Man's problem, like a factory's problem, is not so much a problem of applying more energy as it is a problem of not wasting the energy that is applied. By what signs shall you know that you are not wasting your energy in your present place? Know by these signs:

You are growing in your present place if it is interesting to you. We admit that work is not interesting of itself. Man himself is what interests man, because man is the greatest manifestation of God that man knows. When you see your own in your work; and God is never dull.

Are you conscious of the passing of time when you work? If you forget the hours as you work you are growing in your work. There is no time in Spirit. When you are oblivious of time, it is usually a sign that you are close to Spirit, close to that which brings happiness, true success.

Plan for your ideal future by performing well your present tasks. Plan for your ideal future by holding periods of meditation upon the good that is yours. If you like, observe regular periods in which you vision your future in the form that seems ideal to you, but do not let this visioning interfere with your performance of your present duties. Your meditations will help to give purpose and direction to your present work and will link it to your future work. During meditation you form the molds for your future. After meditation you should go back to your tasks and put all your energy into them. Thus you will fill the molds that you have formed. You fill them just as fast as you put energy into your present work, and no faster. Therefore know that you are not wasting time and energy in performing today's work well. Today's occupation is the very means—unsuited though it may seem to you—through which the future you have planned will come to you.

—From "Be Ye Prospered," by Schenck.

Christian Endeavor Topic

By Mrs. Earl Salzman

APRIL 27TH

What Is a "Useful Life?" II Tim. 2:3-15, 21, 22.

"Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

The lesson that God is trying to teach his people in the above quotation is that what we find to do we should do right now and do it with our might because we will never have another chance. We pass our days of this life hurriedly like an express train passes telegraph poles—after they are passed we cannot recall them. As one man says, "The stitches of life are dropped and you cannot go back to pick them up. Indeed, they have become a part of life's texture itself." We cannot regain a single hour or minute that has been lost. As the good old Quaker said at one time: "I expect to pass through this life but once; if therefore, there is any kindness I can show, or any good thing I can do for my fellow human beings, let me do it now; let me not neglect or defer it; for I shall not pass this way again." So in the first place if we wish to live a useful life we must learn to use the powers that God has given us for all they are worth and use them now. Some people are always dreaming of the future when they will accomplish great things but they neglect the duties which are at their feet.

Then a useful life in the second place is one that has a commanding purpose in his heart because he performs any task, he must have a dominant desire because he will do. A life that is aimless is pre-doomed to failure. A certain professor used to tell the story of a Chinaman who stood by the way-side hacking away at a log. His blows fell here and there and never struck twice at the same place. Someone came along and asked him what he was making. He replied, "Don't know, maybe god, maybe —maybe bedstead." They are forever hacking away here and then there until their lives are wasted and lost forever in the sea of uselessness.

A useful life must have a high and noble aim. "According to your faith be it unto you." Columbus expected to find something definite before he ever left Spain and it was unto him according to the faith he had. Many young men and women have a strong desire to obtain an education and in spite of tremendous difficulties and obstacles they get what they start out to obtain. They believe they can succeed and they do succeed. When they have a high and noble aim the battle is half won.

It is not enough to have a definite purpose and high aim because many a dreamer has had these and yet never accomplished much in the world. One must be willing to say with the Apostle Paul "This one thing I do." There must be tireless energy exerted if one would live a useful life. A good beginning must be coupled with a good continuing in order that there may be a good ending. There are some people in life whose aims are so well known and whose purposes are so sure that regardless of what winds may blow and what difficulties may arise they will always come out at the same place because they have high and noble aims, a commanding purpose and untiring energy.

Then such a life as we have outlined above must be a life which has an open heart toward men and God; a life which has no deceit or shame; and a life out of which will flow streams of blessing to the whole world. It must be a life of service. There may not be much to show at the end as far as material success is concerned yet if we live the life of service it will be a useful life wherever we live it.

It is said that Dr. J. Wilbur Chapman called on General Booth and asked him the secret of his success. The General hesitated a moment and then said, "I will tell you the secret. God has had all there was of me. There have been men with greater brains than I; men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God should have all of William Booth there was." Here was a useful life spent in service to others.

Outline Study

1. A Christian life. Tit. 3:1-8.
2. A pure life. I John 3:3.
3. A purposeful life. Acts 9: 10-16.
4. A loving life. I Cor. 13:1-3.
5. A consecrated life. Rom. 12: 1, 2.
6. A faithful life. Matt. 25:14-21.

Suggestive Questions

1. Is it possible to live a useful life and yet be lost?
2. What is the relationship between education and usefulness?
3. What is the result of complete consecration?
4. Why is purity of life essential to usefulness?
5. Can usefulness always be measured in deeds?
6. What did Jesus mean when he said, "According to your faith be it unto you"? Matt. 9:29.
7. What is real success?
8. Is it possible to be saved and still be unuseful?

The Quiet Hour

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "Search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." John 5:39.

The best book, yea, **the Book** to read in preference to all others, is the Bible. No one should neglect to read at least a chapter once a day. And the Bible should, at least in one respect, be read like other books. When you read a story book or a book of science, you do not read a line here, and a line there, or even a chapter here, and a chapter there; but you begin at the beginning and read it through to the end and then you have a true idea of what the book contains and what it intends to teach.

I do not mean to say that reading a chapter of the Bible here and then one there, does not do you any good, for it certainly does; it has saved many a life from moral ruin. But the greatest good you get out of the Bible when you read it consecratedly, from beginning to end. And then over again. Not in a rush, or in a hasty mood—take your time. The Bible is too deep a book to be rushed through like a novel or a news item.

A wise man has aptly said, "No book is worth anything which is not worth much; nor is it serviceable until it has been read

(Continued on page 6)

THE S. S. LESSON
May 4

Promotion of the Kingdom. Matt. 20:17-28.

Golden Text: "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." Matt. 20:28.

The rich young man who would not make the sacrifice required to become a disciple passed from the picture. One can imagine with what a sorrowful countenance Jesus looked after him. Sad as the young man was about his own failure, it was nothing compared to the sadness of Jesus over the loss of the soul of that young man. Now there remained with Jesus those who had left all and followed him. No doubt the sacrifices made by the disciples were as great and even greater in proportion as was the sacrifice of the rich young man was not big enough to make. It was to these faithful followers that Jesus again revealed the doctrine of the cross. They were to go to Jerusalem together. This was not a new venture. They had done so at other time in compliance with the customs of the Jews. It was really a pious thing to do and it identified them with the hopes of Israel and the faith of those loyal to Jehovah in his promises. But this particular trip was to be significant in a way that they then could not comprehend. He was to be betrayed. Nothing was farther from their minds than that one of them should be a betrayer. The element in human nature that would make one take heed lest he fall is one most frequently ignored by those who should give thorough attention to it. Yet, the announcement at this time did not seem to excite any one. We are the most careless on the points in which we are the weakest. So too, the trial before the chief priests and scribes of which Jesus spoke in anticipation did not make the least impression on the disciples at that time. They had confidence in Jesus and in their belief that he should erect an earthly kingdom and the incidental happenings that stood between them and the establishment of the kingdom were hardly considered. Selfish ambition, as we note it in the few lines, that follow the revelation of the doctrine of the cross, had the greatest influence over them. If the Disciples, so near to the time of the Cross, could be so engrossed in their own ambitions that they completely ignored the warnings of their Lord, how much more are we given over to selfish things when we should be considering the serious things of the Kingdom?

As the Disciples had not been impressed by the revelation of the betrayal and the cross, so they missed the triumph over the grave of which Jesus spoke in anticipation of the glorious things that in the future should be the comfort of the disciples. It is not only the hard and difficult things we miss when we give our greatest attention to selfish ambitions, but the triumphs that are possible through Christ will also be ours when we are engrossed with our own worldly hopes.

Two lovable disciples, James and John, though dear to the heart of the Lord, were not free from the false ideas of the kingdom that so fascinated the rest of the disciples. Indeed, it would see that they were preparing to strengthen their prospects above those of the rest of the disciples. We first note the mother's interest in the future of her sons. Taken apart from other things the interest of the mother in the relation of her sons to the kingdom of their Lord, is commendable, but when we discover that heractivities were in the wrong direction and, when we note that she becomes an ally with her boys in a plot to deprive the other disciples of certain privileges, we must conclude that she shared the selfish spirit of her sons. The sons, who would use the influence of their mother in a matter which they hesitated to bring to their Lord personally, were outstanding examples of the weaknesses of the disciples and their utter misunderstanding of the purpose of the Master's coming into the world. The mother of these two disciples like the rest of them, had not advanced so far as to really understand the matter of the Master's Kingdom. She, with the rest, had yet to realize that his kingdom was not of this world. Her idea of the kind of honors that she sought for her sons was wrong because in the Kingdom of God the true greatness consists of great humility and lowliness rather than of great honor and power. In a little while Jesus would illustrate this humility by himself taking the place of the lowest of servants. The two sons of Zebedee were destined for a greatness such as their mother never dreamed, but it was a greatness that was in contrast to the earthly glory that she sought for them. One was to be the first martyr of the Apostolic band. and the other was to remain long after the rest had passed on so that he might be the instrument through which the Lord would more fully reveal his will through the glorious Revelation with which our Bible closes.

True, two sons and their mother declared to the Lord that they would be able to share his baptism and share his cup. They were promising something the import of which they did not understand. They were thinking of their own strength which shortly they were to learn was not to be depended upon. It is generally so with human nature. When we think we are strong we are often the weakest. The request made by the mother of the two disciples could only be granted to such whom the Father indicated and those who fulfilled the law he laid down, which was the law of humility in his service.

THE QUIET HOUR
(Continued from Page 5)

and reread, and love and loved again." Who loves the Bible most? He who knows it best. To read without reflection is like eating without digesting. A page digested is better than a volume rushed through. And make use of your pencil to make notes while reading. "The pencil sharpens the brain." Some people merely read in order not to be compelled to think—they kill time with their reading. Just as some people eat and drink for mere pastime, and thereby spoil their stomach. To read for mere pastime weakens the meditating and reasoning faculties of our mind. Put down your thoughts and ideas about certain important passages and compare them with ideas of other people. And then choose the best ideas for your life's ideals.

And let us thank God that we have so many other good books besides the Bible, which help us to apply the teachings of the Bible in our everyday life. And they are comparatively cheap. So there is no valid excuse for not having the Bible and other good reading matter handy in the home.

Whatever we eat we become physically; whatever we read we become mentally and spiritually. So let us feed on the best.

Lord, help us search and understand,
And keep Thy Word with heart and hand.

H. D. Penner

PROGRAM FOR THE PACIFIC DISTRICT CONFERENCE SESSION

To Convene May 29 to June 1, 1930, in the Immanuel Menn. Ch., at 79th St. and Stanford Ave., Los Angeles, Calif.

Conference Theme: "But as many as are led by the Spirit of God, these are the sons of God." Romans 8:14.

Thursday 1:30 P. M.
Ministerial Conference
Prayer service led by Rev. John Lichti
Topic: "Our Ministry, Its Opportunities, Perils and Responsibilities."
by ..... Rev. S. S. Baumgartner
Round-table Discussion, led by Rev. Gerhard Baergen.

Thurs. Evening 7 O'clock
Song service., led by Mr. E. E. Yoder
Welcome and prayer by Rev. A. Claassen.
Conference Sermon by Rev. F. F. Jantzen.
Opening business.

Friday Morning
Prayer service led by Rev. H. B. Dirks
Bible Study: "The Promise of the Father as Witnessed during 1900 Years." Acts. 1:4; 2:17-21 by Rev. H. J. Krehbiel.
Paper: "Our Portland Mission, Its Status, Needs, Problems and Aims." by Miss Cath. Niswander.
Paper: "Relief Work Among Our Russian Brethren in and outside of Russia" by Rev. M. J. Galle.

Friday Afternoon
Devotion.....led by Rev. D. B. Hess
Address: "The Promise and Price of Peace." Memorial Service by Rev. A. J. Neuenschwander.
Bible Study: "The Holy Spirit, His Place and Work in the Plan of Salvation." Luke 1:35; John 3:3-6; John 16:7-14; Acts 1:8 etc. by Rev. J. E. Kauffman.
Topic: "The Call of Our Mission Fields after Fifty Years of Mission Wark," by Rev. J. M. Regier.

Friday Evening
Program in charge of the Women's Missionary Societies.

Saturday Morning
Business Session of the Conference
Prayer service, led by Rev. H. D. Voth
Election
Reports:
By the Evangelization Com.
By the Retreat Com.
By the Bethel College representative.
By the Treasurer.
By the Auditing Com.
By the Statistician.
By the Resolutions Com.
New Business.

Saturday Afternoon
Recreation.

Saturday Evening
Orchestra Music led by Mr. B. L. Glavin.
Song Service.
Address: "Consecration and Service." by Roy Creighton.

Sunday Morning
Regular Sunday School session.
Mission Service, simultaneous, English by Rev. J. R. Duerksen; German by Rev. P. R. Aeschliman.

Sunday Afternoon
Musical Selections.
Address: "The Mystery of Lawlessness and the One that Restraineth." I Thess. 2:1-12, by Dr. Alva J. McClain.

Sunday Evening
"Opportunities and Responsibilities of Our Christian Endeavor," by Mr. C. F. Mueller.
Address: "The Appeal of the Holy Spirit to Our Conference." Ephes. 5:18; Gal. 5:25; by Rev. P. R. Aeschliman.

Time allowed for papers, 25 minutes.
Passages given are only to suggest the thought in mind of the Program Com.

May the Lord lay on all of us the burden of prayer that the Lord himself may grant us a blessed season of fellowship and vision of His work for us as we come together before Him.

Your Program Com.

DEATHS

Harms—Mrs. Maria, daughter of Benj. and Eva Unruh, was born in Volhinia, Russia, Jan. 18, 1867. She came with her parents to this country in Nov. 1874. On the 22nd of Apr. 1885 she was baptized and received into the Gnadenberg church near Whitewater, Kans. On Nov. 22, 1885 she was united in marriage with William F. Harms. They lived in this neighborhood until 1897. Moving to to southern Calif. they joined the Upland church. Her husband died in Aug., 1903 after a short but very painful illness. This experiences and the subsequent care and concern for her children was too much for her nerves that were weak by nature. She came to Bethesda Hospital at Goessel, Kan., in Jan., 1922. For the care she received here she has always been very appreciative. Her condition became worse as time passed on. But at last she had been bedfast only one week. She died Jan. 30, 1930 at the age of 63 years and 12 days. She leaves to mourn her departure two sons, one daughter-in-law, four grandchildren, two brothers, and two sisters.

Funeral services were held on Feb. 2 at the Gnadenberg church, Rev. J. E. Entz of Newton speaking in German and Rev. Jacob Dirks of Whitewater in Egglish. Burial was made in the Gnadenberg cemetery.

Kersting—It has pleased the Lord to call unto himself our sister in Christ, Mrs. Minnie Kersting. She was born to Mr. and Mrs. Seifert, Oct. 31, 1856 in Reitwetzhausen, Saxony, Germany. At the age of 10 she was confirmed in the Lutheran Church of which she remained a member until 1912 when seeking the deeper experiences of regeneration, she was blest with the assurance of the new birth. She joined the Church of the Open Door and later became a member of the Belvedere Gardens Union Church.

About a year ago she took sick with cancer. Being desirous to be fully obedient to the Lord in all his will, she felt the need of baptism upon her confession of faith. For this she came to the Immanuel Mennonite Church of Los Angeles, Calif., and was baptized in February of last year according to her request on her bed of sickness. She expressed later much joy and satisfaction over this, what was to her a step of glad obedience to the Lord. The Lord restored her to such a degree that she could enjoy months of health and activity.

Her days were 73 years, 4 months and 5 days. She leaves to mourn her departure one son, his wife and daughter and many friends.

Sister Kersting has lived and walked with the Lord. She died in Him. We praise the Lord for her life of faith among us. May her example and testimony to the saving power of Jesus Christ remain a blessing to all who mourn her departure.

CONTRIBUTIONS EMERGENCY RELIEF COMMISSION MARCH, 1930

For Russia:

Greensburg Menn. Ch., Greensburg, Kan., $12.03; D. W. Friesen, Long Beach, Calif., $1: Live Wire Class, First Menn. S. S., Philadelphia, Pa., $25; Mrs. J. G. Regier, Ex. Com. of Mission Societies, Newton, Kan., $55; Mr. and Mrs. Daniel Metzler, Napanee, Ind., $2; Sarah Hiebert, Newton, Kan., $10; West Zion Menn. Ch., Moundridge, Kansas, $55; Huttertal S. S. Dolton, S. D., $62; Grace Menn. S. S., Ch., Pandora, Ohio, $129.25; Salem Menn. Ch., Dalton, Ohio, $65.82, A sister, Beatrice, Nebr., $10; Tabor Ch., Goessel, Ks. $19; First Menn. Ch., Philadelphia, Pa., $5; Greensburg Menn. Ch., Greensburg, Kan., $10.89; Bethel S. S., Inman, Kan., $37.79; P. H. Unruh, Goessel, Kan., $26.75; First Menn. Ch., Wadsworth, Ohio, $104.35; Zion S. S. Polk Station, Dallas, Oregon, $2.10; Jakob Goertz, Canton, Kan. $100; Maria Goertz, Canton, Ks., $15; First Menn. Ch., Benevolent Fund., Berne, Ind., $10; Menn. Ch., Arena, N. D., $4.33; First Menn., Ch., Wadsworth, Ohio, $11.

For Canada:

Goessel Menn. Ch., Goessel, Kan., $76; Willing Workers S. S. Class, Gnadenberg, Ch., Kan., $14; Hoffnungsau Ch., Buhler, Kan., $58.34; First Menn. Ch., Newton, Kan., $89.-46; Hebron Ch., Buhler, Kan., $13; Arlington Menn. Ch., Arlington, Kan., $93.50; Bertha Unruh, Newton, Kan., $5.50; Brudertal Ch., Hillsboro, Kan., $43.72; Grace Menn. S. S. Ch., Pandora, Ohio, $18.75; Arlington Menn. Ch., Arlington, Kan., $5; Christian Ch., Moundridge, Kan., $172; Hebron Ch., Buhler, Kan., $26.04; First Menn. Ch., Reedley, Calif., $202.67; First Menn. Ch., Mountain Lake, Minn., $65.84; First Menn. S. S., Reedley, Calif, $5.

General Fund:

Brudertal Church, Hillsboro, Kan., $10; D. W. Friesen, Long Beach, Cal., $3; Neuhoffnungstal Ch., Meno, Okla., $100; Jno. P. Regier, Newton, Kan., $1; A friend, Mountain Lake, Minn., $100; Emmaus Church, Whitewater, Kan., $163.71; Hoffnungsau Ch., Buhler, Kan., $566.37; M. J. Auernheimer, Burrton, Kan., $35; Neuhoffnungstal Ch., Men., Okla, $5; Wadsworth, O., Ch., $24.75; P. P. Schmidt, Newton, Kansas, $5; Hoffnungstal Church, Meno, Oklahoma, $5.00; B. R. and G. A. Regier, Elbing, Kansas, $100; Alexanderwohl Church, Goessel, Kansas, $143.60; Christian Church, Moundridge, Kan., $172; Bergtal Ch., Pawnee Rock, Kan., $32.17; Buhler Menn. Ch., Buhler, Kan., $31.35; Sister Marie Lohrentz, Newton, Kan., $10; C. E. Society, Ransom, Kan., $7.-50; Ruff Salem Ch., Odessa, Wash., $6.41; Adam Ecks, South Gate, Calif., $20; First Menn. Ch., Philadelphia, Pa., $10.70; Hillsboro Menn. Ch., Hillsboro Kan., $126.77; H. D. Voth, Escondido, Calif., $25; Mr. and Mrs. Anonymous, Los Angeles, Calif., $20; First Menn. Ch., Upland, Calif., $58.-98; Ex. Com., of Mission Soc. per Mrs. J. G. Regier, Newton, Kan., $25.

Harbin Refugees:

Brudertal Ch., Hillsboro, Kan., $100; Burrton Church, Burrton, Kan., $7.50: Mary Toews, Moundridge, Kan., $10; Hoffnungsau Ch., Buhler, Kan. $58.-33; Mrs. J. G. Regier, Ex. Com. of Mission Soc., Newton, Kan., $15; Mrs. Lydia J. Ebele, Deer Creek, Okla., $5; W. P. Rempel, Pasadena, Calif., $25; Christian Ch., Moundridge, Kan., $172; I. J. Warkentin, Reedley, Calif., $100; Bergtal Ch., Pawnee Rock, Kan., $148.95; Burrton Menn. Ch., Burrton, Kan., $12.62.

Russians in Germany:

Brudertal Ch., Hillsboro, Kan., $100; Henry Bestvater, Newton, Kan., $5; Bergtal Ch., Corn, Okla. (some members), $61; Friedenstal Ch., Tampa, Kan., $34.11; Hoffnungsau Ch., Buhler, Kan., $58.33; Mrs. Gertrude Balzer, Inman, Kan., $10; Buhler Menn. Ch., Buhler, Kan., $317.50: Mrs. J. M. Landis, Folcroft, Pa., $5; B. M. Ensz, Plymouth, Nebr., $20; Derk P. Thiessen, Marion, S. D., $4; A. P. Neufeld, Inman, Kan., $25; Home Department of Germantown Menn. S. S., Philadelphia, Pa., $10; Abr. B. Boese, Avon, S. D., $10; Mary Boese, Avon, S. D., $5; Springfield Menn. Ch., Springfield, Pa., $45; Ladies' Missionary Soc. of Springfield Menn. Ch., Springfield, Pa., $25; Ex. Com. of Mission Soc. per Mrs. J. G. Regier, Newton, Kan., $31.

Menn. Central Committee:

Brudertal Ch., Hillsboro, Kan., $616.70.

China Famine Relief:

Inman S. S. and Community, Inman, Kan., $32.17.

For Germany:

Anonymous, Newton, Kans., $105; Anonymous, Newton, Kan., $100; C W. Claassen, Newton. Kan., $25.

March 1st, reserve on hand	$4036.15
Received for	
Russia, during month	773.31
Canada	888.82
General Fund	1808.31
Harbin, China	654.40
Russians in Germany	765.94
Menn. Central Committee	616.70
China Relief,	32.17
Germany	230.00
Total	$9805.80
Paid out during month	$9790.75
Apr. 1st, Bal. on hand	$15.05

Gratefully acknowledged,
C. F. Claassen, Treas.

CONTRIBUTIONS RECEIVED FOR THE TREASURY OF THE GENERAL CONFERENCE

From Oct. 1, 1929 to Mar. 31, 1930.

Check from C. F. Claassen, Treas. for balance in treasury, $103.99; Bethel Church, Versailles, Mo., $12.60; Rebate on Lumber Bill (Gen. Conf. sessions at Hutchinson), $16.51; Bethlehem Church, Bloomfield, Mont., $18.-50; Mennonite Sunday school, Halstead, Kan., $10; Bergtal Church, Pawnee Rock, Kan., $25.04; Eden Mennonite Church, Elvira, Kan., $68; First Mennonite Church, Reedley, Cal., $26.23; Hoffnungsau Ch., Buhler, Kan., $16.34; Friedenstal Church, Tampa, Kan., $9.33; Bethel Church, Mt. Lake, Minn., $30; Escondido, Mennonite Church, Escondido, Calif., $4.25; First Mennonite Church, Philadelphia, Pa., $5.31: First Mennonite Sunday school, Philadelphia, Pa., $1.-40; West Zion Menn. Ch., Moundridge, Kan., $10; Wadsworth Menn. Ch., Wadworth, O., $17.08; Zion Ch., Elbing, Kan., $6.13; Zion Menn. Ch., Souderton, Pa., $50; Bethel College Mennonite Church, Newton, Kan., $26.54; Salem Church, Freeman, So. Dak., 53.80; First Mennonite Church, Geary, Okla., $8.25; Salem Zion Mission Church, Marion, South Dakota, $30; Emmanuel Mennonite Church, Noble, Iowa, $5.57; First Mennonite Church, Philadelphia, Pa., $5.99; First Mennonite Sunday school, Philadelphia, Pa., $1.64; Immanuel Mennonite Church, Los Angeles, Calif., $10; Schoental Menn. Church, Plains, Kan., $1; First Mennonite Church, Geary, Okla., $5; Roaring Springs Mennonite Church, Roaring Springs, Pa., $4; Swiss Church, Westbrook, Minn., $1: Zion Mennonite Church, Dallas, Ore., $2; Hoffnungsfeld Ch., Moundridge, Kan., $5; Salem Mennonite Church, Wisner, Neb., $2; Pulaski Mennonite Church, Pulaski, Iowa, $8; Immanuel Mennonite Church, Los Angeles, Cal., $5; Eden Church, Inola, Okla., $4; First Mennonite Church, Bergtal, Minn., $4.50; First Mennonite Church, Paso Robles, Cal., $5; Kidron Mennonite Church, Taloga, Okla., $3.71; Johannestal Church, Hillsboro, Kan., $6; Northstar Church, Drake, Sask., Canada, $15; Bethel Church, Mt. Lake, Minn., $20.87; Bethesda Church, Henderson, Neb., $20; Bethesda Church, Henderson, Neb., $52.35; Zoar Church, Goltry, Okla., $3.75; Saron Gemeinde, Orienta, Okla., $3.25; Lehigh Mennonite Church, Lehigh, Kan., $5; Summerfield Mennonite Church, Summerfield, Ill., $5; Friedenstal Gemeinde, Tampa, Kan., $4; First Mennonite Church, Monroe, Washington, $4; Salem Church, Munich, North Dakota, $3.25; Eden Church, Moundridge, Kan., $32.50; Bergfelder Church, Mt. Lake, Minn., $7; Buhler Mennonite Church, Buhler, Kan., $13.10; East Swamp Mennonite Church, Quakertown, Pa., $4; First Mennonite Ch., Mt. Lake, Minn., $7; Second Mennonite Church, Beatrice, Neb., $5; Bethesda Mennonite Church, Marion, South Dakota, $10; First Mennonite Church, Philadelphia, Pa., $5.36; First Mennonite Sunday school, Philadelphia, Pa., $1.69; Escondido Mennonite Ch., Escondido, Cal., $1; Garden Twp. Mennonite Church, Moundridge, Kan., $9.11; Mennonite Congregation, El Reno, Okla., $2.15; Arlington Mennonite Church, Arlington, Kan., $6; Hereford Mennonite Church, Bally, Pa., $10.50; Emmanuel Mennonite Ch., Noble, Iowa, $9; Mennonite Church, of Butterfield, Butterfield, Minn., $3; Whitewater Gemeinde, Whitewater, Man. Canada, $8.50; Total Receipts, $890.09.

Disbursements

Rev. J. J. Plenert for phone bills, Gen. Conf. Sessions	$ 4.45
Herold Publishing Co., printing and supplies	26.80
Rev. P. R. Voth for Adv. Auto trips, Gen. Conf. Sessions	3.50
Rev. C. E. Krehbiel, Balance due	250.00
Kansas State Bank for 1930 Box Rent	3.00
The Berne Witness Co., Articles of Faith	51.62
C. E. Krehbiel, miscellaneous	11.50
K. A. Richert, new loose-leaf books	9.10
C. E. Krehbiel	254.43
Check to Herold Publ. Co., preparing G. C. reports	183.90
Check to Herold Publ. Co., preparing G. C. reports	50.00
Total Disbursements	$848.30
Bal. in Bank, Mar. 31, 1930	$ 41.79

JOTTINGS

Rev. Elwood Shelly of Pennsburg, Pa., will conduct the Easter Service in the Upper Milford church.

A series of meetings held in the Swiss Mennonite church near Whitewater, Kan., under the leadership of Rev. E. J. Neuenschwander of McPherson is reported to have been successful and well attended.

The Western District Minister's Conference is booked to meet in the Garden Township church, near Halstead, Kan. A program has been prepared that will include the reading and discussing of papers on several subjects of vital interest.

The Helping Hand Sewing Society is an organization connected with the Ransom, Kan. Mennonite church. Its last monthly meeting was held at the home of one of its members when the the members engaged in sewing for the Chicago mission.

The churches of the Eastern District Conference are looking forward to the visit of the president of General Conference, Rev. P. P. Wedel, to the East. Arrangements have been made for him to visit several of the churches before his return.

Sixty members of the East Swamp, Pa. church visited the Bethel Radio church at Allentown, Pa. Rev. Bryan Musselman, pastor, March 30. After the service donation was made up for Rev. Musselman's Radio Family Circle.

Bro. Rudolph Goerz, of Newton, Kan., who was in Philadelphia last week to visit his brother John, who is seriously ill in a hospital, was a welcome caller at the home of the editor.

The usual elaborate Easter decorations will be placed in the Second Church, Philadelphia. Baptism and reception of new members will be a part of the Easter program. Communion will be observed on the following Sunday.

The West Zion C. E. Society of Moundridge, Kan., gave a program in the Bethel College chapel two Sunday nights ago. The main topic discussed was "Barriers that Keep One from Christ and the Church." Rev. P. K. Regier was the leader.

The C. E. Society of Eden church, Schwenksville, is glad to report that in spite of inclement weather the audience attending its second anniversary was the largest the society ever had. Miss Marion Kepler and Mr. Philip Maurer were guests of the society and participated in the program.

The congregation at Hutchinson, Kansas, recently rejoiced in the receiving of six new members by letter from several neighboring churches. While there are many prosperous churches in the outlying districts the Hutchinson church is an endeavor to build up a strong church in the city and a little band is faithfully at it. Plans are on foot for the building of an addition to the present building.

A recent mail brings the announcement of the birth of a daughter, Amy Laura, to Brother and Sister Valdo Petter, of Ashland, Mont. Congratulations.

The Eastern District Conference will hold session May 1 to 4 in the Deep Run Mennonite church, Bedminister, Pa. P. P. Wedel, President of the General Conference, and Rev. J. E. Hartzler, Ph. D., of Witmarsum Seminary, will be guests of the Conference. Dr. Hartzler is scheduled for an address and Rev. Wedel will give a series of Bible Studies.

Last week, Salem church, Dalton, Ohio, was happy to have in its midst, Rev. J. Thiessen, missionary on furlough from India. He gave the message at both the morning and evening on Sunday and showing slides on Saturday and Sunday evenings. He told of the Gospel work done for the benighted heathens and the power of the Gospel revealing itself in those who have found Christ.

According to a dispatch from Winnipeg to the New York Herald and Tribune, Saskatchewan will limit the influx of Mennonites into the province. After hours of discussion in the Legislature on immigration, the leaders and the Premier of the House, by a vote of 29 to 33, indorsed the Government's stand in refusing to admit Mennonite colonists from Russia last wan. It is said that the opposition seems to be that the time is hardly ripe for more farmers in Saskatchewan. It is said that the opposition was not that the Mennonites would not make good citizens but that the field is crowded. Mennonites in Canada believe that there will be opportunity for brethren to be admitted at a later date and continue to make preparations for receiving them. One of the speakers in the debate that was before the House made the observation that Mennonite women intermarry with native Canadians, but English-speaking women did not find Mennonite husbands in any number worth quoting.

Rev. P. H. Richert, secretary of our Foreign Mission Board, issues the following statement which should command the attention of every member of our church. "As usual at this time of the year we find it necessary to call attention to our treasury. The additional unrest in China also calls for special prayer. Not only is the famine still ravaging great areas, but also bandits and bolshevism are creating warlike situations in many places so that many missions suffer again. May the Lord continue to protect our missions as hitherto and bring peace to the whole country!

The Easter Mission services have always helped our treasury much and it is to be hoped will do so again this year. The more churches can put such services into their programs the better, it seems. The work is progressing and we will sing:

"Go work in my vineyard; Oh work while 'tis day,
The bright hours of sunshine are hastening away."

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College
Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

The Mennonite Immigration To Pennsylvania in the Eighteenth Century.

Prepared at the Request of
The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

CONTENTS.—I. Historical Introduction; II. Palatine Background; III. An Emigration Project that Miscarried; IV. Germantown; V. Skippack; VI. Pequea; VII. Immigration from 1727 to 1754; VIII. The Amish; IX. Expansion of the Pequea and Skippack Colonies; X. Oath and War; XI. Literature and Hymnology; XII. Religious Doctrine and Practice; XIII. Pioneer Life and Culture.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, APRIL 24, 1930 No. 17

NOTES AND COMMENTS

The year 1930 marks the quatro-Centennial of the promulgation of the Augsburg Confession, one of the great historic documents of Protestantism and a major step in the development of Protestant thought. On June 25, 1530, the Confession was publicly read before the Diet of Augsburg, which had been called by Emperor Charles V to deal with various controversies connected with the new movement of the Reformation. The Confession set forth at that time enumerated the errors in the Catholic system against which the signers protested, and also the positive views upon which they were agreed. The Confession was answered by the Roman Catholic Church with a confutation to which Melanchthon made response in a long and learned apology for the Augsburg Confession.

The Brazil Sunday School Union has developed a Standard Training Course which comprises twelve units of ten class period—a 120 period course. In Portuguese, the language of Brazil, this is called Curso Normal Modelo. Advantage was taken of a holiday on Friday and the Saturday following to offer several courses which could be completed in two days. All pupils were required to do certain preparatory reading. The experiment was very successful in stimulating interest and even enthusiasm in the training plans that Rev. Herbert S. Harris, the General Secretary, is seeking to promote. Besides those who enrolled in the "Instituto," there were several girls of the Methodist School, "Bennet College," where the Institute was held, who had earned credits during the school year. In all 45 credit certificates were earned, the first to be issued on the new basis of the 120 period course.

On the following Sunday, Secretary Harris, visited the five churches represented in the group of pupils receiving credits. Each pupil was formally presented with the credit certificate at that time and attention was called to the great necessity of trained workers and the provision which the Brazil Union is making to furnish the desired training. The certificates issued were for the following subjects: Old Testament, New Testament, Pupil Study, Principles of Teaching, The Life of Jesus, Studies in the Prophets, and the Direction of Daily Vacation Bible Schools.

The Union's great problem now is to provide the text books needed for many of these courses but as the different Mission Boards have begun to make appropriations for the development of this literature, as part of the comprehensive plan for an adequate literature for Religious Education in all Latin America, it is hoped that the work of preparing these texts may now go forward without interruption.

The Eleventh Convention of the World's Sunday School Association will be held in Rio de Janeiro, Brazil, in the early summer of 1932. This will be the first gathering of world Christians to assemble in South America.

The observance of the period of Pentecost, on which the churches have now entered and which culminates on Whitsunday, June 8, is arousing widespread interest throughout the churches of many denominations. Dr. Charles L. Goodell, has been protesting against the tendency to use the occasion—now that it has come to be well recognized—in the interest of various kinds of "drives" or "campaigns." He recently said:

"The requisite for the first Pentecost was a 'waiting before God.' Of late, it has seemed that the Church might be diverted from that one thing at the beginning and so lose everything in the final issue. It has been variously suggested that those fifty days would be a good time to press Sunday School enrollment, to circulate petitions to Congress for worthy things, to raise money for church expenses and missions and other philanthropic purposes. All these are excellent in their place and must be attended to, but can't the Church once in a hundred years major in getting a spiritual dynamic?

"Power first; program and propaganda afterward. Why try to push a dead engine up grade a mile a day? Why not get up steam and go a hundred miles an hour? One of our churchmen tells of a visit to the little room in Aldergate Street, London, where John Wesley's heart was 'strangely warm.' As he sat in meditation a colored man came in. He read the inscripton on the bronze plate which told what happened to Wesley on that spot. As he stood in silence the tears began to fall, and, dropping on his knees and raising his hands unto heaven, he said: 'Do it again, Lord. Do it again!' That is Pentecost! Power first; program afterward!"

The three-hundredth anniversary of the founding of the Massachusetts Bay Colony is evoking substantial interest in the churches of Massachusetts and also, in some degree, the churches of other parts of the country. In order to emphasize the contribution of the Puritans to religious progress, a Tercentenary pageant, entitled, "Toward Freedom of the Soul," has been written by Mrs. Eleanor Wood Whitman. A special order of worship for churches which desire to provide a historical service has been developed by Rev. Henry Hallam Saunderson, and also published by the Massachusetts Federation of Churches. Contrary to the prevalent conception, the early Puritans are pictured by some of the Massachusetts leaders as the forerunners of the present spirit of Christian cooperation and an almost forgotten statement of John Endicott, the early Puritan Governor, is brought forward as evidence of this point of view. When the new settlement of Salem first came into contact with the dissenting church of Plymouth, the Puritan, Endicott wrote to the Pilgrim, William Bradford:

God's people are all marked with one and the same mark, and sealed with one and the same seal; and they have, for the main, one and the same heart, guided by one and the same spirit of truth; and, where this is, there can be no discord; nay, here must needs be sweet harmony."

China's war-lords may fight one another over political policy, but they have found one issue on which they can unite—that of bringing food supples to millions of famine victims in the interior of the country, according to an announcement made by David A. Brown, Chairman of the Board of China Famine Relief, U. S. A. Mr. Brown made public a cable which has just been received by China Famine Relief, in which guarantee is given that food supplies in transit destined for the stricken areas will receive full protection from all military authorities en route. He also pointed out that although grain and other emergency supplies sent to relieve the acute distress in the famine regions, must pass through the lines of contending armies, in two years of famine relief work in China, there had never been a seizure of food supplies by bandits or military chieftains.

Frederick Libby, secretary of the National Council for Prevention of War, says of the Grundy-Snell Universal Drift Resolution now before Congress:

"The Grundy-Snell Universal Draft Resolution passed the House and has gone to the Senate in amended form. Congressmen who opposed it secured several amendments, (a) eliminating the drafting of labor; (b) concentrating discussion on a Constitutional Amendment to take private property for public use without profit during war; (c) eliminating from the commission the proposed five representatives of the public.

The nub of the bill however remains:

". . to empower the President immediately to mobilize all the resources of the country."

This legislation is evil for the following reasons:

1. It deliberately seeks to undermine by unprecedented preparations for the war the peace

psychology created by the Kellogg Pact.

2. It opens the way for **enabling legislation** to carry out the principle embodied in the resolution.

"Don't be fooled by the provision that the commission shall 'consider' drafting private property. This provision might never get further than the commission. One Congressman called it the 'bait' with which the defeated principle of universal military service is being approached again.

"If this resolution were to pass the Senate, we should find ourselves confronted with one draft bill after another every winter, filling in the practical details lurking in the principle of the bill. **We should find ourselves interminably getting ready for war when we have just renounced it.**

"As was said in the debate, the time to scotch this snake is now. A determined protest from the country will prevent its passage in the Senate."

RELIEF WORK

The Emergency Relief Board is very grateful to the churches and individuals for the ready response to its frequent calls for aid.

Since there are so many other needs we should be glad if we were able to say, it is enough. But instead, the calls are so urgent that we must appeal to you again and again, and we feel sure you will not fail us.

The General Conference requested the churches to supply the funds to bring the refugees at Harbin into the United States. There are still needed about $9000 for this purpose. As there is an open door for this suffering group let us make it our aim to help them in now.

The Conference also urged to aid the sick and needy immigrants in Canada and to help liquidate the large debt that has accumulated on account of the sick and those who were detained at Atlantic Park and other places because they did not pass the medical examination. Do not forget to help them.

Since the Conference session last August the great Moscow mass movement began, and while many of the unfortunates were forced to stay in Russia, yet many escaped to Germany and it is expected that most of them will go from there to Canada or South America so that the call for aid is likely to become even more pressing for some time.

The Conference some years ago urged your Emergency Board to co-operate with other Mennonite organizations. Now in carrying on the work most of these other organizations have been loaning the funds to immigrants or refugees for transportation and other needs. This has been done for several reasons: (1) To avoid partiality and consequent complaint; (2) To meet entry requirements; (3) To create relief funds, etc. But this brings up a question on which we think there should be a clear understanding. The question is this: If such money is paid back, to whom should it be paid? We believe that those who make contributions through our Conference Relief Board want such contributions, if made into loans, to be paid back to your Conference Board. To do that we should have your consent, where it is deemed best, to make loans of gifts we receive from you with this understanding that if such loans are paid back, the funds are to flow into our Conference Relief Treasury for further use in relief work.

We therefore wish to solicit your gifts with this understanding that if deemed best they may be used as such loans by your Board, and, unless you instruct us otherwise, we will assume that you are agreed to this.

Please understand that you may say how your contribution is to be used; but it will be better not to specify too definitely, so your Board may use it where most needed. For instance, as it is desired to let refugees choose for themselves where they want to go to, (if there is any choice), it will be best not to say that your gift or loan must be used for transportation to this or that place, but to leave this to the Board and the refugees. Kindly send your contributions to our treasurer, Bro. C. F. Claassen, Newton, Kansas.

We realize that we need Divine guidance in this very important relief work, and with that we trust you will continue to give us your prayerful support.

Rev. John Lichti, Chm.
J. C. Mueller, Sec.

BLUFFTON COLLEGE NOTES

A series of addresses delivered this week by Rev. A. L. Penner was of unusual interest. Rev. Penner is a young man who graduated from our sister institution, Bethel College, and later attended Hartford Theological Seminary. At present he is pastor of the noted Jonathan Edwards Congregational church in Massachusetts.

The addresses were given from Monday to Thursday inclusive, both at the chapel hour and also every evening at the First Mennonite church. They were delivered with a sincerity and optimism that at once commanded the attention of the audiences. The speaker showed himself to be a keen thinker with deep spirituality and a firm grip on life.

Following are the subjects on which Rev. Penner based his addresses:

1. Test of Christian Discipleship.
2. Law of Brotherliness.
3. The Balanced Life.
4. Does my Life have Meaning?
5. Is Christ Essential to My Life?
6. The Choice of Life.
7. Paying My Debt.

Musselman Library

The new library is almost completed and will be occupied after the Easter vacation. The date of dedication has been postponed to commencement week. The final appearances of the building are far beyond what the cost of the library would seem to indicate, and it is no exaggeration to say that Bluffton will have one of the finest and best equipped college libraries in this part of the state. The careful planning and the fine finishing of the interior set a new standard for Bluffton College buildings.

Open House at Ropp Hall

On April 5 the girls of Ropp Hall entertained the faculty, students and friends by giving them the opportunity of inspecting the rooms. Not only were the rooms found to be very neat and tidy, but the program that followed was much appreciated. Refreshments were served and the guests left with a feeling that the girls had done everything possible to make the occasion a very successful one.

OHIO EDUCATIONAL CONFERENCES

The chief feature of interest in the meeting of the Ohio College Association at Columbus last week was that Bluffton College was admitted to the organization. Ten of our faculty members attended meetings in the various departmental sections. Dean N. E. Byers spoke in the departments of Philosophy and Dean of men.

There was also a meeting of those who have charge of teacher placement bureaus in colleges. Prof. J. S. Schultz, who is making a special study on guidance of students and placement in positions, gave a report of his research work and his findings in this field. This work is done under the direction of the State Department of Education.

CORRESPONDENCE

Roaring Spring, Pa.,—Dear Editor: A two weeks series of meetings was concluded March 30th at Roaring Spring. Visible results were nine public confessions; meetings were held by the home ministers, Snyder and Yoder, with the assistance of Rev. L. L. Shaw of Altoona; Rev. Sylvan Lehman of East Freedom. An instruction class has been formed to meet each Sunday at 2:30. The congregation will celebrate Easter by observing the Communion.

Rev. Ira T. Dean, evangelist and Bible teacher of Harrisburg, Pa., was greeted at Upper Poplar Run by large audiences on Monday night, March 17th and 24th. This is on the charge where Rev. Sylvan Lehman and wife have lately come as workers, succeeding Rev. and Mrs. Daniel Gerig. The work at this place dates back to March 20th, 1912, when the Mission was in its infancy, at which time it was visited by Rev. Silas Grubb, editor of the "Mennonite", who spoke of the possibilities of making this a station under the conference. Also there appears to be renewed interest and increased attendance at Smith Corners where Rev. and Mrs. Lehman are located, and where the general Board has erected a comfortable bungalow which is used as a parsonage.

The small congregation at Barrville, Mifflin Co., having been the former pastor for some time, was lately visited by J. G. Snyder, its elder and Rev. L. L. Shaw of Altoona, Pa., was elected as pastor, temporarily. This congregation will celebrate communion on the last Sunday in May, at which time a memorial service will be held for deceased members who passed from labor to reward during the last year.

The ladies aid and sewing society of the Roaring Spring Mennonite church have been meeting each Wednesday and sewing, proceeds being largely used for the relief of suffering of Russian immigrants, who have been compelled to leave their homes.

Easter Sunday, April 20th, has been designated as Special Collection to be taken at Sunday school and all church services at Roaring Spring for relief of the Russian Immigrants. In compliance with the request of the conference, Eastern District.

A congregational meeting was held on February 2nd, when

(Continued on Page 3.)

THE MENNONITE

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EDITORIAL

The present lark of employment does not seem to lessen. All one needs to convince him that there are an unusual number of men who are without occupation is to walk down some business street in any of our big cities. There one will discover many men during business hours looking at show windows or standing on the corners. In the Railroad stations one will also find half of the occupants of the seats are not passengers but persons who stop in to rest, to get out of the rain or to read papers. These men are not "bums". If there were work for them to do they would be on the job. A firm only needs to advertise for help and there will be hundreds of men applying for the job. An executive of a concern that employs girls told the writer that several years ago a girl was needed for a very simple job that only paid $15.00 per week and an advertisement was placed in the paper for one but there was not a single response. The same job was opened again some days ago and the same kind of an "ad" was placed in the paper. The result was that before ten o'clock the next morning there were over three hundred applications. It would seem that being out of a job now means being out of luck for men and women are not needed at any of the places where labor is generally employed.

Many things have been blamed on the war and it would not seem out of place to think that the war is responsible for much of the present labor situation. During the war employers of labor had to learn how to speed up production and they have not forgotten their lesson. The result is now that there is not enough demand for the products of labor to consume all it produces. A few men can now do in a little while what once took all the time of a great number of men.

Labor, having ceased to earn, has stopped spending. Where the common people are not continually creating demands for the products of labor there will be a great falling off of the needs for using labor.

Singularly enough, even slight changes in the styles of garments mean hardships. In some localities the change from wools to cottons has brought hard times to the textile workers in woolens. The shortening of garments has spelled a loss in work and profits to manufacturer and laborer. Chain stores and mail order houses have developed systems whereby they can serve their customers with less labor and the result is that many who once worked in stores find that there are no places for them. Even the consolidation of banks into mighty financial institutions has resulted in thousands of highly efficient and highly trained men being thrown out of employment and with very little chance of their ever getting back into the banking business again.

The rich are not suffering much except from their own foolishness in speculation. Perhaps to make up for their speculative losses they are now compelled to cut out many of their luxuries which of course spells hardship to the laborer.

President Hoover's scheme for rushing work on public projects during hard times seems to be one way for getting money into circulation but the average man in need of a job is asking himself, "Why, if there is such a plan, does the Government not get to work on it before I either lose home and all I possess, or even starve?" When one wonders why statesmen do not leave their selfish political plotting long enough at least to put bread into the people's mouths echo answers. Why, Nero fiddling while Rome was burning, was at least no worse than the makers of our national laws spending their time in discrediting our Constitution and tinkering with a tariff that bleses no one but the rich who do not face the problem of living without a job that brings in a living wage.

It seems to us that in situations, such as we find ourselves today, the church must realize not only that it has the duty of feeding the unfortunate ones upon whom the pressure of the situation is the harder, but it must make it its business to impress it upon those of its members who employ labor that they owe it to those who are in their employ to make it possible for them to earn a decent living and to regard their businesses as talents that are to be invested in such a way that they will bring profit to those who create wealth as well as to those who direct wealth.

Hard times are sure to come every so often, but that is no reason why there should be hard hearts and that ruin should be thrust upon those who in no way are responsible for the ruin that comes with hard times.

While hard times prevail rents continue to become due, mortgages continue their working day and night, Sundays and holidays, hospital bills are just as high, if not higher, food does not become cheaper, clothing wears out and must be replaced, the fires need feeding, etc., etc., and the burden falls hardest on the shoulders of the one who must depend for his daily bread on his daily job. Some one of our schemers should find a way whereby a man out of a job can at least manage to exist without the fear of having the future holding a mortgage on his earning capacity for the rest of his life because a few weeks or a few months of his life were spent trying to bridge over hard times.

CORRESPONDENCE

(Continued from page 2)

the Secretary was instructed by the unanimous vote of the congregation to notify the Secretary of the General Conference that the congregation deemed it unwise to adopt the new confession of faith as proposed by the general conference.

The Napier congregation announces its preparatory service for April 26th and communion on April 27th. Rev. S. D. Yoder, pastor.

Correspondent.

First Mennonite Ch., Chicago.—II Corinthians 1:3, "Blessed bt God, even the Father of our Lord Jesus Christ, the Father of merces, and the God of all comfort."

Already we are well started on the New Year. The first Sunday we received five new members into the church; four by baptism and one by letter, making a total of eleven coming into the church in the last few months. Seven of these were received by baptism, and four by letter. This gives us an active membership of seventy, and five on the inactive list. One has been dismissed in the past year by letter. The second Sunday two more came forward and accepted the Lord as Saviour. With these two others plan to unite with the church in the near future.

There has been a noticeable change in the spiritual atmosphere of the church in the last few weeks, especially among the young people. Just before Christmas a group of young people met in the Pastor's home and organized a young people's prayer-band, and it is called the "Inner Circle". Since that time the Circle has more than twice that membership. In order to become an actual member of the Circle they must become Christians. These young people meet each week for prayer; the second and fourth Tuesday of the month the young men and women meet together, on the other Tuesdays the young women meet with Miss Entz and Miss Craig upstairs and the young men with the Pastor in his Study. I wish it were possible for all those who are interested in our Mission work to hear the earnest prayers of these young people. Four of this group have expressed a desire to take special Bible training to fit themselves to full time Christian service, so you see we have much to praise the Lord for especially when we consider we are only a Mission Church. While speaking of the young people I want to say that the Senior Christian Endeavor has received several new members recently, and a new interest such as has not been shown since I have been here is being demonstrated, and the Young People's Mission Band has been carrying on their work as usual.

The Junior Christian Endeavor with Miss Entz in charge has been doing a splendid work, and now with Miss Craig's assistance it makes it much easier for Miss Entz. Miss Craig is just taking over a special work among the girls from the age of ten to thirteen, a similar work that the Pastor has had with the boys of that age.

The Woman's Missionary Society, and the Berean Bible Class have done a splendid work during 1929.

Our Sunday school remains about the same in enrollment. Three-hundred is just about as large an enrollment as we can expect to have until we have a larger building. Many new ones have enrolled during the past year, but we are sure because of the crowded conditions some have dropped out. It is next to impossible to hold these children who come to us from worldly homes and whose parents do not compel them to come unless they want to. One can readily understand this when they realize with our sixteen classes last year, and now with twenty classes in what

(Continued on page 6)

What Service Can a Young People's Department Render

(Some months ago I asked representative young people to write brief articles on the above subject. We contemplated then starting a Young People's Department in the Mennonite with the first issue in January. Plans were later modified so that the Department was not begun. The idea, however, has not been abandoned and further announcements will be made in due time regarding plans for the future. These articles indicate an interest on the part of the writers in some literature which will meet the needs of the young people in the church. Other manuscripts on this subject will be welcomed.—L. H.)

I. By Helen Lichti, Upland, Cal.

Look! A Young People's Dept.! Well, what good do you suppose will come out of that? Why do the young people want to take up two pages of our paper when they don't read or take an interest in it anyway?

Wait a minute! That is just what the Young People's Dept. is going to do. It is going to create an interest among our own Mennonite young people. If we can have two pages of the paper to call our own, and to discuss and present such material as interests us we can't help but be interested in "The Mennonite". Thus we are rendering a service to the General Conference by insuring a new interest in the paper and getting a larger reading circulation.

A Young People's Dept. gives a chance for discussion and expression of our own ideas. We can discuss the questions and problems which we have to face, or the editor of these two pages can present such topics which are of general interest. It will also give a chance for originality along the lines of poetry, speeches, etc. Perhaps in expressing our ideals and ideas we can render some service to our denomination.

But still more important is that as a department we can offer two pages of material of higher and nobler thoughts which will develop our inner lives. If we can offer something which is going to make someone think higher, happier thoughts, something which is going to lighten someone's burden, or which is going to draw someone nearer to their Lord and Saviour, then we will feel that in our own way we have been of service to our own denomination and to the world at large.

II. By Otto Epp, Bethel College, Newton, Kan.

A young people's department in the "Mennonite" would render a great service to the young people in the Mennonite Church and to the Church in general.

If a church is to live, it must grow. To grow, it must learn to intelligently face new problems. The Church must keep its young people, if it is to continue to be of real service to its community. To grow in strength and influence it must keep its young people thoroughly and vitally interested in the affairs and ideals of the church. A young people's department in the "Mennonite" would greatly aid in making the young people interested in the affairs and general welfare of the Mennonite Church. It would help the church to grow by helping it to keep its young people.

Young people have ideas and ideals which need expressing. In expressing their ideas a great service is done them and others. New problems are raised, and old ones solved by the expressing of ideas. We learn by giving and taking. An exchange of ideas is often beneficial; usually makes for instructive growth. A young people's department would provide the young people of the Mennonite Church a sorely needed avenue of expression.

The older generation needs to know what we, as young people really believe and think. Most older people are tolerant and optimistic towards the younger generation, if the ideals and thoughts of the younger generation are made known to them. A young people's department would show the older folks some of the vital problems which the young people of the Mennonite church are grappling with. It might lead them to offer suggestions for solutions for some of these problems. It will help young people to become acquainted with each other.

Lastly, I think that a young people's department would offer a training school for the future leaders of the Mennonite Church. Some day the young people of today will have to be the leaders of the church. If the church is to continue to be of vital importance to the communities in which it is situated, these leaders must be trained wisely and well. A young people's department in the "Mennonite" would be able to give social training.

III. By Otto C. Schrag Marion, S. Dak.

Were you ever in a CROWD? I don't know how many people will know what I mean when I use the term "basket social", so let me be more explicit and use the more common term—rural school program. I take for granted that the reader has attended one at one time or other in his life. I recently attended a gathering of this kind and while studying the psychology of the occasion found good material that will clearly illustrate the point that I am driving at.

When I arrived at the schoolhouse I found it packed with people, like sardines, as we say. All standing room was taken up. Even the cloakroom and the entrance were full with the latecomers. These last mentioned groups could see little and hear less, yet they were pushing and crowding to get a look at the stage or catch a phrase of what the pupils had to say. Those of you who have been in a rural one-room schoolhouse know that it is almost impossible to construct a balcony, yet that wise teacher made benches on an elevation which served just such a purpose. These seats were filled to capacity, even though no steps or ladder led up for the only way to get there was the methods which apes use in mounting trees and that is by climbing. Some daring humans perched on clothes hooks and shelves like chickens on a roost in a henhouse. All was full of people. The ventilation was poor, yet the people stayed; some had to spend on their feet for two hours with scarcely enough breathing space, yet they would not move. All were eager to hear and see the performance. Crowded! Crowded!

Standing in the hall without seeing or hearing anything of the program soon tired me so upon being informed that there was a meeting in a Christian Church, located on the same schoolground, within 100 feet from the schoolhouse, I took some friends and went there.

Do you suppose for a moment that that little church, barely larger than the schoolhouse, was crowded or every seat taken? Not over two dozen souls in the church! The schoolhouse crowded! Why the difference?

INTEREST! The people were interested in the program. Did you ever see people so interested in a church as they were in this program that I have pictured to you? Have you seen people as eager to hear a sermon as they are to hear a stump speech?

My first point then, is, that the Young People's Department should **interest** our young people in the Christian Church. **Interest** our Mennonite young people in the Christian Church, the church of Jesus Christ, and our young people's problem is solved.

The second service of the Y. P. D. follows logically, and that is that it should assist in leading our young people back to God. In studying the Mennonite Church, Mennonite doctrine, and our Mennonite young people, not only in my home community, but in other states as well, I find that we have wandered away from the Mennonite faith. Our Mennonite doctrine is sound and this Young People's Department should help to keep our young people within the folds of the Mennonite church.

The last service I wish to mention in this brief symposium is that it should give our young people a chance to express themselves. They should be given the opportunity to write articles on various topics of interest to the welfare of our young people and the Mennonite church. They should feel that this church is their church and not only their **parents' church.** This new department should bring about a spirit of co-operation between the old and the young. It should lead to a stronger, better, more Christian Mennonite church. It should lead to a preservation of the ideals of our church and to a new interest in the faith of our fathers.

IV. By Frances Eicher, Wayland, Iowa.

What service does a Young People's Department render? In other words, what service can such a department render? To be of help the page must first of all attract attention and then the interest must be held. I believe that such a department will create an interest all its own for it will be compiled especially for them and occasionally, perhaps, contain articles written by them.

Articles by the editor on topics of the day would be thought-provoking and undoubtedly help many to think more clearly.

Facts and comments concerning the work of our denomination, our missionaries, colleges, and conferences, would make interesting reading material and at the same time give information that would be helpful.

Our relation to other nations and races is uppermost in the minds of the Christian Young People today. To know what young people in other countries are thinking and doing would help us understand them and with understanding would come sympathy. If the department could give such information it would indeed render a great service.

Christian Endeavor Topic

By Mrs. Earl Salzman

MAY 4TH
HOW MAY WE FIND OUR LIFE WORK?

Ps. 119:105; Jas. 1:5-7
(Vocational Day)

"If any of you lack wisdom let him ask of God."

Directly the Bible says very little in regard to the choosing of a life work and only indirectly can it help us to our life work; in James we are told that if we lack wisdom we should go to God and ask him to supply our lack. However, on the other hand, religion should be one of the chief helps in aiding a man in choosing a career. Everything in the universe seems to be working definitely toward a definite end. That definite end is known in the mind of God and our business on this earth is to try to work out our life as it in the mind of God. There is no one else that can do the work which I should do and do it in the same way in which I would do it. Thus I cannot hope to succeed in the world unless I work in accordance with the plan of God. Thus the question which comes to every serious minded person is how may they know what work to enter in order that they might work toward this end; and it is often true that the larger a man is the more serious does this problem become. The small man has a very narrow view and range and the things he can do are so few that often there isn't much choice.

We have seen many instances in life where men and women were urged and sometimes forced to go into work which was contrary to their natural inclination. A violinist who is forced to become an engineer or a farmer who may enter the ministry will be a misfit all their lives and will fall short of that which God intended in his all wise plan that they should be. Every man should sit down and take an inventory of his talents and endowments and ask himself the question as to whether he has the knack of dealing with material things or in ideas. There are certain men such as the salesman, the manufacturer, the farmer and others who deal primarily with tangible objects; while ther are certain professions such as the writer, the minister, the diplomat and others who live largely in the realm of ideas. The man who is preparing to enter the realm of law should ask himself frequently are you interested in justice and in the rights of men and women and do you enjoy debates and arguments; the medical student should ask himself as to whether he is interested in the diseases of mankind and in finding a remedy for those diseases because he will be called upon to handle human lives. Thus we might go on with all the professions. These are questions which should be faced as one decides on a life work. This part of the question we may call the expression of ourselves in our life work.

Then on the other hand we should ask ourselves the question just what field should I enter where I can be of most service to my fellowmen. Most of us hold the theory that we are here not so much for what we can get out of the world but what we can put into it and in the light of this unselfish attitude one should face the question as to what cause he is going to ally himself with. Whittier said, "Choose in early life some great unpopular cause, and identify yourself with it; when it triumphs, you shall know the greatest joy that comes to men." This element we would call the impression which we make on the world.

Education is a large element in the choosing of a life work because it lays a foundation for whatever you may choose to do be it lawyer, minister, farmer or housewife. Moses was eighty years old before he found his life work but he had laid such a good foundation that he was successful when he did discover it. John G. Paton once said to a group of Princeton students, "Do not feel that you are wasting time here, studying Hebrew and Greek and Church history, etc., which you feel may not be of practical value in training the ignorant people of foreign lands. Let me tell you out of my own experience in the New Hebrides that you will need every bit of equipment which diversified study can give you for the work of the Master in the foreign field." The same thing might be said about the work on the home field; we need all the aid we can get in order that we might render the greatest service.

Outline Study

1. Pray for guidance. Ps. 25: 1-5.
2. Seek the Father's will. Luke 2:42-47.
3. Obey the call. Exod. 3: 1-10.
4. Offer yourself. Isa. 6:8.
5. Consult experienced folk. I Sam. 3:1-10
6. Skilled workers. Exod. 35: 30-35.

Suggestive Questions

1. Why do so few young people consider directly religious vocations?
2. How can parents help their children in choosing a life-work?
3. Why are there so many misfits in the world?
4. Why is it dangerous to decide on a life work without sufficient data?
5. Is it wrong to make money? Explain your answer.
6. What principle does Paul teach us when he says, "This one thing I do?"
7. Why should the merchant, manufacturer, etc., have as their chief aim making money when the minister, physician or teacher is not suposed to have?
8. Is success a legitimate goal in life?

The Quiet Hour

"I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Psalms 121: 1, 2.

The history of mankind has been made by men and women of faith and of daring. These two virtues are complements to each other. Faith that does not have in it that which urges us on to noble endeavor, even at some hazard, is not anything vital. Faith without works is dead. On the other hand, any adventure that is not urged by faith in God will likely not fit into the scheme of things as designed by God and will therefore not lead to lasting success.

Men of faith that come to our mind from the pages of the Bible are Moses, Abraham, David, John the Baptist, Paul, Christ. In church history we have men of faith like Wyclif, Knox, Luther, Savonarola and a host of others, many of them missionaries. In secular history men like Columbus, Gladstone, Washington, Gustavus Adolphus, Lincoln, Garfield, McKinley come to our minds as men of faith.

Every one of these men would long ago have faded from our memories in spite of his faith, if with his faith there had not been coupled deeds of daring. A living faith expresses itself in some venture. Dependence on a God more powerful than we are, and a venturing out in the consciousness of strength that has come through our co-operation with him, all characterize our lives if we are children of faith. One of the Old Testament terms for man is Adam. This alludes to it that we are earthborn creatures, with weaknesses and faults. One of the New Testament terms for man is anthropos, referring to our upward look and striving. To such a being it will seem but natural to look to a more exalted being, God, for help.

Prayer: Our Heavenly Father, if we lived equal to our capabilities, we will live our life with thee and in thee. Without thee we cannot be our best. Without thee we will be a disappointment to ourselves and those who are interested in us. We therefore look unto thee for help. Like the psalmist of old we know that our help comes from thee the all-powerful one, who hast made heaven and earth. We therefore implore thy help. Help us to look upon every task, whether great or small, as an opportunity to fit into thy plan for us. We will then live not ignobly but nobly, as in thy sight. To this kind of life we pray thee to help us through our Lord and Savior, Jesus Christ. Amen.

"GOD TOUCHED HEARTS"

Why do beggars starve? Because some one's heart is not touched. "It came to pass that the beggar died", died of hunger and neglect. Lazarus might have had the "crumbs from the table", but the rich man's heart was not touched. We would gladly have ministered to him, and not permitted him to die, wouldn't we? "When midnight hushes the city's noise, we hear the sound of a feeble voice." When morning dawned, the voice was still; Lazarus had slipped away. "Come not back again to suffer, where the famine and the fever wear the heart and waste the body." Today, millions of Lazaruses are starving. As I write there are before me, distressing pictures of China's misery. Wasting bodies, unable to rise from the ground. Mothers watching the last gasps of their child.

"And hearts will break with breaking day.
When the long watch closes over the way."

"God touched hearts" cry in pity for them. I could not rest till I had written this appeal. American children are asked to give their pennies. 10c will save a life. Send to **China Famine Relief**, Bartholomew Bldg., 205-217 E. 42nd St., N. Y.

T. Richardson Gray,
Edgewood, Iowa.

THE S. S. LESSON

May 11

Jesus Acclaimed King. Matt. 21:1-11.

Golden Text: Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matt. 21:9.

Jesus was making the last visit to Jerusalem and the events of the so-called Palm Sunday mark the beginning of the week which ended with him on the cross. His journey from Galilee to Jerusalem was with many of his friends and followers, who like him, were bent upon celebrating the feast. This was a different company from that which later shouted for his death. Those who were in that company were under the influence of the priests and most likely residents of the city.

The preparation for the entrance into Jerusalem were simple. Two disciples were sent to secure the beast upon which he was to ride. From the narrative, one may conclude that arrangements were already made for the use of the ass and was waiting to be taken to the Master. In the account we are given the words used in securing the ass, "The Lord hath need of him." It was a humble creature, but the Master needed it in his service. No matter how lowly or how humble any one may he it is an honor to know that provision has been made for that one to have a glorified part in the Master's great work of redemption.

We note, too, that those who were sent to secure the ass upon which the Master was to ride accepted this rather strange mission without comment. It is not often that one is sent to secure the use of property in such an unusual way, but the point is that these followers of the Lord obeyed him without question. Too often in our Christian life we stop to ask why when out plain duty is to obey as an act of absolute faith in the wisdom of the Lord.

The use of the humble ass by our Lord was in accord with Scripture which prophetically declared that so he should come. As one reads Scripture and notes how many of the prophecies have been literally fulfilled in the life of Jesus unhelief becomes unreasonable. If there were no other reasons for believing that Jesus was the Son of God sent into the world to save sinners and establish the kingdom of God that prophecy was fulfilled in his life we would still have sufficient convincing evidence of his divinity and his divine mission. As the child of prophecy we would have to look to him as our Saviour.

The ride into Jerusalem was symbolic. Jesus rode into it on the royal creature that prophecy said he would. Besides being a beast of burden the ass was also the creature upon which the dignified king rode. His coming into the city, while calling for a demonstration among his own disciples, was only superficially noted by the population. They did not give very great notice to him as king. "He came to his own and his own received him not."

The scattering of clothes and branches of trees along the way was, and even in our time is, the oriental way of showing proper reverence to royalty. When the Emperor of China used to make the annual trip to the tombs of his ancestors every inch of the way was covered with the costliest kinds of rugs and fine woven material. That was the way of saying that earth was too common for the feet of royalty to touch. In the time of Jesus it was the spontaneous outbreak on the part of his followers to show that they looked upon him as a royal personage.. They did not then realize that his kingdom was not of this world, but he was a king nevertheless—a king surpassing in glory and honor all the monarchs of earth.

The kingship of Jesus is to be observed in many ways. (1) He came from a long line of kings. He was of the Royal line of David. As the son of David he was heir to the throne. (2) He was born a king. The wise men who came to worship at his cradle knew this and brought to him royal gifts. Matt. 2:2. (3) The Jewish people had long been hoping for the coming of the Messiah, their glorious king. In his conversation with the Samaritan woman, Jesus revealed the fact that he was the expected Messiah. (4) He is the king of all who will acknowledge him their Lord. His rule is not with might as expressed in force but with power of love. He commands in love and in love is he served.

CORRESPONDENCE

(Continued from page 3.)

we might say two rooms it is impossible to do the efficient work that should be done. We have three departments, and the Superintendents do not teach but assist in whatever way they can the teachers. We find this new arrangement a very profitable one. Another interesting thing is that all of our teachers and officers attend our own church and all but three are members. We think this is extremely good for a Mission Church.

Recently a Catechism Class has been started, and the study we plan will cover a period of two years. The Pastor is teaching the class, and about a dozen of the young people have enrolled so far.

Our church bulletin (paper published weekly) which has done such efficient work in our community, has paid for itself through the ads of our community stores. Publishing it this way makes it possible to have our other worker Miss Craig. Perhaps it would he putting it more nearly correct to say Miss Craig has paid for herself through the work of the bulletin, and that we have had her assistance in all the other branches of the work.

The financial support for 1929 has come in wonderfully well. We have had a great deal of expense by way of repairs, paving (improvement assessment), payment on new furnace bought last year, payment to Home Mission Board treasury on the five hundred dollar loan, along with all of our regular expenses has kept us digging, but praise the Lord for His answer to our prayers for we have kept up on all of these things without having to call on the Home Mission Board for any assistance in our running expenses. At the close of last year we were able to send Brother Amstutz the last payment on the money borrowed from the Home Mission Board. After our winter coal hill has been paid and we finish paying for the furnace, (three more payments), we hope to follow your suggestion and start a fund for a larger church here. In fact the fund has already been started. It is absolutely necessary that we have more church room or our progressive work must soon stop, and when the progress of the work in the church stops, immediately the work starts to go down instead of up as has been proven in the work here in the past years.

Will you continue to help us pray for a church sufficiently large enough to satisfy the needs of our community?

Yours in Him who can supply our needs,

Wm. Clyde Rhea.

Bluffton College, Bluffton, O., April 5, 1930.—At the Annual meeting of the Ohio College Association in Columbus, action was taken by that body which now makes **Bluffton College a standard and fully recognized institution** of higher education. The standards of this association are now the same as those of the North Central Associations of colleges and secondary schools, to which application will be made next year since the annual meeting of that body was held several weeks ago. The action of the Ohio Association marks perhaps the most important milestone on the upward journey of Bluffton towards its goal of becoming (as it has in many ways already become) one of the most respected and effective institutions of its size in this state.

The stamp of approval put upon this Mennonite College at this convention is the direct result of the **most faithful, prayerful and devoted service** on the part of its president, Dr. Mosiman, the faculty and the administration in general; this early recognition has been due above all to the **very loyal support and financial aid given by Bluffton's constituency and supporters.** Last year Bluffton faced a serious crisis which threatened the very life of the institution. This crisis proved to be an incentive to devoted sacrifice on the part of all concerned, and though weighed in the balance, Bluffton won because it was backed by men and women who decided that the college must not and cannot fail. The present action of the Ohio College Association is the result.

In recommending the admission of the college to the Association, Dr. Stradley, chairman of the committee on Membership and Inspection, spoke very highly of the well-trained faculty, its effective teaching, the new library facilities which are provided by the new Musselman library and its endowment, as well as the general impressions which the committee received upon its recent visit of inspection.

No longer need Bluffton students feel that there may be difficulty in getting recognition of their work at other standard institutions when they wish to continue their studies elsewhere. This confidence in the new status of the college has revealed itself already in an unprecedented number of new students for this time of the year, who have definitely applied for admission next fall. Since the future standing of the College is now assured, it is practically certain that the number of students which Bluffton can accommodate next fall will be on hand when the College opens its doors at the beginning of the new college year.

Burrton Mennonite Church.—In a local paper under the heading, "Twenty-five Years Ago", is

the following little item: "Burrton is to have another church as a result of some little investigation and a meeting of the Church Extension Board of the Mennonite denomination. A building in Burrton will be remodeled for a house of worship." Thus the Burrton Mennonite Church came into being. Today a few yards from the above mentioned remodeled house stands a small church building. Sunday after Sunday, year after year, the seed, the Word of God, has been sown. Some has fallen by the wayside, some on stony ground, some among thorns, but other has fallen on good ground. The fowls of the air did come and scorching winds have blown but also sunshine and refreshing rain. Some of the fruit has been harvested and huried in the cemetery, waiting for the great Easter morning; some have removed to distant countries; few have remained and new ones added. The pastor, Rev. H. P. Krehbiel, who started this church, is still with us serving faithfully although twenty miles distant. But at our annual business meeting at the beginning of the year he asked to be relieved of serving for part of the time since he had many other duties pressed upon him. The request was met by a plan to have visiting ministers fill the pulpit at times. The following ministers have recently served us: Revs. C. E. Krehbiel, J. J. Ratzlaff and J. J. Banman.

During March, Rev. Krehbiel went to Washington to meet another group of Harbin refugees at Seattle, and make provisions for housing them near Deer Park, Wash. We thus come in contact with one of the greatest problems at the present time that our denomination faces: to give relief to our suffering brethren.

Two funerals have been held in our church already this year; they were for Mr. Peter Hiebert, and Mrs. Anna Rempel. And at this writing Grandmother Barbara Holzrichter, aged 84, has been very low for several weeks. Although having lost her eyesight she always was patient and cheerful.

You may not hear of us very often. Things seem rather quiet at this time, nevertheless we are still on the map and hope that the quiet, faithful efforts in services, Sunday school, C. E., and Mission Society be not in vain and that the good Lord will give His blessings and the increase in due time.

Sincerely,

K. A. Friesen, Corr.

RELIEF NOTES

By Levi Mumaw

Our latest cable on the Paraguay movement brings us the following information:

"Second transport 64 families chosen sailing Hapag steamer General Belgrano April 17 Hamburg. Additional 30 families applied for third transport. Expect further 50 when Canadian examination completed making total Paraguay probably 200 all rejected by Canada."

According to previous plans and announcements, the first transport carrying 61 families is about to reach Puerto Casado, Paraguay, and the group will probably be on its way inland before this reaches our readers.

A post card has been received from Bro. G. G. Hiebert which was written on the Sea between Rio de Janeiro and Sontos, Brazil, under date of March 21. He reported that after the first two days of stormy weather, as previously reported, they had fine weather. He will report to us regularly after he reaches his destination and the information he gives will be passed on to our readers.

The official contracts signed by the first group just hefore leaving Hamburg are now in our possession, together with complete sailing lists of all passengers in the group. These lists will be mailed to our German papers for publication to aid relatives in this country and Canada to keep in touch with each other. It is of interest to note that the group has come from 46 different villages in Russia. The families are represented as follows: Siberia, 41 families; Omsk, 5 families; Slawgorod, 34; Omur, 1; Pawlodor, 1; making a total of 41 families for Siberia.—The other families have come from sections in Russia proper—Ukraine, 10 families; Orenburg, 3; Saratov, 2; Samara, 2; Krim, 1; Donbuss, 1; Ufa, 1.

It is very gratifying to note the liberal response that is being given by our people to our appeals for aid in this movement. The following report shows the total receipts hy the Mennonite Central Committee from the co-operating organizations and individual contributions as of April 1, 1930, as reported by the Treasurer.

Commission for Colonization and Relief	$7,030.00
For China Relief	85.50
Defenseless Brethren in Christ	1,980.22
Central Conf. of Menn.	323.50
Emergency Relief Board	13,001.30
Eastern Menn. Board of Missions and Charities	6,600.00
Individual Contributions	3,283.48
Krimmer Mennonite Brethren Church	1,000.00
Menn. Board of Missions and Charities	10,130.00
Total	$43,434.00
Estimated need for Paraguay Movemt. per family	$500.00
60 Families sailed Mar. 15	$30,000.00
60 Families sailing Apr. 17	$30,000.00

Applications on hand and additional expected soon 80 families more for later sailings.

Our goal has not yet been reached. We are encouraged, however, to learn of the activities in every section of our constituencies and we trust these efforts will continue until our task is done. Further reports will be given as the work goes on. Has your congregation done its part?

Scottdale, Pa., April 16, 1930.

CORRECTION

In Bro. J. J. Friesen's article, "Church Unity" which appeared in No. 15 of The Meunonite several errors occurred. In the last column of page 1, third line from the bottom, the word "corrality," as it stands there should be **carnality.** On page 2, column 1, the thirty-second line from the top should be eliminated and in its place **out of the Gospel, God's redemp-.** In the last line in column 2, page two the word **not** should be inserted after **were.**

Rev. H. R. Voth of Newton, Kan., spent a week in the interest of Home Missions at Montezuma, Plains, Kismet and Greensburg, Kan., preaching and doing personal work in each of these places.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MARCH, 1930

Russian Relief Work:

Silberfeld Sew. Soc., Waldheim, Sask., $6; St. Johns Ladies Aid, Bluffton, Ohio, $15; Miss. Soc. First Menn. Ch., Nappanee, Ind., $10: "Willing Workers' S. S. Class, Herold Ch., Bessie, Okla., $25.

"News and Notes" Postage and Printing Exp.:

Grace Miss. Soc., Pandora, Ohio, $8; Salem Miss. Aid Soc., Odessa, Wash., $1.30; Bethesda Sew. Soc., Marion Jct., S. D., $2.60; Menn. Sew. Soc., Hillsboro, Kan., $2.50; Ladies Aid, Monroe, Wash., $.20; Hoffnungsfeld Sew. Soc., Moundridge, Kan., $1; Mrs. John Ewy, Perry, Okla., $.30; Mrs. Helena Balzer, Goessel, Kan., $.10; Upper Milford Sew. Soc., Zionsville, Pa., $1; Sew. Soc., Wayland, Iowa, $4.70; Mrs. Martha Keller, Bedminister, Pa., $.50; Mrs. Francis Fretz, Bedminister, Pa., $.10; Mrs. Emma L. Gross, Plumbsteadville, Pa., $.10.

Miscellaneous:

Beacon Light S. S. Class, Gotebo, Okla., Orphan, India, $25; Miss. Soc., Reedley, Calif., Three Orphans, India, $90; Ladies Aid, Rosthern, Sask., Biblewoman, India, $30; Bergtal Sew. Soc., Corn, Okla., Student, China, $23; Do. Foreign Missions, Gen'l Treas., $75; Do., Home Missions, Gen. Treas., $25; Christian Menn. Soc., Moundridge, Kan., Ashland, Mont. Station in place of clothing, $10; Bethesda Sew. Soc., Marion Jct., S. D., Lame Deer Station in place of clothing, $10; Do. Lepers, India, $25; N. E. Alexanderwohl Sew. Soc., Goessel, Kan., J. R. Duerksen, India, $10; Total, $401.40.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

HOME MISSION TREASURY REPORT FOR FEBRUARY AND MARCH

General Fund:

Niverville, Man., Can., Immigrant Group, $40; Burn's Ranch Immigrants, Didsbury, Alta., Can., $10; Halstead, Kan. Ch., $130.74; D. W. Friesen, Long Beach, Cal., $1; Zoar Ch., Waldheim, Sask., $100; First Menn. Ch., Berne, Ind., $789.01; First Menn., Church, Upland, Cal., $119.02; Bergtal Ch., Pawnee Rock, Kan., $29.79; Pratum, Ore. Ch. and S. S., $78.85; Ex. Com. of Mission Societies, $135; First Menn. S. S., Aberdeen, Idaho, $103.85; First Menn. Ch., Beatrice, Neb., $32.85; Interest from General Conf. Trust Fund, $40; Zion S. S., Dallas, Ore., $16; Vineland Immigrant Group, Waterloo, Ont., $8; Cornelius Jantzen, Plymouth, Neb., $10; Grace Ch., Pandora, O., $115.16; Grace S. S., $15.65; John W. Tschetter, Freeman, S. D., $10; Escondido, Cal. Ch., $4.70; West Zion Ch., Moundridge, Kan., $36; Johannestal S. S., Hillshoro, Kan., $56.25; Herold Ch., Bessie, Okla., $12.25; Tabor Ch., Goessel, Kan., $50; Calvary Ch., Quarryville, Pa., $54.25; Buhler Kan. Ch., $24.65; Anonymous, $33; Altoona, Pa. Ch., $13; Elise K. Regier, Elbing, Kan., $50; First Menn. Ch., Aberdeen, Idaho, $3.35; San Marcos Ch., Paso Robles, Cal., $43.06; Bethlehem Ch., Bloomfield, Mont., $18.86; Bethany Ch., Kingman, Kan., $9.40; Aleta and Mattie Krehbiel, Clarence Center, N. Y., $40; Christian Ch., Moundridge, Kan., $93.50; Burrton, Kan. Ch., $7; Pulaski, Ia. Ch., $26.32; First Menn. Ch., Mt. Lake, Minn., $52.38; Oil Lease, Goessel, Kan., Farm, $800; Hoffnungsau Ch., Inman, Kan., $18.62; Sisters and Nurses, Bethel Deaconess Home and Hospital, $15; Garden Tp., Kan. S. S., $14.05; First Menn. Ch., Geary, Okla., $9.35; Monroe, Wash., S. S., $10; First Menn. Ch. and S. S., Philadelphia, Pa., $24.60; Christian C. E. Society, Moundridge, Kan., $30; Ransom, Kan. S. S., $7; Garden Tp., Kan. Ch., $12.35.

Special:

E. Dist. S. S. Conference, (Saskatoon), $63; Ex. Com. of Mission Societies, (Saskatoon), $50; W. Dist. Conf. C. E. Societies, (Saskatoon,) $64.50; Halstead, Kan., C. E. Society, (Saskatoon), $10; Buhler, Kan., C. E. Society, (Saskatoon), $15; Flatland S. S., Quakertown, Pa., (Girls' Home in Can.), $10; Ex. Com. of Mission Societies, (Winnipeg), $65; Cornelius Jantzen, Plymouth, Neb., (City Missions), $10.

Total Receipts	$3640.36
Bank Bal., Feb. 1	2023.32
Total Disbursements	3491.98
Bank Bal., April 1	2171.70
Total Indebtedness, April 1	7500.00

Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

The Carol Society of the Souderton, Pa., church is booked to render its Easter Cantata in the Germantown, Pa., church on the evening of Thursday, April 24.

Special Services were held in the Saucon church near Coopersburg last week. Besides the pastor, Rev. Linford Foulke, the speakers were Rev. E. E. Cammeron, a colored evangelist and Rev. Jerome Leinbach, pastor of the First Reformed church, Quakertown, Pa.

Rev. P. P. Wedel, president of the General Conference will attend the Eastern District Conference. Arrangements have been made for him to preach in several of the churches while on his visit East. He will be in Philadelphia, Sunday, April 27, preaching in the First church in the morning and in the Second church in the evening. At the latter place he will be the guest of the local men's brotherhood.

Miss Mary E. Bakewell, B. D., who served as acting minister of the First Philadelphia Church, since last September, preached her last sermon, to a large and appreciative audience, on Palm Sunday; taking as the theme of her sermon, "The Coming of the King." Since New Year she had a class of fourteen young people under instruction for baptism and church membership. They were baptized on Good Friday evening by Rev. N. B. Grubb, pastor emeritus. Rev. Grubb also had charge of the communion services on Easter. He was assisted by Rev. D. J. Unruh, of Lansdale, preaching on Good Friday evening; and by Rev. H. T. Landes, of Germantown, preaching on Easter evening.

One Thursday evening in April Rev. N. B. Grubb, was with brethren residing in Lancaster Co., Pa., and conducted a family communion service in the home of Amos H. Landis, when Prof. D. Caster of Beloit College, Wis., received baptism.

A Peace Oratorical contest was held in the Halstead, Kan., Mennonite church on April 6. Six C. E. socicties were represented, namely; Goessel, Halstead, Christian of Moundridge, West Zion of Moundridge, Burrton and the 1st church of Newton.

Rev. H. A. Fast, who resigned the pastorate of the Bethel College, Newton, Kan., church, last month will remain with the charge until next September. Rev. Fast came to Newton, from Bluffton, Ohio, where he was an instructor in Witmarsum Theological Seminary.

The Freeman College Men's Glee Club sang at the North Church on Palm Sunday morning. The Senior class of the College made a visit to Sioux Falls to inspect the various industries of that city. The college was visited by a carload of interested visitors from Henderson, Nebraska. They were well pleased with their inspection.

Rev. A. W. Friesen of Henderson, Neb., was in Freeman, S. D., last week to meet with the Program Committee of the Northern District Conference which is making arrangements for the next session of the Conference.

Last week Rev. W. S. Gottschall of Freeman, S. D., was in Wisner, Neb., holding a series of meetings and conducting the communion service for the brethren there. Rev. Gottschall, will leave the Northern Conference to return to his former home in the east. It is reported that he will not make the move until some time in June.

A recent publication, The Home News, has been distributed throughout the Eastern District Conference with the purpose of keeping the people of that district interested in the work of the Home for the Aged at Frederick, Pa. It is a four page paper and will be distributed monthly.

The Deep Run, Pa., church of which Rev. A. M. Fretz is pastor will be host to the Eastern District Conference at its next session. The Deep Run church has given largely of its membership toward the organization of the new Grace church at Lansdale. Many of these uniting with the new organization affectionately regard the Deep Run church as the church in which they grew up to manhood and womanhood. The Lansdale church will retain its sentimental hold on the Deep Run church by continuing Rev. A. M. Fretz as its Pastor Emeritus.

Misionary J. Thiessen spent the Easter vacation in South Dakota. On the morning of Good Friday he preached in the South Church near Freeman.

Ebenezer church, near Bluffton, Ohio, is arranging for a Bible School this summer. The pastor, Rev. Kliewer, is actively interesting himself in the venture.

Twelve young people were received into membership of the First church, Bluffton, Ohio, on Palm Sunday morning. Communion was celebrated in connection with the Easter service.

Prof. A. E. Kreider, of Witmarsum Semiary, who has been a patient in a Cleveland hospital has returned to his home and is reported to be convalescing nicely.

The Souderton, Pa., church is proud of the attendance of its Sunday School; average being 283 for the first three months of the year, which is nine more than for the same period last year. Sunday, April 6, the school had seven graduates from the Primary department.

A series of meetings for Holy Week was arranged by the ministers of the community in and about Mt. Lake, Minn. The first meeting was held in the First church. This was followed by meetings in the Bethel and M. B. churches. Several of the local ministers were speakers at each of the services.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

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Prepared at the Request of The Pennsylvania-German Society

By

C. Henry Smith, Ph. D.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, MAY 8, 1930 No. 19

INVITATION

To the congregations of the Pacific District Conference we herewith extend a most hearty invitation to attend this year's session, convening in the Immanuel Mennonite Church of Los Angeles, Calif., May 29 to June 1.

As this year marks the Nineteen Hundredth anniversary of the Pentecostal outpouring of the Holy Spirit, the birth of the Church of Jesus Christ, may we gather with special gratitude unto the Lord, who in the Church has called us to be the habitation of God in the Spirit.

The Immanuel Mennonite Church, Los Angeles, Calif.

NOTES AND COMMENTS

Much significance will center about a luncheon conference held on Friday, April 11th, in the private dining room of the late Hon. John Wanamaker, on the seventh floor of the Wanamaker Building in Philadelphia. This was the first occasion on which this room had been used for any function since the death of Mr. Wanamaker in 1922. Mr. Wanamaker was at that time the President of the World's Sunday School Association and for years previous many important conferences dealing with world-wide Sunday School matters had been held in that dining room. By courtesy of Mr. William L. Nevin, President of the Wanamaker stores, this private room was made available. The guests assembled first in the private office long used by the late Mr. Wanamaker.

The Eleventh Convention of the World's Sunday School Association will be held in Rio de Janeiro in 1932 and this conference was to consider some of the essential plans for this Convention. This will be the first gathering of world Christians to be held in South America and will mean much to evangelical Christianity in all South America as well as to the delegates who will participate from other nations. At the Tenth Convention, which was held in Los Angeles, July, 1928, more than 8,000 delegates were in attendance from fifty-one countries. The value of the spiritual contribution that will be made to the work in South America is incalculable.

Commenting on Mr. Ludwell Denny's recent book, "America Conquers Briton," Ernest C. Herrington writes:

There are any number of outstanding men in the British Empire today who are calling attention to the fact that no nation with a drink bill so large as that of Great Britain or one so out of proportion to the national income can hope successfully to compete with the United States under prohibition. The handicap which the liquor traffic has imposed upon Britain's production and Britain's trade is becoming clearly recognized. It is one of the factors in the steadily increasing restrictions which are being placed upon the drink traffic in that land. The Royal Commission recently appointed is seeking to solve Great Britain's liquor problem. Until that problem is solved, the related problems of unemployment, industrial depression and loss of world markets are not likely to be solved. Prohibition seems to be the answer not alone to the liquor problem but to most of the serious economic problems with which the wet nations of the world are today struggling. While Mr. Denny does not appear at all friendly to prohibition and scarcely mentions it in his encyclopedic book, those who study the conditions which he portrays may find much testimony to the almost incredible gains made by the United States in the prohibition period.

Dr. J. Z. Hodge, Secretary of the National Christian Council of India, on February 28th, wrote:

"We are living in anxious times and no one can foresee what the near future holds. At the same time, although the situation is serious, it need not give rise to panic. The declaration of the British Government that Dominion Status is the goal of British policy in India, has certainly had a good effect. It is true that the National Congress—the strongest political organization in India—has declared for Independence and a campaign of civil disobedience; but as far as one can judge, the great central body of moderate and liberal opinion is opposed to this course. Its importance lies in the fact it is led by Mr. Gandhi, who is still a dominating personality in Indian politics, and has behind it the enthusiasm of the student world. The campaign of civil disobedience has not yet been lodged but it will not be long delayed. Those best able to judge take the view that it will not succeed, mainly on the ground that there are at present no burning local grievances to which it can appeal, and the fact that the Round Table Conference promises an excellent opportunity for all shades of Indian opinion to find expression. Moreover, the term Independence is not causing much alarm for the simple reason that there is little difference between Independence and full Dominion Status. The greatest obstacle to peace is the lack of confidence on both sides. If Great Britain and India could only agree to trust each other all would be well. My own feeling regarding Mr. Gandhi is that he asks for freedom in order that being free he may choose to remain a citizen of the British Empire. He is an ardent nationalist, but at the same time a convinced internationalist, who thinks it possible for nations of different races to find a home within the British Commonwealth."

The recent arrival of Mr. Grover Clark from China brings to us an eye-witness with vivid pictures of a stupendous tragedy. Mr. Clark went in November, 1929, on a six weeks' tour of inspection on behalf of the China International Famine Relief Commission into the famine area. He found conditions which words can only faintly indicate. Already 2,000,000 had died in a single province of 6,000,000, and 2,000,000 were doomed before the next harvest in August and September, 1930, if no help reaches them.

In its eighth annual Honor Roll of states free of lynching, the Commission on Race Relations shows that forty-three states had a clean record in 1929. While this number shows no increase over 1928, when 43 states were similarly recorded as free of the lynching evil, it shows a decided increase in comparison with the second year of the keeping of the Honor Roll, 1923, when only 39 states were free.

The Honor Roll shows a total of ten lynchings during 1929. New Mexico, which dropped from the Roll in 1928, has been restored, and Florida, Kentucky and Tennessee have been removed because of lynchings in 1929. The number of lynchings for 1929 shows a reduction of one since 1928, when there were eleven victims. Of the ten persons lynched in 1929, four were in Florida, one each in Kentucky and Tennessee, one in Mississippi and three in Texas. Three of the victims were white and seven negro. According to the 1929 records of Dr. Monroe N. Work of Tuskegee Institute, there were twenty-seven instances in which officers of the law prevented lynchings, three in northern states and twenty-four in southern states. In twenty-four of the cases the prisoners were removed or the guards augmented or other precautions taken. In three other instances, armed force was used to repel the would-be lynchers.

"So long as the evil of lynching is still within our borders," said Dr. George E. Haynes, "there is need for ever-increasing vigilance on the part of the religious forces of this land in order that respect for law and order may be preserved and protection of life guaranteed to every citizen."

BLUFFTON COLLEGE NOTES

Vesper Service

On Sunday, April 27, Grove Patterson, editor of the "Toledo Blade", gave a very inspiring address at the last vesper service of the year. He spoke on the adjustments which the new age requires of man. After pointing out the very many and rapid changes that have taken place in the last

quarter of a century or so, he emphasized the fact that in the future it will be the trained mind that will be the chief force in life and not the man of muscle. An open mind, a healthy curiosity, a purposeful life, and a devotion to service are some of the characteristics which a modern young person should above all possess. The address was enjoyed by all.

Chapel

Just before the Easter vacation Prof. Quiring gave a series of very helpful chapel talks on the life of Paul and the significance of Easter in the Christian life. He emphasized the conviction that had come to Paul of the reality of the living Christ and the sacrifices and the sufferings which he was willing to undergo as proof of his sincerity. His plea was that we too should be willing to take our religion seriously, as Paul took it, and be willing to undergo hardships is necessary for the sake of Christ.

Y. M. C. A.

President Mosiman spoke at the last regular meeting of the Y. M. C. A. He spoke on Greece, leading the students on a mental journey through some of the interesting spots of the old Grecian empire and ending with Paul who had such an influence in his day in those districts. Paul's clearly set goal towards which he was constantly striving was the secret of his success. His address was a challenge to the men to stand forth with conviction, and to throw themselves wholeheartedly into some worth-while enterprise which will demand the whole strength of mind and soul.

During vacation the men of the Y. M. C. A. began the construction of a cabin on the college farm where they hope to have a retreat where they may gather and receive new spirit and enthusiasm for the work. The project has been planned for some time and now that the foundations have been laid, we can look forward to an early completion of this place for quiet meditation. The cabin will be located on an ideal site for camping purposes. Its location in the midst of the woods and at the summit of a steep hill near the lovely stream that flows by makes it an ideal spot, and it should well serve the purpose for which it is intended.

New Y. M. C. A. Cabinet

President, Ralph Blosser; Vice-President, Roy Mohr; Secretary, Wilbur Berkey; Treasurer, John Keller.

Committee Chairmen: Program, Frank Mitchell; Social, Ivan Geiger; Social Service, Delvin Kirchofer; Deputation, Warren Weiss; Freshmen, John Hartzler; Hi-Y, Arthur Krehbiel; Publicity, Orden Smucker; Music, Roy Wenger.

Oratorical Contest

Bluffton College took first place in the district peace oratorical contest held at Bowling Green. The colleges represented were: University of Toledo, St. John's, Bowling Green, Findlay, Bluffton, Heidelberg, and Ohio Northern University. Bluffton contestant was John Stipp of Lima. His oration was not only well organized and polished in diction but also effectively delivered. Mr. Stipp will compete in the State contest at Columbus at a later date.

Athletics

After defeating Ohio Northern University in baseball just before vacation, the men traveled to Oberlin College during the week. Bluffton lost to Oberlin by a score of 3 to 1. A tennis match with Oberlin was also lost by Bluffton. Another match with Wittenberg was won by the Bluffton team. The prospects for both baseball and tennis in the regular conference games which have not yet started look very bright.

CORRESPONDENCE

Wayland, Iowa—Delight thyself also in the Lord and He will give thee the desires of thy heart. Ps. 37:4.

Dear readers of the Mennonite. We are having a nice spring, although we had several heavy frosts in April, yet the grass is most beautiful and some flowers are out. Fields worked extra nice this spring. In our vicinity we have been wonderfully blest in many ways, far beyond our merits, for which we sincerely praise our Creator.

Our church affairs are sarried on as usual, annual business meeting was held January 1st, officers were elected and other business transacted. We are again using the envelope system for our regular offerings. May 4th we expect to observe Holy Communion and take a special offering for our suffering Russian brethren.

The Ministerial Association of our community arranged union services during Passion Week. During the Christmas season our Sunday school presented the pageant, "Oh Worship the King" and "The Uplifted Cross" was given Easter morning; both pageants were given in, costumes and were very effective. We also had sunrise services on Christmas and Easter mornings. Brother Sam Wenger, who is one of our deacons, and his wife are in Chicago to help care for their grandson who has been quite sick.

Our pastor, Rev. Basinger, is giving catechetical instruction to a class of young people.

Correspondent.

Reedley, Cal.—We have had a season of spiritual refreshing, in which, I thought, others might rejoice with us if I should make a short report of it in the Mennonite. During Passion Week each church in our town had services each evening and on Good Friday all the business houses were closed from 12 noon to 3 p. m., and all the churches had a Union Meeting in the Methodist Church. There was a quiet hour, a song program, and a sermon. I had the honor of delivering the message on the words of Jesus when dying on the cross: "It is finished."

Our postor had been instructing a class of young people in Biblical truths and on Palm Sunday twenty-one of them were received by baptism into the fellowship of our church. May they be true members of Christ's Body. Of the Harbin Refugees we have about sixty here now. Thirty-one more will arrive in San Francisco today and about twenty are on their way from Washington to Reedley by train and autos. That is almost more than we and the Mennonite Brethren Church here are able to care for, so I went to Shafter last week and asked the church there to help us. The pastor was not at home but a committee took up the matter and today the pastor called on me and said they would take fifteen of them and call for them here at Reedley on Sunday. We appreciate this help very much as the work at Shafter with harvesting plums and potatoes begins two weeks earlier than the work in the fruit here.

For the rest of them the Mennonite Brethren and our people have contributed clothing, household goods, bedding and we have bought about $100.00 worth at sales in order to care for them when they arrive. Of the Harbin and other Mennonite Refugees already here twenty-two united with our church on Easter Sunday. I preached the German sermon and welcomed them into our church. Afterward Rev. Regier preached the English sermon and conducted communion. In the evening the chorus of the Mennonite Brethren gave an Easter Cantata in our Church to a large audience. This they did as a return compliment for the programs given by our Men's chorus in their church. I was expecially thankful for this favor as it relieved our pastor from preaching that evening, which would have been quite a strain on him, because their daughter had been operated on for appendicitis on Saturday night. The report is that she is getting along nicely and is expected to return home in about a week. The immediate future also has good things in store for us. Tomorrow the California S. S. and C. E. Convention begins its annual session in our church. Visitors will be here from Shafter, Upland, Escondido, Los Angeles, Paso Robles, and Dos Palos. The convention will close with a musical program on Sunday evening given by the chorus of our church.

Tomorrow the State of California celebrates "Raisi nDay" at Fresno, our County Seat. There will be a parade several miles long, one hundred airplanes, a king and a queen and one hundred thousand visitors.

All business houses in the county will be closed so that everybody can go. The whole show does not interest me, for the raisin industry is in such a condition, that unless 85 per cent of the grape growers of California sign up the ten year contract which the Farm Board at Washington, D. C. presents, this raisin day would be the funeral of the raisin industry. The Farm Board plan in outline is as follows: Every grape grower who signs a contract agrees to pay to a Control Board $1.50 for every ton of grapes or $5.25 for every ton of raisins he sells. With the fund, which will amount to over $2,00,000 a year, the Control Board will buy the surplus grapes and raisins and convert them into by-products. The sign up campaign begins next Monday and I hope they will not have to threaten to cut down the farmer's vineyard or burn down his house if he refuses to sign up like they did in a sign up campaign some years ago. With the raisin industry in such a precarious condition and the shortage of water for irrigation, so that each farmer has to deepen his well and put in a larger pumping plant, the prospects do not look very encouraging.

Still there is some consolation in knowing that the same or worse misfortune are befalling others. We make our wells a little over 100 feet deep and use centrifugal pumps. At Shafter the other day I was informed that they make their new wells 300 to 400 feet deep and use tur-

(Continued on Page 3.)

THE MENNONITE

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EDITORIAL

We have just been interrupted as we were preparing to seal up our package of copy and mail it to the printer. The visitor was the pastor of a German Presbyterian church in another section of the town whom we never met before. He called to get the address of the proper person to whom he might send the proceeds of a collection taken up in his congregation for the benefit of the Russian Mennonite Refugees. It made us feel that the ties of fellowship and sympathy are not limited by denominational distinctions, yet, we also felt that there must be a tie more intimate than just a common interest in the fate of an unfortunate people. We had not advanced very far into our conversation before the name of Bloomfield Theological Seminary was mentioned and with it the names of Cornelius Wedel, Christian Krehbiel and Otto Lichty. That explained the whole story. Friendships made many years ago during student days of these men, under the inspiring instruction of Dr. Seibert, though possibly not actively cultivated for years, again came to vivid remembrance when hearts were touched by the pathetic story of the tragic fate of our Russian brethren. The readers of the Mennonite will no doubt hear more about this act of Christian sympathy from the Emergency Relief Board.

One of the items of the Budget of the Eastern District Conference was the appropriation of $100.00 toward a fund for Minister's Pensions. This but a repitition of a similar action of a former conference. One wonders how many Annual Conferences it will take until the fund grows to the extent of being able to furnish a pension for a single needy minister. One also wonders what will happen to the minister of the Mennonite church who, because of age or because of inability, needs financial assistance before pensions materialize. After a long period of useful service it does seem a shame that there is the possibility of a minister being compelled to ask for public charity. Mennonites always boast that their people do not become public charges. Do they realize the humiliation imposed upon an unfortunate minister of their own number, who, having given his life in the service of the church, must feel that the only security for his old age is in the voluntary charitable contributions that he may succeed in having bestowed upon himself. To a man unaccustomed to begging such a prospect is a gloomy one indeed.

We sometimes wonder what attracts young ministers into the service of other denominations, but we can hardly blame them for giving some consideration to their future prospects when their period of usefulness is passed. The fact that many of the larger denomination have long ago provided for the pensioning of their ministers showed that they realized a responsibility to their aged and unfortunate servants of the church. It might be noted that the concern for pensions for ministers in other churches is a concern born of the lay members of the church and not one brought into being by the ministers themselves. One naturally wonders how the laymen and laywomen of our own church think of the idea of pensions or whether they ever give the matter a thought.

However, having called attention to the small amount set aside by the Eastern Conference, let us not look upon it as a niggardly contribution. The main purpose of this item in its budget is to keep alive and keep in the minds of the churches that the Conference recognizes a responsibility in this direction with the hope that interest in the matter will increase.

In a section of Montgomery county, near one of our churches there is an old building, now seldom used, which is known as "Kuddlefleck Hall". It gets its name from the time when Sunday schools were being organized in the community. In many instances those interested in Sunday schools were not permitted to hold them in the church buildings. In this instance there was enough interest in the cause in the community to erect a substantial brick building for the purpose of housing the newly organized school which the local church would not permit either in its church building or its day school building. When the morning of the dedication of the new Sunday school building came it was discovered that the rowdy element in the community had decorated the new building with entrails of cattle secured from a nearby slaughter house, hence the name "Kuddlefleck."

At this late day it is hard to understand why there was so much opposition to Sunday schools, even from people of excellent standing in the community, but then we must remember that innovations always have hard going and that conservatism is often so straight that it backs back beyond the perpendicular. It might be interesting to our readers to note some of the objections to Sunday schools in the city of Philadelphia as described by Mr. H. P. Ford in an article in The Continent. He says: It is a fact that Sunday schools were once opposed in Philadelphia as being dangerous innovations. It was regarded as a desecration of the Sabbath to teach the ignorant even to read though by doing so the Bible would be open to them. The Sunday school movement was of comparatively slow development in this country until after the close of the War of 1812 because the churches here regarded it as unwise and were suspicious of it partly because of its English origin. Ministers declared that it was a wicked use of holy time to hold such schools on the Sabbath. Other ministers believed it was an invasion of their peculiar rights.

The churches regarded the schools as not connected with themselves but as philanthropic efforts to improve the moral of the ignorant and neglected classes outside of the church; and there were many who believed seriously imperiled the usefulness of the church. It was claimed to be a profanation of the Sabbath thus through the medium of the Scriptures to dispel mists of darkness and open the flood gates to divine light on regions of moral darkness.

Some thought the movement too sectarian; others thought it was too latitudinarian; and, still others, that it was inimical to denominational progress. The higher social circles feared that the movement would prove disadvantageous to them by preventing them from securing servants; and the lower classes opposed the schools as they felt they would greatly interfere with their Sunday movements, games and tipplings, while the inn keepers were convinced that the business of their ale houses and taverns would be seriously impaired.

Even as late as 1827, when the American Sunday school Union sought to be incorporated the movement was opposed by many prominent people on the ground that the institution was dangerous, that it threatened the liberties of the people; that it concealed its real purpose; and that underneath an ostensible aim to promote education, there lurked a plot "to subject the consciences and persons of the free citizens of the United States to the tyranny of ecclesiastical domination". The charter was finally granted in 1845.

There are but a few evangelical churches in the country today which do not have schools connected with them and regard them as the most important field of Christian activity.

CORRESPONDENCE

(Continued from page 2.)

bine pumps, so that the expense of such a pumping plant is about $3000.00 while ours cost only half of that.

In the next few weeks Mrs. Krehbiel and I will have an opportunity to see how the rest of the United States is getting along. Next Wednesday we start in easy stages per auto to the east to visit our old homes in Illinois and Ohio and our children in Missouri, Ohio and Massachusetts. Our first destination is Bluffton, Ohio. From there we may go by train to visit our daughter who lives near Boston, Mass., expecting to be back to Bluffton for commencement to see our son and our niece graduate from Bluffton College. Until our return to Reedley we wish good health and God's blessing to every reader of the Mennonite.

H. J. Krehbiel.

The South Dakota Mennonite Ministers' Conference met at Freeman College Auditorium, Monday, April 27, afternoon and evening to listen to five talks on timely subjects: Rev. W. S. Gottschall spoke on "Justification by Faith"; Prof. D. E. Harder gave a stirring description of conditions in Russia; Rev. P. R. Schroeder gave a Bible study on "The Resurrection"; Rev. P. P. Tschetter spoke on "False Teachings in Our Midst," with special reference to the Bible-denying beliefs of modernism, and Rev. J. I. Waltner spoke on "How We May Get More Spiritual Life in Our Churches." Both sessions were filled with a glowing warmth of loyalty to the Lord and His Word.

FROM KHARKOFF TO LENINGRAD: A TRIP

The platform of the Kharkoff Terminal was crowded with passengers waiting for the Moscow-Sebastopol express. Many trains came and went. Passengers like a tide swept and then cleared the platform. Milling crowds, hastening porters, screeching of wheelbarrows, ringing of bells, the sound of the arriving and leaving trains, made a terrible hustle and bustle.

Our train came at last, as fast as a hurricane. All the passengers found their places with American speed and began to make themselves comfortable. I was hardly able to take my place, to arrange my luggage and to say goodbye to my wife, when the train began to move, gathering speed as it went. The train rushed on, leaving Kharkoff behind.

Lying on my berth I attentively observed my fellow passengers. There were many of them in the car. All were engaged in lively conversation. Already some had become acquainted. Suddenly I heard a very interesting argument going on at the far end of the car.

"God, God! There is no God. It is just a fiction concocted by priests. I am a God unto myself, do what I want, live as I please. No more religion for me. Have no use for this opiate. It is high time to settle down to the business of leading an intelligent, sane life here on earth. There is no place for God in it," said one of the passengers excitedly.

"You say there is no God," his opponent replied to him. "But I wish you would talk on this subject with some of the Evangelical Christians. Though they are very plain people yet it is difficult to get the best of them in this matter. An atheist agitator came to our village. There was a debate. A Greek-Orthodox priest spoke, then a Rabbi—but without any result. But when the Evangelical spoke the agitator presented a very distressing sight. It was the Evangelical who received applause from the public."

"Oh, yes, there are many of them where I live. They all lead a highly moral life. They do not smoke, do not drink, do not insult one another, in fact, they try to live as brothers and sisters. We call them saints. But what is the use? It is impossible to live in this way nowadays. Who can live apart from the world, as if separated from it? Life has its own laws."

While they were arguing in this way among themselves the people in the car all began to discuss religion. Some were for God, others against Him. Some condemned the Church, others came to its defense. A unique religious debate arose. They argued fervently and good-naturedly far into the night, until one after another they were overcome with fatigue and fell asleep.

I lay there looking at them and thinking, thinking hard of many things. I wanted to grasp the meaning of the present day Russian rebellion against God, to penetrate the mystery of this drama, of this fight against God, against religion; and such a bitter fight at that. Were we not called the "Narod Bogonosez" (people that carry God in their hearts) not so long ago? Whence, then this Satanism, this militant atheism, this godlessness which has swept over our country? I yearned to see the road along which our people would progress.

It dawned on me that this striving against God, so manifest today, is not a simple rejection of God but the torments of seeking Him, that through negation of Him our people will come to His feet. It is a mysterious course, similar to that of Paul who also came to Christ through denial of Him and even through persecuting Him. The very fact that they cannot get away from Him, though they reject Him, proves this. Debates and fighting against Him prevent them from living as they would like. So many have come to Him already after tormenting doubt and excruciating mental suffering. It is not without cause that all this vast land of ours is now dotted with numerous congregations of believers and that their number is still growing. Yes, indeed, God leads each nation to Himself through a mysterious course in a different way from the others.

God's work in Leningrad is growing and broadening. There are meetings in the Lutheran and Reformed churches and in dwelling places. It is being planned to rent another Lutheran church and a Greek-Orthodox Cathedral, so that the work can be expanded still more. The Cathedral accommodates more than one thousand worshipers.

So Leningrad is being won to Christ gradually. Brothers living in this city work not only for Leningrad but for the entire country as well.

It is already a score of years since Leningrad became the mother of the Evangelical movement in Russia. The offices of the All Russian Evangelical Christian Union, its Publishing House and Bible School, situated here, serve the entire country. The work is tremendous but the Lord is blessing it richly.

After a few very pleasant days in Leningrad I left for Moscow. Moscow, the capital of the U. S. S. R. with its crowds, street cars, cabmen, automobiles and busses reminds one of a Western city. But, alas, there are groups of "Bezprizorny" children, or at times a lonely homeless waif, still roaming on streets of Moscow. It brings very sad thoughts to one's mind.

I went to the meeting on Lubianka. It was held in a monastery. We now have Evangelical meetings in the same place where the Orthodox services used to be held. These meetings are always well attended. Some brothers informed me that recently they took another Greek-Orthodox Cathedral, the one in which Bishop Anthony formerly held services. There are meetings arranged in different districts of the city. Some of them are held in basements even and people come as never before. But all this does not amount to much compared to the vastness of this great city with several millions of inhabitants.

Oh, Lord! How much work is there to be done among the Russian people! The Russian field is ripe. Russia is thirsting for God, wants to know Him, not through meekness and repentance, but through the struggle against Him, even as Jacob and Paul. In this important moment—a moment of the great awakening—prayers, help and experienced workers are needed!—Ivan Martin, in European Harvest Field.

IS CIVILIZATION SAVING THE WORLD?

What History and Prophecy Have to Say

By Christabel Pankhurst

"That blessed hope, and the glorious appearing the great God and our Saviour Jesus Christ"—this is beyond the range of Modernist expectancy and belief. Yet one prominent American Modernist has written: "Let us imagine Jesus suddenly transported into this new age and one of us Modernists trying to bring him up to date on our new information." Then follows the conversation which this Modernist thinks might occur "if the Master were here in bodily presence." After "trying to bring him up to date on such matters as astronomy, evolution, and natural law" the Modernist is supposed to say: "When you were here on earth, nobody had ever thought of a gradual progress of humanity across the ages, but they thought that some day the Messiah would come from the sky and supernaturally set up his kingdom in Jerusalem. The Christians took the idea over."

But the Modernist, so the Lord is told, far from expecting him to come in the clouds of heaven with power and great glory to establish the kingdom of God on earth, expect that they will establish the kingdom of God themselves. Says the Modernist: "We, too, hope for a kingdom of God on earth, but we expect to achieve it by hard work and slow progress across the ages, and we do not expect it to arrive supernaturally from the sky."

The Suicidal Character of Militarism

Some questions here press for reply. How can the Modernists be so very sure that "the gradual progress of humanity" is a fact? Even if it be a fact, how can they deny that retrogression also occurs in human affairs, and how can they prove that the progress is greater than the retrogression and accomplishes a positive advance? How could the "gradual progress of humanity," this "slow progress across the ages," suffice by its pace or its power to overcome those evil impulses of human hearts which too often work a swift sudden mischief in the world? If history is, as an eminent living historian testifies, "far more cataclysmic than evolutionary," then a "slow and gradual progress across the ages" seems to give far too faint and precarious a hope. And as evil happenings are so commonly cataclysmic, why should the bringing in of a righteousness, of the kingdom of God, be left to the tardy, feeble, and hazardous operation of a slow and gradual progress across the ages? In so lengthy and indefinite a period, catastrophe might befall civilization long before slow-footed progress had performed its work.

Our Modernist in his article reminds us, indeed, of catastrophes of the past, saying, "One military empire after another has gone the way of Rome, and of Egypt, and of Tyre, and of Babylon," and adds: "No military empire, from the first until the last, been able to avoid that suicidal denouncement, plunging over the precipice of its own militarism." Yes, and we may add that, in spite of all the slow and gradual progress of humanity through the ages, something in the way of the downfall of empires is not unknown to these modern times. More than that, the collapse of this whole civilization in which we are living is foretold by some observers such as Oswald Spengler and others who echo his somber prediction of the downfall of the West.

Militarism, far from being left behind in the march of progress, made an outbreak of unexampled ferocity in this our own day, and Peace Pacts and reduction of armaments do not necessarily guarantee the world against future outbreaks. Militarism is not over-heedful of pacts: also, militaristic opinion today favors reduction of armaments—in a certain sense. Militaristic opinion, this is to say, now favors a reduced army, composed of a relatively small number of professional soldiers, very highly trained, very scientifically equipped and armed. Such an army, extremely mobile and of great aggressive force, is considered best adapted to secure a swift, even a surprise decision in any future war.

Militarism certainly survived all the past ages of slow and gradual progress, to be a scourge of the modern world. Militarism played a tragic overture to the nineteenth century. It has blighted the first decades of the twentieth century. Historic precedent, present indications, and divine prophecy warn us not to take for granted that the world of today and tomorrow is finally rid of this ancient curse.

Moreover, militarism is not the only thing wrong with the world! There is another mischief that brought down these bygone empires and also threatens the civilization of today. This mischief works in time of peace. It undermines the foundations of civilization. The Old Testament points it out. The ante-diluvian earth, we read, was filled with violence, and militarism, we may take it, was a problem then. But that was not all—the earth was also corrupt. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth," (Gen. 6:12). This inward corruption, which can and does proceed in peace time as well as war time, causes civilizations to collapse. Like a worm in the fruit, it destroys them from within.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the the thoughts of his heart was only evil continually," (Gen. 6:5). As a marginal note instructs us, "the Hebrew word signifieth not only the imagination, but also the purposes and desires." From that far distant age the apostle would have us project our vision to the end of this present age, when he says, "perilous times shall come." Assuredly, the unrestrained working of the mystery of iniquity and the corruption of human imagination, desires, and purposes did more than war itself to destroy ancient Rome. Had not the Romans pietas and gravitas given way to corruption, the Pax Roman might have been more secure. The very prestige of the Roman name and the Roman character might longer have deterred the outerworld from trying conclusions with Roman military might.

But neither in peace nor in war can civilization resist the undermining influence of the corruption of human imagination, desires and purposes. And for all the vaunted progress of these modern days, is not this very corruption already developing in the great Democracies? Material conditions are improving and doubtless will improve—yet even here we must pause to note the tragedy of unemployment in some parts of the world and the very short commons available in others, not to mention possibilities of wars and outbreaks of nature that might diminish the world's food supplies. But broadly speaking the material condition of the masses of the people has improved and is improving and doubtless modern scientists and industrial leaders would see no limits to possible advance in that direction.

Democracy's Pursuit of Prosperity and Leisure

The democracies may yet become rich as Croesus! Already one-time luxuries are becoming popular necessities. Possibilities of wealth-production are growing more or less beyond the dreams of avarice. Purchasing-power is growing, and will grow to meet the need for an extended market. Leisure is to be increased for the masses; if only to improve markets by giving the masses time to enjoy and thus to buy the products of industry, hours of labor will be shortened more and more. In short, democratization of political power, already an accomplished fact, is being inevitably and increasingly followed by the democratization of prosperity. For when has it ever happened, in history, that a powerful class did not secure the ample satisfaction of its material needs? Classes or masses, dictators or democracies, those who have power always house, feed, clothe, educate, and amuse themselves to their hearts' content. They do not rest until they have supplied themselves and their children with all the good things of this world. The inventions of science, and especially the hoped-for tapping of new sources of power and the exploits of modern industrial leadership may be expected, let us say it again, to democratize prosperity and leisure, once the monopoly of the few. The political power now held by the masses will bring, as it always has to those who have held it, material well-being in its train.

As with Caesar, so with Demos, power means wealth. But for Caesar and Demos alike, power and wealth mean temptation too! How much have we heard of the corruption of the Caesars, of the privileged in all times! What if the democracies yield to this same temptation that comes with power and prosperity? Their human nature is the same. What if the democracy's imagination, desires, and purpose should grow corrupt? How speak the signs of these times? Materially there is progress, but what is the truth about moral and spiritual conditions? Since the masses of the people gained more spending power and spending-time, are they avoiding the failing of the classes who were privileged before them? Are they showing any characteristic tendency to heed the apostolic exhortation to think on whatsoever things are true, honest, pure, lovely, and of good report? Or are they, on the contrary, showing themselves as prone to pursue the knowledge of evil?

Assuredly, in these democratic days there is an immense curiosity about evil. An obsession with evil it might even be called! The story of murders and all manner of crimes, real or imaginary, make the staple reading of multitudes and of all ages. The public demand for dramatic entertainment, filmed and otherwise, dealing with like themes, appears to be insatiable. The Literary Digest heads an article reviewing the dramatic situation with the words, "Beginning with Murder", and quotes the critic of The New York Evening Post as saying: "Seldom has the crime wave at the beginning of a season been more tidal than during these past few weeks, when almost every other opening has invited audiences to forget their usual standards of right living and spend a delightfully uncomfortable two hours and a half in the contemplating of crime for crime's sake." To those inclined to draw historic parallels, such a state of affairs might seem reminiscent of the brutal spectacles that once appealed to the Roman populace, and they might even question within themselves as to whether artificial representations thereof might foster in the more impressionable at least the notion of witnessing a perpetrating deeds of actual violence.

Protecting the Body, Neglecting the Soul

The effect of such suggestion upon the child mind may be very powerful. Folk today are rightly rejoicing that little children no longer are made to toil in mine and factory. That is because no powerful and prosperous class has ever allowed such treatment of its own children, and therefore the manual worker with his increased power and prosperity now protects his own children from it. But in all our rejoicing that the children are now free from industrial labor, let it be remembered that it is not enough to protect their bodily health from injury formerly due to working in mine and factory if their souls are not protected from contaminating influence.

"Perilous times"! When the apostle thus described the final phase of this age, he predicted the inordinate love of pleasure as one of its perils. That excessive love of pleasure—and what low forms it too often takes—is a mark of these very times. The world itself says so. In The American Mercury, in some recent notes on the theatre, appeared these words: "The United States of the moment is amusement mad to the point of insanity. . . . . The increased earnings of the masses following the late war have brought about a greater share of leisure and a greater urge and opportunity for play than have ever been enjoyed by the masses, whether in America or elsewhere and, like sailors on a spree, the mob has gone on a wild pleasure drunk." The same writer refers to the unprecedented number of theaters, the "tens upon tens of thousands of movie houses, the jazz bands and dance halls, race tracks flourishing in every part of the land," and adds a multitude of other details to his word-painting of the "pleasure-pushing picture."

On this showing, the apostolic prediction for the last days of the Age that men will be lovers of pleasure more than lovers of God is finding fulfillment now. In

(Continued on page 6)

THE S. S. LESSON

May 25.

Jesus Describes the Future of the Kingdom. Matt. 24:1-13.

Golden Text: Take ye heed, watch and pray; for ye know not when the time is. Mark 13:33.

The Bible often emphasizes the importance of watchfulness on the part of the people of God. It is a matter of self advantage and self preservation on the part of us all to be watchful. Not to be watchful at all times is but to permit influences to enter into our lives which are dangerous, if not fatal. It is said that, at the time of the loss of the Steamship Titanic, a ship was within fifteen miles of the unfortunate vessel and it would have been but a matter of two hours, long before the ship sank, for this vessel to reach the sinking ship and save the lives of many—but the wireless operator was taking a nap and the terrible tragedy took its toll of lives that might have been saved, among them our own beloved missionary, Anna Funk.

In the chapter from which this lesson is taken there are a number of signs described by our Lord which demanded watchfulness. Not the watchfulness alone for possible calamities which always take place somewhere on earth, but watchfulness for the coming of Christ, the exact time for which is purposely concealed. We are not sure of the exact moment so that we will live rightly expecting that the next moment may mark his return. The signs of his coming are present in our age as never before, for the reason that the coming of the Lord draweth nigh. We have had wars as no age ever has had them, we have learned to know the worst famines and pestilences in history, false prophets have multiplied. While the fall of Jerusalem took place ages ago, let us remember that Jerusalem is again an important world city and that the anti-Christian powers, if they should gain the necessary strength, will without doubt make Jerusalem one of the main places for directing their fury.

With the above named signs there is one duty imperative for believers of the Lord. They must be watching. It is because the church and the Christians composing the church have not been watching as they should that the Christian Church, the Christian home and the Christian character have not the respect and confidence of the age they once had. Iniquity in high places goes unrebuked, the name of our Lord is not honored and the Bible is doubted. Surely we are living in the age of false prophets and the falling away of the saints and certainly we must watch as never before.

It may not be our privilege to be among those to greet the Lord when he comes, but this does in no way mean that we need not to be as watchful. We must watch for and be ready for the hour of death when all opportunity for making our lives what the Lord requires of us ends. For no one knows the time when he or she must depart from this life. The old, they say, must die, but the young may die. The youngest may be soon to go and the oldest may tarry, like the last leaf long after the rest of us have passed on.

The story of the Ten Virgins is one of the most beautiful in the New Testament. Here is the story of lamps. We are all lamp bearers. Jesus said, "Ye are the light of the world and commanded us to let our lights shine. The Christian is described as a light in the world. We have much to do with the shining of our light. The lamp is the instrument which we must properly care for and tend. Then, there is the procession. It is going on to honor the Lord. It is a great honor to have a part in it. Though unworthy, we have been called to have a share of the honor in the procession. "Like a mighty army moves the church of God." We are often hindered by delays. Christians must wait while their Lord delays his coming, but delay does not mean the abandonment of vigilance. We need to watch our own part as well as for others. Next comes the neglect which was without excuse and its sad consequences. Persons invited to participation in the high honor of the bridal procession should have had the oil ready. Not to have had it was an indication of a lack of concern in the success of the festival. The negligent virgins only realized the seriousness of their neglect when it was too late to correct their conduct. The tragedy of the story is that The Door was shut and the sorrow and bitterness took the place of what might have been great joy. "Too Late" is one of the most pathetic sentiments that words can utter. We often must pay the penalty and suffer the loss of our lateness in earthly things, but, such disappointments are nothing to be compared with eternal regret of those who, in this life, do not live up to the opportunities that God gives them.

IS CIVILIZATION SAVING THE WORLD?

(Continued from Page 5)

this regard a change from former conditions has certainly come about, and is its part of the slow and gradual progress in which we are to put our hope!

The crime wave—is that evidence that slow and gradual progress will effectually replace the prophesied personal coming and reign of the Lord our Righteousness?

President Hoover has deplored the growth of "organized crime which has spread in every field of evil-doing and in every part of the country."

The truth is the civilization, in these modern as in ancient times, is beset by divers perils that work unto decline and fall. The present concern with "peace between the nations"—well justified as that concern is—should not blind us to the danger of corruption within the nations. Progress never averted the downfall of the civilizations of old. Yet who can doubt that Babylon and the rest believed that progress would preserve them! And today, while some pin their faith to progress, we hear the British and Foreign Bible Society's secretary, Dr. J. H. Ritson, in his address at the recent Methodist Church Conference in England, protesting against the "alarming growth of secularism" which, says he, "has swept with all the force of a tidal wave over the non-Christian peoples of the earth." From Christian lands, Dr. Ritson maintains, "hundreds of tons of literature are sent abroad—some designed to destroy all religion among students, some fanning the spirit of hatred between classes, some foul in immoral suggestion," and furthermore, "we exhibit films abroad which reveal to millions of ignorant people, who have few if any moral restraints, the devilry that prevails in the underworld of the West." "The wings of the Christian Church," urged Dr. Ritson, "are being broken by secularism, a deadly disease eating into its vital force."

Surely, in face of such a situation, the churches must now look for that blessed hope held out by her Lord when he said: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3).

Surely, too, the times of refreshing for the world must depend, not upon its own capacity for progress but upon "the glorious appearing of the great God and our Saviour, Jesus Christ."

London, Eng.

Friends, faculty and students of Bluffton College are happy because the institution has been admitted into the Ohio College Association. Bluffton College, now a standard college, can offer its courses and appeal for patronage and students without the need of any apology for is standing and reputation.

PROGRAM FOR THE PACIFIC DISTRICT CONFERENCE

In the Immanuel Mennonite Church, 652 E. 79th St., Los Angeles, Cal., May 29 to June 1, 1930.

Conference Theme: "But as many as are led by the Spirit of God, these are the sons of God." Rom. 8:14.

Thursday 1:30 p. m.

Ministerial Conference.
Prayer Service—Led by Rev. John Lichti.
Topic—Our Ministry, its opportunities, perils, and responsibilities, by Rev. S. S. Baumgartner.
Round-table Discussion—Led by Rev. John Baergen.

Thursday 7:00 p. m.

Open Conference Session.
Song Service—Led by Mr. E. E. Yoder.
Welcome and Prayer—By Albert Claasen.
Musical Selection—From the San Marcos Church.
Conference Sermon—By Rev. F. F. Jantzen.

Friday Morning

Prayer Service — Led by Rev. H. B. Dirks.
Bible Study—"The Promise of the Father, as witnessed by 19 centuries." Acts 1:4. By Rev. J. R. Duerksen.
Musical Selection by the Reedley Church.
Topic—"Our Portland Mission, its status, needs, problems and aims", by Miss C. Niswander.
Topic—"Relief work among our Russian Brethren in and outside of Russia", by Rev. M. J. Galle.

Friday Afternoon

Devotion—Led by Rev. D. B. Hess.
Musical Selection by the Upland Church.
Address—"The Promise and Price of Peace", by Rev. A. J. Neuenschwander.
Bible Study—"The Holy Spirit, His Place and Work in the Plan of Salvation." ..... Rev. J. E. Kauffman
Musical Selection from the Paso Robles Church.
Topic—"The Call of our Mission fields after 50 years of mission work", by Rev. J. M. Regier.

Friday Evening

Program in charge of the Women's Missionary Societies.

Saturday Morning

Business Session of the Conference.
Prayer Service—Led by Rev. H. D. Voth.
Musical Selection from the Escondido Church.
Election.
Reports—By the Evangelization Com., Retreat Com., Bethel College Representative, Treasurer and Auditing Com., Statistician, Resolution Com.
New Business.

Saturday Afternoon

Recreation.

Saturday Evening

Orchestra—Led by Mr. B. L. Glavin.
Musical Selection.
Address—"Consecration and Service", by Mr. Roy Creighton.

Sunday Morning, 9:30

Sunday School—Regular Session.
Mission Service—Sermon by Rev. C. Hege.
German Sermon—By Rev. P. R. Aeschliman.
Special Music—By L. A. Church Choir.

Sunday Afternoon

Musical Selection—By the Reedley Church.
Address—By Dr. Alva McClain.
Bible Study—"The Holy Spirit's Gifts and our Ministry." Mark 16:17, 18; I Cor. 12:4-11. By Rev. J. M. Frantz.

Sunday Evening

Topic—"Opportunities and Responsibilities of our Christian Endeavor Work", by Mr. C. F. Mueller.
Musical Selection by the Upland Church.
Address—"The Holy Spirit's Appeal to our Conference", by Rev. P. R. Aeschliman.

Note: Time allowed for the topics and Bible Studies not over 25 minutes.

The Program Com.
Albert Claassen, Sec.
H. D. Voth,
M. J. Galle.

DEATH

Unruh—Abraham H., of Arena, N. D. Father Unruh was born at Pardenau, South Russia and came to this country with his parents in the year 1874, the family settling at Marion, S. D. Here he spent his youth. Upon his conversion and baptism on the confession of his faith he was received into the membership of Salem Mennonite church by the late Rev. Christian Kaufman. He continued membership in the Salem church until his removal to Arena, N. D. in 1904. May 18, 1890 he was united in marriage to Helen Unruh, his death dissolving this relation. To Mr. and Mrs. Unruh were born 9 children of whom 8 survive. Funeral services were held in the Arena Mennonite church. A short service was conducted at the house by Edward Duerksen. Rev. Fred Frantner spoke in German and Rev. Ed. Duerksen in English at the church. Father Unruh was a faithful member of the Arena Mennonite church for 21 years. He was a lover of song and put forth great efforts in securing good music for the church. He also served as Sunday School superintendent and teacher. Besides his immediate family a large family of devoted friends mourn his departure.

CONTRIBUTIONS

EMERGENCY RELIEF BOARD APRIL, 1930

For Russia and Siberia:

J. H. Regier, Newton, Kan., $25; Henry H. Unruh, Meno, Okla., $35; P. H. Eck, Hillsboro, Kan., $10; Mrs. Anna Peters, Walton, Kan., $5; Menn. S. S. Class No. 33, Berne, Ind., $27; Andreas Ruediger, Galva, Kan., $15; First Menn. Church, Wadsworth, O., $5; Eliz. Schmidt, Oraibi, Ariz., $5; Fairfield Bethel Church, Hitchcock, S. D., $24.04; John Landes, Lucien, Okla., $25; Christian Church, Moundridge, Kan., $88; Hoffnungsau Church, Buhler, Kan., $93.10; Hoffnungsau S. S., Buhler, Kan., $29.83; Ladies Aid Soc., Upper Milford Zionsville, Pa., $25; A Church Member, Berne, Ind. $20; A Helping Friend, Berne, Ind., $10; Mrs. Lena Neimann, Halstead, Kan., $25; Mrs. Anna Peters, Walton, Kan., $5; Sewing Circle, First Menn. Church, Phila., Pa., $12; Bethel College, Menn. Church, Newton, Kan., $50; John Becker, Aberdeen, Idaho, $25.

For Canada:

Minna Warkentin, Newton, Kan., $25; San Marcos Church, Paso Robles, Calif., $19; Bergthal Church, Pawnee Rock, Kan., $32.86; Brudertal Church, Hillsboro, Kan., $33.66; Hebron Ch., Buhler, Kan., $33.82; Miss H. E. Becker, Abbyville, Kan., $10.

For General Fund:

J. B. Reimer, Family, Inman, Kan., $10; Bethel College Menn. Church, Newton, Kan., $32; Escondido Menn. Church, Calif., $12.55; Frauenverein, Waterloo, Ont., $12; Immanuel Menn. Church, Los Angeles, Cal., $100; Emmaus Church, Whitewater, Kan., $226; John J. Pauls, Perryton, Tex., $8; West Zion Menn. Church, Moundridge, Kan., $25; Bethel Menn. S. S., Quakertown, Pa., $68; Alexanderwohl Church, Goessel, Kan., $81.50; A Friend, Goessel, Kan., $5; A Sister Alexanderwohl Church, Goessel, Kan., $10; First Menn. Church, Berne, Ind., $522,23; Johanna Schmidt, Korba C. P. India, $50; Augusta Schmidt, Korba C. P. India, $50; Bethel College Menn. Church, Newton, Kan., $39.22; First Menn. Church, Paso Robles, Calif., $20; Greenfield Menn. Church, Greenfield, Kan., $7.72; Buhler Menn. Church, Buhler, Kan., $19.26; Herold Church, Clinton, Okla., $11; Friends of Elbing, Kan., $160; Leamington Church, Ont., Canada, $45; Leamington Jugendverein, Ont. Canada, $10; Mary Hege, Newton, Kan., $50.

Harbin Refugees:

W. P. Rempel, Pasadena, Calif., $25; Eden Church, Inola, Okla., $26.50; A Sister Alexanderwohl Church, Goessel, Kan., $25; Imm. Menn. Church, Los Angeles, Calif., $18.05.

Russians in Germany:

Menn. Church, Butterfield, Minn., $30; Sister Hillegonda, Newton, Kan., $25; Anna A. Goering, Moundridge, Kan., $15; Greensburg Menn. Church, Kan., $26; First Menn. Church, Geary, Okla., $52.09; Member of Brudertal Church, Hillsboro, Kan., $75; Salem Zion Church, Marion, S. D., $165; Ferd. Voth, Donna, Tex., $50; San Marcos Church, Paso Robles, Calif., $27; Perkasie Church of Eastern Phil., Pa., $25; Deep Run Church, Pa., $100; Upper Milford Church, Pa., $70; Deep Run Church, Pa., $5; Altoona Mission, Pa., $10; Menn. Church, Butterfield, Minn., $42.

Menn. Central Comm.: Grace Mennonite Church, Lansdale, Pa., $51; For Germany: H. Froese, Inola, Okla., $12; China Relief: Bethel College Menn. Church, Newton, Kan., $35.65; Loans to Immigrants: Oswin Funk per E. S. Weiss, Willow Grove, Pa., $300; Syrian Orphan Home: Wilhelm Busenitz, Newton, Kan., $25.

April 1 Bal. on hand	$ 15.05
Received for:	
Russia during month	$ 558.97
Canada during month	154.34
General Fund	1574.54
Harbin Refugees	94.55
Russians in Germany	717.09
Menn. Central Comm.	51.00
Germany spec. gift	12.00
China Relief	35.65
Loans to Immigrants	300.00
Syrian Orphan Home	25.00
Total	$3538.19
Paid out during month	$3501.43
May 1 bal. on hand	36.76

Gratefully acknowledged,
C. F. Claassen, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR APRIL 1930

Russian Relief:

Mission Soc. Bethel College Ch., Newton, Kan., $25; Bergtal Sew. Soc., Pawnee Rock, Kan., $25; Ladies Aid, Donnellson, Iowa, $5.42; Sew. Soc., Laird, Sask., $50; Bergtal Sew. Soc., Corn, Okla., $20.

Foreign Missions, Gen'l Treas.:

Mission Soc. Bethel College Ch., Newton, Kan., $100; Coll. Joint Meeting of Ebenezer, First Menn., Grace Menn. and St. John's Miss. Societies, Bluffton, Ohio, $38.22; Tabor Sew. Soc., Goessel, Kan., $20; Bergtal Sew. Soc., Corn, Okla., $50.

Postage and Printing Exp. of Ex. Comm.:

Mission Soc. Bethel College Ch., Newton, Kan., $6; Swiss Sew. Circle, Whitewater, Kan., $2.70; Ladies Aid Soc., Hanston, Kan., $1.80; Miss Mary I. Luginbill, Pandora, Ohio, $.10; Upper Milford Sew. Soc., Zionsville, Pa., $5; Mission Soc., Berne, Ind., $50; Mission Soc., Avon, S. D., $1.80; Tabitha Sew. Soc., Beatrice, Neb., $2.80; Sew. Soc., Lehigh, Kan., $1.40; Bethel Sew. Soc., Mt. Lake, Minn., $1.40.

Miscellaneous:

Sew. Soc. Laird, Sask., Orphan, India, $30; Zoar Sew. Soc., Goltry, Okla., Bibleweman, India, $15; Bergtal Sew. Soc., Corn, Okla., Orphan, India, $30; Mrs. B. A. Friesen, Rosthern, Sask., Orphan, India, $30; Mrs. I. F. Unger, Rosthern, Sask., Orphan, India, $30; Tabitha Sew. Soc., Beatrice, Neb., Orphan, India, $30; Mission Soc. Bethel College Ch., Newton, Kan., Hanry Memorial Fund, $165; Bergtal Sew. Soc., Corn, Okla., Home Missions, Gen'l Treas., $30; Mission Soc., Upland, Cal., Basna Sta., India, $25; Total, $791.64.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1930

Friend, Newton, Kan., $10; David Jantzen, Plymouth, Neb., $100; S. S. West Swamp Ch., Quakertown, Pa., $22.08; West Swamp Ch., Quakertown, Pa., $35.83; Friend, Beatrice, Neb., $20; Young Women's S. S. Class, Goltry, Okla., $10; S. S. Eden Ch., Moundridge, Kan., $200; S. S. New Hopedale Ch., Meno, Okla., $22.-14; Menn. Ch., Inman, Kan., $27.72 S. H. Newton, Kan., $20; Barbara and Mary Steiner, Pandora, Ohio, $4; Martha Nussbaum, Berne, Ind., $1; Interest (Permanent Trust Fund), $459.71; Friedenstal Ch., Tampa, Kan., $32.94; Zion Ch., Elbing Kan., $439.-25; S. S. Class Bergtal Ch., Pawnee Rock, Kan., $15; S. S. First Ch., Beatrice, Neb., $306.50; S. S. Zion Ch., Donnellson, Iowa, $23.09; David J. Becker, Aberdeen, Ida., (Quarterlies), $.25; Henry D. Pankratz, Hillsboro, Kan., (Quarterlies), $.50; S. S. Hoffnungsfeld Ch., Moundridge, Kan., $47.-20; Friend, Beatrice, Neb., $25; Friend, Newton, Kan., $1; Bethel College Ch., Newton, Kan., $39.27; Sisters, Menn. Hosp., Beatrice, Neb., $30; Tabor Ch., Goessel, Kan., $37.56; Immanuel Ch., Los Angeles, Cal., $100; Edward Johnson, Ringwood, Okla., $25; Peter G. Epp, Hague, Sask., $5; Menn. Ch., Lehigh, Kan., $13.14; Sichar Ch., Cordell, Okla., $40.05; Katie E. Buller, Beatrice, Neb., $20; H. D. Voth & Family, Escondido, Cal., $15; F. F. Jantzen, Paso Robles, Cal., $30; Menn. Ch., Hillsboro, Kan., $60; S. S. New Hopedale Ch., Ringwood, Okla., $7.50; Menn Ch., Burrton, Kansas, $5; Bethanien Ch., Kingman, Kan., $13.75; S. S. & Ch., Pratum, Ore., $29.50; Grace Ch., Pandora, Ohio, $54.91; S. S. New Hutterthal Ch., Freeman, S. D., $49.47; Emmanuel Ch., Noble, Iowa, $30; John T. Newfeld, Chicago, Ill., $5; S. S. Class No. 21, First Ch. Berne, Ind., $30; Ladies Aid Soc., West Swamp Ch., Quakertown, Pa., $39.58; First Ch. Geary, Okla., $14.28; Bethel Ch., Mt. Lake, Minn., $50; Fairfield Bethel Ch., Hitchcock, S. D., $24.04; John J. Pauls, Perryton, Tex., $12; A. M. Ch., Milford, Neb., $31.18; Menn. Ch., Hanston, Kan., $12; Menn. Ch., Arlington, Kansas, $8; C. G. Tiahrt, Aberdeen, Idaho, $30; Menn. Ch., Canton, Kan., $23.45; Hebron Ch., Buhler, Kan., $34.49; Calvary Ch., Quarryville, Pa., $18.17; Congo Inland Miss. Goshen, Ind., $100; Anna Abrahams, Goessel, Kan., $30; First Ch., Berne, Ind., $370.58; Gnadenberg Ch., Whitewater, Kan., $34.75; S. S. Bethel Ch., Inman, Kan., $53.16; S. S. Johannestal Ch., Hillsboro, Kan., $43.68; Ed. Voth, Newton, Kan., $4.85; Bergtal Ch., Corn, Okla, $8.49; Bethesda Ch., Henderson, Neb., $128.67; Friend, Mt. Lake, Minn., $20; Salem Zion Ch., Marion, S. D., $154; S. S. Salem Zion Ch., Marion, S. D., $59.83; Salem Ch., Freeman, S. D., $250; S. S. First Ch., Bluffton, Ohio, $49.74; Friends, Springs, Pa., $50; Ladies Aid Soc., Springs, Pa., $50; C. E. Soc., Sec. Ch., Beatrice, Neb., $30; Inter. C. E. Soc. First Ch. Reedley, Calif., $15; C. E. Soc. Menn. Ch. Hillsboro, Kan., $50; Mrs. Hilda Brandt, Marion, S. D., $15; St. John Ch., Pandora, Ohio, $65; Goessel Menn. Ch., Goessel, Kan., $60.50; C. E. Soc., Alsen, N. D., $12.20; Eden Ch., Moundridge, Kan., $210; Menn. Ch., Colfax, Wash., $36.08; S. S. Menn. Ch., Monroe, Wash., $15.42; Alexanderwohl Ch., Goessel, Kan., $230.93; Tabor Ch., Goessel, Kan., $86.16; Menn. Ch., Hutchinson, Kan., $24.29; Menn. Ch., Buhler, Kan., $20.-68; Ex. Com. Miss. Soc. (Mrs. J. G. Regier, Treas.), $243; Total, $5282.56.

Bal. in Bank, April 1, 1930	$ 239.26
Gifts for General Fund	$4175.06
Gifts for orphans, teachers, etc.	398.00
Gifts for India Station	24.04
Gifts for China Relief	10.00
Gifts for Sundries	215.75
Interest and Rent	459.71
	$5282.56
Bal. and Total receipts	$5521.82
Money borrowed during month	1500.00
	$7021.82
Paid on orders during month	$4959.55
Paid on debt during month	2000.00
Paid on Overdraft	.25 $6959.80
Bal. in Bank, May 1, 1930	$ 62.02

(On May 1, 1930 the Board has a debt of $6,500.00).

Gratefully acknowledged,
J. G. Regier, Treas.
J. E. Regier, Ass't Treas.
Newton, Kan.

JOTTINGS

Missionary Thiessen had been visiting the churches in the vicinity of Freeman, S. D. He visited Freeman College and Bethel church as well as other churches nearby.

One of the features of Boy's Week in the Second Church, Philadelphia, was the superintending of the school by one of the boys, on May 4. Other boys performed the duties of the other officers of the school for that session.

Several interesting items in the will of the late Joseph Augspurger of Trenton were $2000.00 for Bluffton College; twenty-six acres of land near Trenton to go to the local Mennonite church; $15,000.00 for a memorial chapel at the Mennonite cemetery at Trenton, and $2000.00 for Ft. Hamilton hospital at Hamilton, Ohio.

Twenty-two new members were received into the fellowship of the Allentown, Pa., church. Of these twelve received baptism and the remaining were received by the right hand of fellowship. The Ladies' Aid society and the Brotherhood arranged a reception to the new members on the evening of April 22. The Allentown church lifted a collection for the Russian Mennonites at one of its recent services and nearly one hundred dollars were received. Mrs. G. T. Soldner of the Ladies' Aid Society was a guest at the meeting of the Ladies' Aid Society of the Allentown church. The brotherhood of this congregation came to the aid of the Ladies' organization with a gift of money to assist them in paying for new tables.

Ferdinand J. Wiens of Newton, Kansas, will succeed J. F. Lehman as manager of the Mennonite Book Concern July 1. Bro. Lehman has managed the Book Concern for a period of thirty-five years and retires to devote his attention to his numerous other business interests. Bro. Wiens is a son of Rev. and Mrs. P. J. Wiens, missionaries serving under the General Conference in India. He is a graduate of Bethel College and has worked on the staff of the Mennonite Weekly Review for some time.

Second church, Philadelphia had one of the most encouraging Easter seasons in its history. The attendance at all of the April services was a decided improvement. The special exercises of the Sunday School on Easter Day brought out a large number of parents and friends. The church is preparing to go on the summer schedule, which means a change of time from afternoon to morning for the Sunday School and the beginning of the summer pause in several of the meetings of the organizations connected with the church.

On Palm Sunday the Grace church, Pandora, Ohio, received into its fellowship sixteen new members. Fourteen were received by baptism and two by letter. With these new accessions the membership now numbers 350 communicants. On Easter Sunday morning the communion of the Lord's supper was observed, participated in by an unusually large number of communicants. On Sunday evening, April 27, a fellowship meeting was held welcoming into the church the new members recently received. Dean Byers gave a very fitting address on that occasion.

The Adult Bible Class of Bethany Church, Quakertown, Pa., will celebrate its fourteenth anniversary at which time Rev. Forrest E. Dager, D. D., of Philadelphia will be the guest speaker.

The Eastern District Conference held in the Deep Run church near Plumbsteadville, Pa., was very well attended. There were more delegates from scattered churches present than usual. Rev. P. P. Wedel, President of the General Conference, gave a series of Bible studies that were greatly appreciated. President J. E. Hartzler of Witmarsum Seminary gave an inspiring address. The weather was delightful and the local congregation showed its hospitality in the elaborate entertainment it provided for the Conference visitors.

Upper Milford church, Zionsville, Pa., reports a very satisfactory preparatory and communion service this spring. The Lenten cantata, entitled "Penitence, Pardon and Peace" was rendered to a large and appreciative audience on Palm Sunday afternoon. A special offering, amounting to $70.00 for the benefit of the Russian Mennonites was lifted at the Easter Sunday morning service. The Young People's Anniversary Meeting will be held Sunday evening, May 18. The President, Raymond Stauffer, will have charge of the exercises. During the absence of the pastor on Easter Sunday morning Rev. Elwood Shelly of Pennsburg preached in German. This no doubt was a treat to the older members of the church.

The Choral Society of the Souderton, Pa. church, made a visit to the old Germantown Church and rendered its Easter Cantata on the evening of April 24. An appreciative audience composed of the visitors from the First and Second Philadelphia churches and members of the Germantown church enjoyed the splendidly rendered music.

Two weeks of special services were conducted by President P. R. Schroeder of Freeman College in the Bethesda church, near Freeman, S. D. Mrs. Schroeder was delightfully surprised on April 17, her 42nd birthday, when the Ladies Aid Society of Bethany Church gave her a birthday surprise, which included a substantial gift. The afternoon was pleasantly spent and refreshments were served.

The members of the Germantown Church received and enjoyed many blessings during the month of April.

On Sunday morning, April sixth, three young people were baptized and received into church fellowship, after which the congregation gathered around the Lord's table in remembrance of His death and resurrection.

On Easter Sunday there was a special program by the Sunday school and an Easter message by the pastor. The service was made very impressive because of the consecration of the infant, Janette Cuff.

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Late President of Bethel College

Translated by Dr. Theodore O. Wedel

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By

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, MAY 15, 1930 No. 20

NOTICE

God willing, the Pacific District Conference will convene May 29 to June 1, 1930 in the Emanuel Mennonite church at Los Angeles, Calif. May all churches in this district send their delegates there. Let us all ask the Lord for His help and blessing, and let us together do the work of the Lord assigned to us.

The Officers of the Conf.

ALL-MENNONITE CONVENTION NOTICE

The Seventh All-Mennonite Convention will be held at the Berne, Ind. Mennonite Church, Aug. 27 and 28, 1930. There will be three sessions each day, morning, afternoon and evening. The activities and tasks of each one of the major Mennonite branches will be outlined and discussed. It will be a convention of information and inspiration. Representatives of all the branches of the Mennonite Church in the United States and Canada will appear on the program. Efforts are put forth to make this one of the most helpful of the All-Mennonite Conventions yet held. Plan to attend.

Paul E. Whitmer, Sec'y.

NOTICE

All Missionary Societies west of the Mississippi who have sewed for India please send their goods prepaid to Mrs. E. P. Ruth, 1061 West Ave., Reedley, Calif., not later than June first.

To avoid mistakes, the same party who sends the packages should also write the letter regarding the shipment, enclosing 15c per pound freight and a list of contents; a duplicate list should accompany the packages.

With sincere greetings,

Mrs. E. P. Ruth.
Reedley, Calif.

"WHY I AM JOINING THE MENNONITE CHURCH"

The last four months have been interesting ones for the pastor. Every Sunday morning he met with a group of Young Folks in a catechetical class. He inaugurated a new system of study. The attendance and the examination given revealed that this new trial was a success. In fact the class is eager to continue their studies.

Among some of the work assigned, he asked the members to look up historical data and give reports. These were unusually written and given in a very impressive style. In addition, he asked, as many as wished, to write a short paper on the above named topic. A number did. The following is the best in a group of five:

"I am joining the Mennonite Church because my parents are Mennonites. I have been raised in a Mennonite home and I have always attended a Mennonite Church. I have formed many friendships in this church and I would naturally want to join the church with my friends.

"I am joining the Mennonite Church because of the simple faith and belief of the Mennonites, for the things for which they stand and live up to; for their standards of character and conduct and the unaffected lives that the Mennonites live.

"I am joining the Mennonite Church because of the fine historical background that it has. Mennonites have stood by their beliefs throughout the years despite persecutions and cruel punishment. I am sure with all that the Mennonites stand for, I can live the happiest and most useful life for Christ in the Mennonite Church.

"But after all what does it matter to what church we belong as long as we are members of that one great church of God of which Jesus Christ is the head.

"Mae Bean."

This was chosen because of its completeness. I am sorry that space does not permit the publishing of the rest, however, a few excerpts will be included.

"I am joining the Mennonite Church because of the good explanation that we received of the foundation of the Mennonite Church."

"The reason I am joining the Church is that I think it is my duty to help the church as much as I can, and I am willing to do so. —— I think it is nice to join church when you are young because it might draw you closer to the Lord so you can overcome some bad temptations."

"I am joining church that I may learn more about Christ, and try to live a true Christian life; in joining church one is starting a new life which connects one closer to God."

"In joining the church I am dedicating my entire life to God. I wish with all my heart to be of some service to my Master. He is the creator and in joining his church I am acknowledging Him as father of all. It is the wish of my parents that I join the Mennonite Church. The congregation is very sociable and the church is homelike."—From the Church Messenger published by Eden Church, Schwenksville, Pa.

MISSIONARY ANNIVERSARY

It will be just fifty years ago, writes Rev. S. M. Musselman, a member of the Mission Board, on May 18, that Dr. and Mrs. Haury left Halstead, Kansas, in a light spring wagon drawn by two ponies, on a four days' drive to Darlington, Indian Territory, now Oklahoma. Mr. Haury set to work immediately to clean and whitewash a little government house and fit it for occupation. Their furniture did not arrive for a number of weeks and in the time while they were without their household goods and furniture they improvised storeboxes for seats and tables. Their furniture arrived in a few weeks and they lived comfortably in their three-room house. They began to gather the children of the Arapaho Indians into a small Sunday School and there began the work of our church in Mission work among non-Christians. A little more than a year later a wooden structure, costing about four thousand dollars, and large enought to accommodate the missionary family and helpers, and about twenty-five Indian children was completed. They planned to receive Indian children into the family, give them a Christian training, and if possible to win them for Jesus Christ. At the same time these children were also to be trained for practical life, so as to enable them to secure their own livelihood under the conditions of modern civilization. At that time Indian Territory was a frontier country with no railroads in this part and undeveloped.

HIGH LIGHTS OF THE EASTERN DISTRICT CONFERENCE

It is the purpose of this article to give the readers of "The Mennonite" some of the outstanding features of the 132nd session of the Eastern District held at Deep Run, May 1-4. A complete report is being prepared and will later be published and distributed.

On Thursday afternoon, May 1st, delegates from most of the churches in Pennsylvania were present when the 132nd session was officially opened. The calling of Conference for a Thursday afternoon session was an experiment. The results, however, show that it was successful. The reading of the minutes, accepting of new congregations, presenting of the ordinations, both of Deacons and Elders, hearing of Parochial reports and the seating of delegates were accomplished that afternoon. The Conference was then ready to consider the more weighty problems on Friday morning.

The spiritual keynote of the conference was struck at the first devotional service when Brother A. M. Fretz, pastor of the Deep Run Congragation, read the sixteenth chapter of St. John and in his comments called the attention of the assembly to the fact that we were on the threshold of the Jubilee Year, the twentieth century of the Christian Church. This thought was re-echoed in the prayers that followed. In the evening, Conference President, Rev. G. T. Soldner, re-emphasized this thought by preaching on the text: "I have need to be baptized of thee," Matt. 3:14.

A backward look over the Conference causes us to feel that our prayers and aspirations were realized. The sessions seemed absolutely under the control of the Holy Spirit.

The presentations of the reports of the various committees of the conference showed not only a progressive year, but activities of a lasting value and service to the Mennonite Church. The Board of Managers of the Old Folks Home presented a quarterly pamphlet called the "Home News"; the Sunday School Committee, a survey of the activities in various schools; the statistician, the growth in membership, both in the congregations and in the Sunday schools. The former has 3245 members, the latter, 3287.

The foremost accomplishment of the conference year was the presentation by the Historical and Publication Committee, of a typewritten translation of the Conference Minutes from 1847-1902. This valuable work is the result of the ingenius and patient labor of a veteran member of the Conference, Brother N. B. Grubb. He presented it as his valedictory of service to the Eastern District Conference and requested that his name be dropped from that committee. The conference, after expressing its hearty appreciation of his services, voted down his petition.

Other actions taken were as follows:

1. The adoption of a $3800 budget for the coming current year.

2. The adoption of the revised Church polity.

3. A resolution to appoint a nominating committee to expediate and apportion election of members of committees.

4. The adoption of resolutions on the following: (a) Our continued support of our opposition to any modification and request for impartial enforcement of the Eighteenth Amendment. (b) Our opposition to any modifying of the Blue Laws of the State of Pennsylvania. (c) Regrets for the absence of Brother H. W. Sheely and Brother S. M. Rosenberger. (d) Our assistance of the Russian Brethren. (e) The observation, by special services, of this the 1900th year of the coming of the Holy Spirit.

The special program presented by the Ladies organization on Saturday afternoon and the Brotherhood program on Saturday evening were both helpful and interesting. They showed that these departments of our conference are alive and active. The Young Peoples and Sunday School organizations gave us a very fine program on Sunday afternoon. The church was filled. One of their reports was the plans for a Retreat for June 20-22. A large number of the delegates gathered with the members of the local congregation at the Lord's Table on Sunday morning. All of the visiting ministers assisted.

The Conference was also visited by Dr. Hartzler and Dr. Mosiman, Bluffton, Ohio, in the interest of their various institutions. Dr. Hartzler spoke at the Friday evening session and Dr. Mosiman on Saturday evening. Dr. Hartzler outlined in brief the future of Witmarsum Seminary and the coming drive for an endowment fund; Dr. Mosiman expressed his appreciation for the support given by the congregations of the Conference during their campaign for endowment.

The most outstanding feature of the whole conference and the one fraught with the greatest blessing, was the visit of Brother P. P. Wedel, President of the General Conference. He had been invited by the Program and Executive Committees during the Conference Sessions at Hutchinson, Kansas, but did not fully consent to come east until just a short time ago. His smile and simple, but pertinent and heart-searching messages on the life of Joseph won for him a permanent place in the hearts of the members of the Eastern District Conference. It was with reluctance that he was allowed to proceed to Hartford on Monday morning. So well did the Lord minister to the Conference through Brother Wedel that they gave him a purse of nearly two hundred dollars, a free-will offering of the Conference and the Churches of the same.

Mention must also be made of the hospitality of the Deep Run Congregation and its pastor, Brother A. M. Fretz, for the splendid manner in which they entertained us; of Brother D. J. Unruh, who led a union choir of the Deep Run and Lansdale Congregations in rendering a number of musical numbers at the special sessions; and of the Allentown Male Chorus who sang Saturday evening.

The conference accepted the invitation of the First Church, Allentown to hold its 1931 sessions with them. The officers for the current year are: President, Rev. D. J. Unruh, Pastor, Grace Mennonite Church, Lansdale; Vice-President, Rev. Howard G. Nyce, Pastor, First Mennonite, Allentown; Secretary, Rev. Freeman H. Swartz, Norristown, Pastor, Eden Mennonite, Schwenksville; Treasurer, Mr. Erwin S. Wiess, Willow Grove, Member of First Mennonite, Philadelphia.

Freeman H. Swartz, Sec'y.

THE MEASURE OF A MAN

E. G. Kauffman, Ph. D.

The human race has different standards of measurements for a great many things. We measure cloth by the yard, gasoline by the gallon, grain by the bushel, hogs by the pound, time by the minute, etc. But what is the standard by which man is to be measured?

Different groups in different places and at different times have had various standards for judging man. Man has been measured and ranked according to his ability to make a public speech, according to the perfection of his physical body, according to his athletic ability, according to his fighting ability, according to the place or community he came from, according to the race he belonged to, according to the money he had and so on.

In writing to the Corinthians, Paul says: "now abideth Faith, Hope, Love." These three furnish us with a real criterion to measure ourselves by. Your real size as a man is measured by the DEPTH of your convictions, confidence, trust, faith. How much confidence have we in ourselves? One can have too much but one can also have too little. Man is not only "a worm in the dust", he is also a child of God. We need confidence and faith not only in ourselves but also in our fellowmen. Some people, when they look at other folks, see nothing but "yellow streaks". Do you trust the other fellow until he has proved himself untrustworthy? We need confidence not only in ourselves and our fellowmen but especially in God. We need unshakeable trust that at heart the universe is on the side of goodness, truth and beauty. We need a firm confidence that whatever may happen God has not lost entire control of things nor has he betrayed us. Even though the waves in fury dash together above our heads and perhaps even crush us, yet we shall say with Job: "Though He slay me, yet will I trust Him."

As your depth is measured by the firmness of your faith so your HEIGHT is measured by your hope and ideals. What is your ideal for your self. Jesus said; "Be ye perfect, even as your Father in heaven is perfect." This is a high ideal. What is our ideal for society? People who do not see the doughnut but only see the hole in the doughnut think it useless and foolish to have any ideal or hope for society. But Jesus' coming brought forth the song of goodwill to man and peace on earth. His ideal for society was high as heaven itself. God's Kingdom shall come, and His will shall be done on earth as it is in heaven. But even though we "hitch our wagon to a star" as far as our ideal and hope for our ourselves individually and for society here on earth is concerned, our hope must also reach beyond the grave. Buddha was interested in losing himself in the great All as a drop in the ocean. He hoped to lose his identity as the flame ceases to exist when extinguished, but we hope with Paul that, although we are sons of God now, it has not yet appeared what we shall be when we see Him face to face.

As your depth is measured by your faith and trust, your height by your hope and ideals, just so your BREADTH is measured by the extent of your love and sympathies. How broad are our sympathies? Are we interested only in ourselves or our immediate family? Now many people could still honestly pray: "Lord bless me and my wife, my son John and his wife, us four and no more." Our breadth is measured by the reach of our sympathies and interests, which are to grow beyond the bounds of denomination, nation or race and include all humanity. How much easier it is to be exclusive rather than inclusive and how much smaller it is, too. God loved the world, not a part of it. He is inclusive. As His children let us be broad in our love and sympathies.

The old king who saw the handwriting on the wall was weighed and found wanting. You and I are weighed and measured according to the DEPTH of our faith and trust, the HEIGHT of our hope and ideals, and the BREADTH of our love and sympathies.

BLUFFTON COLLEGE NOTES

On Thursday, May 1, there was in evidence on the campus a most remarkable spirit of co-operation on the part of both the student body and the faculty as they set their energies to the task of moving the books into the new library and cleaning up the campus. Within the space of less than a day willing hands moved the thousands of volumes in the library to the new quarters and gave the whole campus such a cleaning that by evening everything had taken on an almost new appearance. Where there is such co-operation on behalf of their alma mater as the students of Bluffton revealed on that day, there are hopes for the future.

(Continued on Page 3.)

THE MENNONITE

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EDITORIAL

Persons who are becoming somewhat annoyed because of the brash statements by Floyd Gibbons with reference to the Literary Digest's poll on prohibition find another side of the question in an article appearing in the Christian Century under the caption "Wet Polls—Another Racket". The outstanding facts brought out in this article are that while 20,000,000 ballots were distributed only 3,700,000 were returned. When of twenty million, hardly one seventh of those receiving the ballot take the trouble of marking an "X" on a post card and mailing it, it would not seem that the country is so "hot" for a poll as the rapid fire radio orator would have us believe. It will also be noted that many of those who did send in ballots were not wets but persons in favor of maintaining of the law or of modification. The same article points out that most of the financial support for Association against Prohibition comes from seven multimillionaires, five of whom gave $5,000.00 toward making up the $25,000.00 he receives as salary. Of the five, three were members of the Du Pont family and the other two, Mr. John Raskob, the Republican manager of the Democratic Party, and Mr. Charles H. Sabine. We wonder what would happen in any other country should a group of men get together to finance an effort for the overthrow of the Constitution of that country or a part of it?

In a letter to the editor one of our missionaries writes: "Will you kindly enter my name for one year's subscription to 'The Mennonite'? As soon as our check comes in I shall mail you the money." The editor is not the one to whom to make a business suggestion, but we presume that the Business Manager of the Mennonite Book Concern will give the brother unlimited credit in the matter of subscribing to the church papers. We wonder if our people ever think of the ahrdships that are imposed upon our missionaries because the Mission Board must hold up salaries when there is not sufficient money coming into its treasury to meet its obligations? After fifty years of doing missionary work our church should at least be that well prepared to continue its efforts that it could meet salaries promptly. But, on the other hand, it is well to remember that most of the cost of doing mission work goes into salaries, so that it is practically impossible to build up a reserved fund to meet salaries when contributions are slow in coming in.

There is a general slowing up in Missionary contributions in nearly every Protestant church and, no doubt, there are missionaries in other churches who, like our own missionaries, feel the pinch that comes from empty or nearly empty missionary treasuries. It is also true that there are other worthy causes that are creating extensive demands upon the liberality of our people, such as the relief of our unfortunate Russian brethren and the maintenance of our schools, but, the general average of missionary contributions throughout our church, is so small that, if our people were to deprive themselves of a few luxuries to which they are given, and give the amount to the Board no one would suffer in the least and our Foreign Mission Board would not be under the necessity of keeping our faithful missionaries in suspense and inconvenience. They have enough serious matters to command their attention without being subjected to petty financial worries.

During the last six weeks the Post Office has had the misfortune of delaying copy for "The Mennonite" that was mailed from Philadelphia to Berne, Indiana, for office of the printer. On either occasion the time taken to deliever these parcels of mail would have been sufficient for the editor to go all the way to California, a distance of three thousand miles, instead of less than eight hundred. The result of this delay was that the printer has had to use material on hand in order to get the paper off the press in time. One article was an excellent Thanksgiving Day sermon that we had been saving with the hope of using it next Thanksgiving week in November. However, the reader who followed that article to the end was rewarded with splendid suggestions for that time. It is unfortunate that it is the policy of the Government to make the Post Office very much less efficient than it has been for years in order to economize. The Government owes it to the nation to render an efficient and dependable service to the people, whether the Post Office is a profitable institution or not. It is in the small needs of the average people that the greatest hardship is felt. There are great mail order houses growing fat on Post Office service and we do not hear that they are made to suffer lack of efficiency or service in the interest of economy. On the other hand, the section in which the editor lives was served in war times with three and at one time four deliveries, but now, because he lives and is doing business up town, there are but two deliveries and these are so arranged that mail that comes from out of town is particularly late. We are sorry that our readers could not benefit by "The Mennonite's" coming at the regular time, but when Uncle Sam falls down on the job it is hard to do anything satisfactorily if the P. O. Department is involved.

BLUFFTON COLLEGE NOTES

(Continued from page 2.)

On Friday morning the new library was used for the first time. Immediately there was evident a new atmosphere and a new attitude on the part of the students as they began their work in fine and comfortable surroundings. The old reading-room atmosphere which was all too conducive to social life had disappeared, and in its place there came suddenly a library atmosphere which only such environments could inspire. Dean Byers, as a matter of emphasis, urged the students to strive conscientiously to create and maintain a standard library atmosphere which beyond a doubt will be the case.

Bequest to the College

A bequest of $2,000 to Bluffton College was made in the will of Joseph C. Augspurger who died recently in Hamilton, Ohio.

World Service Group

During the first semester there was a felt need for an organization which somewhat replaced the Student Volunteer, which has been in the downgrade the past few years. This need was met when, under the leadership of Oliver Diller, in connection with the Y. M. and Y. W. C. A., the "World Service" group was organized. All those who were interested in the study of the brotherhood of men, world fellowship, missions abroad and at home, and such questions as are involved in living a fuller and deeper Christ-like life are studied under the capable leadership of Dr. Kaufman during the first semester. "All in a Day's Work" was discussed the second semester, which proved intensely interesting because six main topics were studied, bringing out all the various activities with which a missionary must contend as he goes about his day's duties.

The Deputation Committee of the Y. M., and the World Fellowship Committee of the Y. W. C. A. in connection with the "World Service" have been doing Deputation work. They were also instrumental in sponsoring the "Color Line", a play depicting the modern trend of Christianity; at present the question of bringing two Chinese students to our campus for 1930-31 is receiving thoughtful consideration. At the last meeting Warren Weiss was chosen as president for the coming year, following his predecessor, Oliver Diller, who has so ably led this term.

Oratorical Contest

In the sectional oratorical contest held at Ohio State University recently, John Hartzler, son of President J. E. Hartzler, of Witmarsum Seminary, took third place. He spoke on the subject, "The Place of Constitutional Law in American Life." The final ranking was as follows: 1st—Wooster, 2nd—Cincinnati University, 3rd—Bluffton, 4th—Ohio State University.

President Mosiman and President Hartzler of Witmarsum Seminary attended the sessions of the Eastern District Conference held during the week at the Deep Run Church, Pennsylvania.

Athletics

The first conference baseball game of the season was lost to Bowling Green by the close score of 2-0. The pitching on both sides seemed to be the outstanding feature of the game. The Bluffton tennis team playing the same college on the other hand came through with a clean sweep winning all the matches. A track meet with Defiance College was won by Bluffton by a 83-48 score.

Rev. and Mrs. Suckau, of Berne, Ind., motored to Goshen, Ind., last week to be the guests of the Goshen College Historical Society before which organization they gave a missionary address.

What Happened at Pentecost

Did the early disciples experience anything on the day of Pentecost that can be reproduced in the lives of believers today?

Some things happened then which obviously were incidental to the main issue and a repetition of which would be impossible and scarcely desirable in a modern Pentecost.

There was a sound which suddenly came from the sky like a violent blast of wind. Precisely what it was like we do not know but the sound was not the important thing about the day of Pentecost. There were tongues like flames of fire which settled one on the head of each of them. Fire symbolizes a quickening experience for which we too may pray but our prayers for a new baptism of the Spirit cannot be expected to be answered in terms of a literal reproduction of fiery tongues as the first disciples saw them. Again there was speaking in tongues. There are some modern Christians who believe that ecstatic utterances are still the evidence of the work of the Spirit but for myself I cannot see it that way. I do not see that anyone is helped by the gift of tongues. The apostle Paul had the gift but he did not think much of it. His testimony is that five words spoken in a language that is understood are better than ten thousand words spoken which are not understood. The speaking in tongues was not an essential part of the Pentecostal experience and hence cannot be reproduced today.

Pentecost did not mark the coming of the Holy Spirit, The Spirit was present before as a reading of the Old Testament and the New reveals. Neither can it be said that the event was the beginning of the Christian Church. It was certainly a great crisis in the infant organization. But the beginnings may be traced to the ministry of Jesus and especially to the great Confession of Peter.

The new thing at Pentecost was **fellowship.** The disciples were "adhering to the teaching of the Apostles and to the fellowship, to the breaking of bread and the prayers." "The multitude of those that believed had but one heart and one soul." The spirit came upon them with indescribable power and as a result there was a oneness among them hitherto unknown. They shared everything they had with one another, selling their property and possessions and dividing the money according to their special needs.

Communism, too, was only incidental. They did not propose a new theory of property. Among them existed a spirit of good will and fellow feeling which found its expression for a time in the sharing of goods. The practice it was soon found, was impracticable, and was abandoned. Communism, it seems, has never worked successfully over a period of years. Those who interpret the events in the Bible too literally will find support for the theory of Communism in the story of Pentecost.

For what should we look in a modern Pentecost? Obviously not for a mighty sound, or tongues of fire, or for speaking in tongues, or a desire to try communism. These things were outward and incidental.

A modern Pentecost in the church would result in a new sense of brotherhood. A new outpouring of the spirit will bring individuals and churches closer together. Among the early Christians the breaking of bread symbolized a oneness of spirit. Since that time, curiously enough, the breaking of bread has been the occasion for separating believers. The Holy Spirit removes differences. The walls of color and race and social standing are torn down by it.

A new outpouring of the Spirit would result too in a new serenity of mind and temper. Our worries and fears would disappear like the darkness before the light. When life is lived in the sense of God's presence it becomes different. It would mean a new sense of religious joy. The disciples, we read in Acts, "ate their food with glad and simple hearts, constantly praising God." Religion was a lift not a burden. It was a power which made life meaningful and satisfactory and happy. It was not something to endured. Though confronted with great obstacles, there was the spirit of victory about the disciples. A new Pentecostal experience would dispel the spirit of defeatism prevalent in some churches.

Again, a modern Pentecost would mean for the church a greater measure of the fruits of the spirit as enumerated by Paul: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control. A careful examination of this list suggests how much there is yet for the spirit to do in us.

Our prayers for a modern Pentecost need not be meaningless, and nebulous, and foggy. The inner meaning of Pentecost is a very practical matter for us and what happened then can in its essence happen today.

And how do we get the Spirit? The answer is prayer. "How much more does your heavenly Father give the Holy Spirit to them that ask him."

Lester Hostetler.

The Great Rural Migrations

The movement of people from the open country to towns and cities in the United States has been described as one of the great migrations of modern times. The most reliable national figures on this migration are interpreted yearly by Dr. C. J. Galpin of the United States Department of Agriculture and the most recent statement appears in "The Agricultural Situation", (Washington), for April.

Almost 14,000,000 persons left the farm for town or city between 1921 and 1929. During the same time about 8,500,000 persons arrived "at farms from cities." Thus the "net movement" from farms to cities was about 5,500,000. If the excess of births over deaths in farm families is taken into account, however, the "net loss" of the farm population since 1920 has been only about 3,800,000. The farm population began to decline some time after the 1910 census and has declined particularly rapidly during the post-war period. The total number of persons in farm families was estimated to be 32,076,000 on January 1, 1910, and 27,222,000 on January 1, 1930. Census figures for the farm population are available only for the years 1920 and 1925.

A sampling of the 1920 census returns indicated that 10 per cent of all persons then living on farms were employed in non-agricultural occupations. A considerable proportion of these, Dr. Galpin states, were in "what may be called city work."

"Gentlemen Preferring Farms"

Little is known as yet of the characteristics of the 8,500,000 persons who have moved from towns or cities to farms since 1921. Dr. Galpin on one occasion described some of them as "gentlemen preferring farms." Also, "the stream" includes those who, "while living in the cities, have come into the inheritance of farms . . . . It also includes those who have gone to cities from farms, tried city life, and found that the city for this reason or that did not agree with them; but whoever they may be, they are . . . now in farm communities, neighbors of farm families, as centers of first-hand information about city life and opportunity. These facts make more understandable to us why we have had so remarkable a volume of movement, responding so quickly to changing conditions on farms and in cities.

"The movement away from farms to towns and cities was smaller in 1929 than during 1928; smaller in 1928 than in 1927; and smaller in 1927 than in 1926. The total number of persons comprising this movement in 1929 was 1,876,000; in 1928, 1,923,000; in 1927, 1,978,000; in 1926, 2,155,000.

"The movement back to farms from towns and cities was also smaller in 1929 than in 1928; smaller in 1928 than in 1927. The total number of persons moving to farms from cities in 1929 was 1,257,000; in 1928, 1,347,000; in 1927, 1,374,000.

"In fact, the gradual slackening of the movement away from farms and farm life seems to indicate that the economic forces back of this movement are losing their momentum; and on the other hand, the similar slowing down of the return movement to farms indicates a gradual stabilization of the social and economic conditions of those persons who had left farming previously to try out city life."

Migration from country to city is recognized as one of the major factors in the present unemployment situation.—From Information Service.

Christian Endeavor Topic

By Mrs. Earl Salzman

May 18

WHAT ARE THE CAUSES OF WAR

(World Good-Will Day)

Jas. 3:13-18; 4:1, 2.

"Ye lust, and have not; ye kill, and desire to have, and cannot obtain."

One writer gives the causes for the world war as the system of secret alliances, militarism, nationalism, economic imperialism and the newspaper press. Another writer gives the general causes of any war as man's pugnacity, fear and selfishness. We believe that the first cause of pugnacity is not very serious because the natural desire of a man to fight does not last long enough at a time to lead him into war simply on that ground.

There is a desire among nations who are strong to gain control of raw materials in parts of the earth which are more backward. Naturally this leads to rivalry between nations and to war if left unchecked. All people desire to be prosperous and in order to be so they must have large markets. This leads to tariffs, envy, quarrels and as stated above, finally results in war.

Militarism and military preparedness is closely associated with any war. One nation is prepared and others feel they must have more preparedness so we get a race of armaments and the result is an armed camp of the nations. This generates fear in the hearts of people and makes it difficult to establish friendly feelings. Men are prepared to take care of these armies and navies and they exert a large influence on the government. Sir Frederick Maurice said, "I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare thoroughly for war you will get war." This comes from an army general himself.

A false sense of national honor often causes war: Roosevelt once said that damage to our cities would be nothing compared to the humiliation every American should feel if America had to submit to an injury without avenging it. If this doctrine is practiced by our leading statesmen it will naturally lead to war. We are too prone to magnify the virtues of our own country and excuse its defects while we exaggerate the faults of other nations and ignore their merits.

There is perhaps no cause greater than fear. There are very few people in all countries who do not desire peace above all things and the only reason they can be persuaded to go to war is because they are afraid of what will happen if they don't. Fear as one writer says is the most prolific source of hatred and someone else has said that hate is impossible without fear. This is the basis on which leaders appeal to people when they want them to fight. Hand in hand with this fear goes selfishness. Nations must practice the spirit of good will and brotherliness if they are ever to love one another; Christ's principles must be put in practice then wars will be no more.

Outline Study

1. Tyranny. Gen. 14:1-12.
2. Conquest. Josh. 1:1-6.
3. Divine punishment on sin. Judg. 6:1-6.
4. Envy. II Sam. 15.1-8.
5. Greed. I Kings 20:1-12.
6. Lack of brotherhood. Gen. 4:1-8.

Suggestive Questions

1. Is it possible for nations to accept the ethical principles of Jesus?
2. Why his the church been unable to secure lasting peace?
3. To what extent is military preparedness a cause of war?
4. Is America possessed of a Christian mind regarding her international relationships?
5. What is meant by economic imperialism—how does it cause war?
6. What part does fear play in preparing people for war?
7. How is it possible to create an intelligent good will among nations?

Mrs. Earl Salzman.

The Quiet Hour

NEW WINE IN OLD BOTTLES

Jesse L. Smucker

The formalisms and traditions of Jesus' time could not hold His teachings. The joyous invigorating, tumultous life which He brought, would burst the old and worn legalism. Had He endeavored to conform His Gospel to the ritualisms of His day, both the wine and the wineskins would have been lost. So using the parable of the goat-skin bottle He explained that His disciples could not hope to conform to all their traditions, for new truths must have new forms.

Yet the Pharisees held to the old wineskins. They counted the old framework of greater value than the inner truths they were intended to support. To them the outside of the cup was of more importance than its contents. But the new wine demanded new wineskins and so the synagogue gave way to the Christian church. For the great Gospel of love and joy and peace must be contained within lives that are responsive and adequate to its tumultuous and expansive powers.

We usually carry with us through childhood superstition and prejudice and formalism. We may have narrow and dwarfed ideas of religion and Christianity. As Paul says, we speak and understand and think as children. Our ideas of a Christian are often based merely on outward form and conduct.

There is a class of people that never seem to grow up, spiritually. When they "become men" they neglect to "put away childish things." Their childish ideas of God and His kingdom, their formalistic ideas of righteousness, are carried with them through life. There is no development, no growth, no fermenting of old ideas. Wine skins, they are, with merely the old wine of respectability. No new life, no expansive spiritual understanding moves nor disturbs them. Hard and cold, critical and formalistic, proud of their "good works", they never learn the real power and thrill of a regenerated life. Yet they count themselves the very elect among the religious. They are the Pharisees of today, and their favorite prayer is "Lord I thank Thee that I am not as other men are."

Then there is another class who endeavors to fit the new workings and manifestations of the Spirit into the hard and worn wineskins of their childish conceptions of religion. At some period of their life the Spirit of Truth comes into their souls with startling reality. And as their souls are stirred with spiritual convictions strong and deep, they make the fatal mistake of trying to force this new life into worn-out ideas and conceptions and the results are disastrous. It comes to pass with their lives exactly as foretold by Christ: "The bottle breaks and the wine runneth out." The old ideas and conceptions of childhood are broken and ruined and the visions, convictions and inspirations of a new life also perish. They have passed through the great crisis of life and may emerge hardened and embittered and indifferent toward things spiritual. This is the great tragedy of youth!

A third class of people comes to this same period in life just referred to. But with the awakening of the soul they experience something of its vitalizing inner power and yield themselves fully to the source of this power, Jesus Christ. They realize the import of Jesus' message to Nicodemus and are "born from above." Thus the new life in Christ is given full sway and larger and more vital conceptions of religion are substituted for the old. For the outer life conforms and adapts itself to the heart.

There is a vast difference between a plant and a cement block. The block conforms to a certain form and mold and becomes a hard and dead thing. It has been shaped from without. The plant grows and develops because of an inner urge which it cannot resist. It adjusts itself to the power within.

"For the letter killeth but the Spirit giveth life."

O for a heart to praise my God,
A heart from sin set free;
A heart that always feels Thy blood,
So freely shed for me.

A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true and clean,
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And full of love Divine;
Perfect and right, and pure, and good
A copy, Lord, of Thine.
—Charles Wesley.

"O Eternal God, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed for the glorification of Thy name, and by Thy blessing, it may be effective and successful in the work of God, according as it can be capable. Lord turn my necessities into virtue; the works of my nature into the works of grace; by making them orderly, regular, temperate; and let no pride or self-seeking, no covetousness, or revenge, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit and both body and spirit servants of Jesus; that, by doing all for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen."—Jeremy Taylor (1613-1667).

CORRESPONDENCE

Halstead, Kan., May 1—Dear editor of the Mennonite: Several months have elapsed since a report has been sent in from this church. We have been privileged to have services regularly during the winter months. For a short time the roads were badly drifted with snow and some were impassable for some time. The main highways, however, were soon cleared of the drifts and

(Continued on page 6)

THE S. S. LESSON
June 1

"Contrast Between Faithfulness and Slothfulness." Matt. 25: 14-30.

Golden Text: Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord. Matt. 25:21.

This is a lesson on the use of talents and stewardship. We have Jesus presenting to us just how he expects men to work in his kingdom. There may be differences in ability and opportunity, but there is no difference in responsibility and all are to work. None, not even the one with the least ability, is excused from developing it. In this parable Jesus is teaching his disciples some of the great essentials needed in his work. They were being trained for a very great work, much of its success or failure would depend upon how they would finally be able to give an account of their stewardship. The Christian of our time has some things to which he must give his serious attention. (1) He must realize that he has something that should be used in the upbuilding of the Kingdom of God. (2) That trust that he has, God has entrusted into his hands. (3) God leaves much of how he is to use his trust to his own willingness or judgment. (4) That one will never be without ability or opportunity to improve his talents. (5) All that a Christian has is entrusted into his hands to be used, not as a master, but as a steward. (6) All must be ready for the Lord's unexpected return to give an account of their stewardship. (7) There will be reward for faithfulness according to what one has accomplished. (8) There will be punishment and doom for those who cannot give a reasonable account for their stewardship.

Now, when Jesus takes up this parable, he shows his disciples the greatness and importance in the use and increase of the talents. They are no common servants. They are of the kind in whom he has sufficient confidence to entrust his most precious possessions. The possessions are large, for the Talent of that time was the highest unit by which the value of money was measured. The very existence of the Lord's fortune depended on faithfulness. If the Kingdom of God is to grow and extend over the earth it will altogether depend upon how faithful those into whose hands he entrusts its affairs will be. God always works through men, but, when it comes to glorifying him on earth by faithfulness and devotion to his ideals, the Christian has to realize that he has been honored and that in being honored a great responsibility is thrust upon him.

In the parable, provision is made to guard the faithful one against discouragement and the neglect that may come upon him when he thinks his endowments of no consequence, his talents or wealth of little consequence, or his influence small. He should remember that all are expected to be active and that God, not he, is the one to measure and appreciate endeavors. Pride is sin. Arrogance that comes from being richer than others is damning. But there is also a kind of humility that is sin. It is the false humility that would regard any endowment that God gives us of little or no consequence. Whatever comes from God in the line of endowment is the most precious treasure and should be so regarded.

Back of this parable teaching a responsible stewardship on the part of chosen ones is the revelation of our Lord's great plan. He was about to leave them, departing from their visible presence. Heaven was his far country. The servants are all those into whose hands Christ entrusts responsibility and all must realize that every one of us has some talent or ability that must not be neglected, but developed to the glory of the Christ and the upbuilding of his kingdom. Do we think of the meaning of the talents we are holding, "till He comes"? They are the powers and means that God has entrusted to us for the building up of his Kingdom. A little self-examination will do us good. Are we ten talent men, or are we one talent men? Do we develop our talents by use, or hide them in a napkin by neglect?

The lesson text emphatically pictures to us the success of faithfulness. "Be thou faithful unto death and I will give thee a crown" makes us think of the blessed eternal reward of the future, but, in this parable, we find a suggestion of present rewards of faithfulness. The use of spiritual talents increases one's spiritual powers. The way to do better is to continue to practice. The way to do more is to keep on doing. There was, then, the reward of the Lord's approval. Something worth more than the material reward it brought. The increase of talents meant the multiplication of power and, not only was the power increased, but, usefulness increased also.

We think more of the five talent man and the one talent man, but most of us fit into the two talent class. His limitations were recognized, but, his reward was in proportion to his ability to use it—now, that he had four talents, he had a four talent responsibility and a four talent opportunity.

The tragedy of the one talent serves as a warning. It speaks of an angry Master, a loss of the talent and outer darkness. Let the incident be our solemn warning.

CORRESPONDENCE
(Continued from Page 5)

sleighing was the finest ever for those who were so fortunate to possess a horse and sleigh. Many of the youngsters tied their sleds to autos and received their share of rides in that way and they certainly enjoyed it. We experienced a real drought this spring but the Lord of sunshine and rain heard the prayers of his children. The windows of heaven have been opened, showers descended and the drought is broken. Everything in nature is clothed in beautiful green. Crops have been damaged to some extent but we are not complaining. Our Creator knows our needs and what is best for us.

Visiting ministers who preached for us during these months were: Rev. Ben Janzen, Liberal, Kansas, and Jake Dirks, a former member of this church, but at present located at Whitewater, Kansas. Grandmother Mueller, the oldest member on our list, passed to her reward the latter part of December. Rev. Unruh and Rev. Moyer of Bethel College officiated at the funeral services. A choir was organized the beginning of the year with Adolf Unruh as director. This choir has been a great asset to the church services. On Easter Sunday the choir rendered the cantata "Life Eternal" by Holten, which was appreciated by a well-filled house. Two weeks before Easter a class of six young people were baptized and received as members of the church. May they remain true to their vows and may they become a blessing to the church and the church to them. Communion services were observed Easter Sunday when three new members participated for the first time.

The older boys and girls conference of this district was held in Newton last week. Quite a few of our young people attended and they gave favorable reports during the Christian Endeavor hour Sunday evening. The Bethel College male quartet will favor us with a second concert Sunday evening, May 4th. The three missionary societies are meeting regularly and are trying to do their bit to further the Kingdom of God. May we never grow weary in well-doing for in due season we will reap if we faint not.

Corr.

THAT HUNGRY TREASURY —HOW TO FILL IT

"In much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality . . . yea and beyond their power, they gave of their own accord . . . but first they gave their own selves to the Lord." II Corinthians 8: 2-5.

When the Quarterly salary check does not come, and we wait for it week after week, it troubles us. Not so much because we cannot buy much needed clothing, or because we cannot buy gas for our old car, or proper food with which to live. No, not because of these things primarily, but because the delayed check forces us to realize keenly that something is vitally wrong in some of our home churches and schools.

When a good fresh cow gives less and less milk, the cause is usually poor feed. She cannot produce much milk on straw or chaff. She needs oats and barley and bran and alfalfa hay and pure water. She is able and willing to give plenty of rich milk if she is fed properly.

Our good church people are able and willing to give money if fed properly. But if they are fed chaff and straw the result is less interest in Missions, less real heart interest, less life and death interest, less genuine concern for the heathen who are without Christ.

Let me speak boldly; Modernism is the direct cause of scanty supplies in Mission Treasuries. Modernism is the murderer of Missions because its father, the devil, is a murderer.

When the trumpet makes an uncertain sound, how shall the people know what to do or what is meant? When our pulpits and seminaries begin to fail to teach us plainly that people who do not accept the Son of God as their only Saviour are utterly lost, when they sow doubt in our minds as to the actual existence of eternal punishment for the unbelievers, when they recommend to us the teachings of men who are not true to the Bible, and when they tell us that books containing the foolishness of atheism and the ungodly and unscientific guesswork of evolution are "fair" and "Christian", then our soul interest in Missions begins to die. Then the very heart of our Christianity, and thus also the heart of Missions is pierced through and through with the deadly arrows of Satan himself.

Dear Christian friends, I know many of you are real believers in the Word of God. You give all you can, and you pray much for us. We thank God for you. But I know too, that some of you are being led astray. Stop! Get back on the straight and narrow way before you go further down the broad way! Don't let false teachers and false leaders drag you with themselves to eternal destruction, and meanwhile cause you to lose all true interest in Missions!

I say this bluntly, just as I would bluntly jerk you out of a burning building—and for the same reason: to save you from death.

Let us take a bold stand for the simple and true Gospel of our Lord and Saviour Jesus Christ, the Only Begotten Son of God! And let us dismiss from our presence those who endeavor to teach us otherwise. Let us not listen or compromise with them one moment. (I Cor. 5:13; Eph. 5:6, 11; II John 10, 11). We are on God's side. We have nothing to fear—neither devils nor men!

When once we all take our stand boldly and unflinchingly for the Word of God as it is written, then we need not worry about the Mission Treasury. It will be full to overflowing. We will have enough to give to Missions and other worthy causes even if we are poor, even if crops fail, even if there are a great many demands for our money.

It is not a question of how much money we have. But it is a question of how fully we believe and obey God's unchangeable and Glorious Word! I read recently the detailed account of a church of two hundred members, mostly common working people, who give about $12,000.00 per year for Missions. How do they do it? By simply believing and following Jesus and His Word—nothing more nor less. Could anything be simpler or easier?

If we would enjoy real Christian peace and joy, if we would see our Mission Treasury easily and constantly filled, if we would see souls saved at home and on the Mission Fields, we must believe and obey God's unfailing Word. Not as some men would try to teach it to us, but just as God Himself, through His Holy Spirit, has unerringly written it for us, from the first word in Genesis to the final word in Revelation.

Brethren, pray for us. Our work here is not easy. From a human standpoint there would be many discouraging features. But with God we cannot harbor the sin of discouragement—for with Him all things are possible.

Yours in the Love of Christ,

Valdo Petter.

A LIVE DOG, A DEAD LION

"You told us about the dog and the lion." This I have frequently heard from school children, in reply to my question as to what I talked about when last I addressed them a year or two before. For I often use this text in school talks—"A living dog is better than a dead lion." It gets their attention; it stays with them. Ecc. 9 is full of striking truths. But "what's the idea?" asked a young minister, meeting me on my return from a school visit. Yes, why am I, a long-time preacher, seeking the schools? Ministers having no such inclination, miss much; the most fertile soil for good seed; children's friendship, confidence, and love. While children themselves are poorer for want of the ministers talks few children hear the Gospel preached. Twenty-five millions of them in America have no religious education. For many years it has been my compelling urge to bear a message to children, especially rural schools. With love and sympathy for them in their troubles, which to children are as real as to adults—"Their pleasures mingle sometimes with tears", one has a direct road to their hearts. Since the advent of cars, and disuse of rural churches, Sunday visiting is the rule, thus denying to millions of worthy children, advantages of church and Bible school. For this reason I have for years made school visitation a permanent duty, urged on by a tender affection, not to preach a sermon, nor yet to ignore my Gospel mission, hence this Bible text. The very fact of a minister's presence relates, in a child's mind, to things divine; instance—while still new in a certain town, a little girl was singing to herself under a tree, two blocks from home. "What a pretty little girl and song," I said, handing her a penny. On being asked at home who gave her the coin, the three-year-old replied, "I don't know his name, but he was from church." Children love make-believe, which forms the setting for this method of using the text: (Dog to Lion)—"I wish I were you, with your stately step, fierce eye, and tremendous roar. King of beasts, and feared by all."

Lion—"But I wouldn't be you, little weak cur, kicked around, no account, can't scare anything but a rabbit." But when the hunter's bullet brings down the lion, the little dog happens along, and seeing the lion's big hulk lying on the mountain side, speaks again, "I take back what I said awhile ago. I wouldn't be you now, for a living dog is better than a dead lion; I can bark a little but you can't roar at all." If the lion could speak, it would say, "I take back what I said also. I'd rather be you now than myself, for you can chase a rabbit, but I can't scare even a mouse; 'a living dog is better than a dead lion'." What a lesson to a child of the value of its own little life. A boy wished he was a certain king, with wealth, castles, and a good time; but on reading of the King's hospital experience, changed his mind, saying—"I would rather be my little self." I remarked to a school, "how rich you are", to which a lad replied, "I have no money in the bank." But when asked how much he would take for an eye, or a finger, refused all offers, finding that with physical, mental, and moral health, no money could buy him out. Thus the text gives to children a new conception of the true riches, as in Whittier's—"let the million Dollar'd ride, while you walk by his side, but you have what his millions cannot buy." The richest American in his day, (name reserved), starved to death, with fabulous sums with which to purchase luxuries, he could not eat after he got it. Of some laborers working in the rain for a dollar per day, he remarked, "I would give all my fortune for their appetite for supper, and to sleep as they do tonight." Following my nature bent to the hills and forests, the birds that sing there, the little animals that live there, the flowers that bloom there, to every tree, rock, and stump, with every rural sight and sound, I am drawn irresistibly to the rural schools found there, fitting well into nature's setting as if ordained of God to dwell together, I have only to dip into my heart and write:

"Fond memories hover in thy air,
For dearest of all are the children there."

To these I gravitate with my message as naturally as the bird to its climate. Besides religious literature, I have a motto, "School Days", picture, "Little Brown Church", my poem, "School Children." Also a short account of the ice cave here in Edgewood, Iowa, which in summer attracts many tourists. Withal, these lovely children are fortunate; for here, undisturbed by distractions of modern city life, which crowd and mar the child mind, they study in quiet, learn their lessons mid the simple arrangements of nature, and are normal, intelligent, and happy. I am glad I have known so many of them: They have enriched my life beyond words; and I trust my contribution to their lives has not been in vain. I would urge others to enter this open door of school visitation, where welcome and uniform courtesy greet the caller.

T. Richardson Gray,
Edgewood, Iowa.

PROGRAM

Following is the program of the Women's Missionary Societies of Pacific District Conference, to be held at Immanuel Church, Los Angeles, May 29 to June 1.

Song
Scripture reading....Mrs. A. Claassen, Los Angeles, Vice-President
Special Music..... S. O. Circle, Upland
Address, "Early History of Our Mission Work,"...Mrs. S. S. Haury, Upland, Pres.
Music....San Marcos Soc., Paso Robles
Address.....Rev. J. R. Duerksen, Hotevilla, Ariz.
Music ..... Reedley Society
Song ..Somaya Mission Band, Upland
Address ....Miss Catherine Niswander, Portland, Ore.
Music ..Ladies' Choir, Immanuel Ch., Los Angeles
Offering
Closing Remarks

Mrs. D. C. Krehbiel, Sec.

CONTRIBUTIONS

FOR PACIFIC DISTRICT CONFERENCE TREASURY

Escondido Mennonite Ch., Escondido, Calif., $4.60; First Menn. Ch., Aberdeen, Idaho, $32.63; First Menn. Ch., Upland, Calif., $36.31.

Por Portland, Ore. Mission—Immanuel Menn., Adult C. E., Los Angeles, Calif., $3.45; Menno S. S., Menno, Wash., $28.10; Immanuel Menn., Adult C. E., Los Angeles, Calif., $4.45; Do., S. S., $12.68; S. S. Class, I. M. C., Los Angeles, $5.00; Menn. Ch. and S. S., Pratum, Ore., $20.60; Immanuel Menn., Adult C. E., Los Angeles, Calif., $5.55; Menn. S. S., birthday collection, Dos Palos, Calif., $7.

Gratefully acknowledged,

Pacific District Conference,
J. M. C. Jantz, treas.

FOR PUBLICATION

Bethel Church, Fortuna, Mo., $3.00.
Gratefully acknowledged,

J. F. Lehman, Treas.

JOTTINGS

The choir of the South Church, Freeman, S. D., presented the cantata, "Redemption" by Holton at last Sunday's evening service. The choir consists of about seventy voices and was accompanied by a twelve piece orchestra.

The Ladies Aid Society of Bethany church, Quakertown is actively on the job. They recently held a successful sale in one of the stores in the town. The Adult Bible class of Bethany church expects to have as its guest speaker at its fourteenth anniversary, Rev. Dr. Forrest E. Dager of Philadelphia, a noted radio speaker.

Dr. S. K. Mosiman and Rev. S. M. Grubb appeared before a Congressional Committee in Washington in the interest of the Griffin Bill which aims to amend the Naturalization Act so as not to bar from citizenship those, who because of their religious or philosophical opinions, cannot subscribe to the lawfulness of war as a means of settling international disputes.

Rev. John Thiessen, a student in Witmarsum Seminary, accepted a call to become pastor of the St. John's Mennonite church near Pandora, Ohio. He immediately began his new duties. Rev. Thiessen served as a foreign missionary under the General Conference Board for seven years and spent the first year of his furlough in the Seminary. His acceptance of the pastorate at Pandora will indefinitely extend the time of his furlough, before he returns to India.

The C. E. Societies in and about Schwenksville, Pa., joined in conducting a religious service in the Seaman's Church Institute, in Philadelphia, last Sunday evening. The program consisted of speaking and music. Rev. Schwartz and Morris DeHaven of the Eden church were among the speakers.

May 2 was the date set apart for the Annual Freeman College Music Program. A concert by both the Men's and Ladies' glee clubs was given on that evening. On May 26 there will be rendered the annual May cantata. The title of the cantata to be rendered this year will be "The Life Eternal."

John Hartzler of Bluffton College, a son of Dr. J. E. Hartzler, president of Witmarsum Seminary, won third place in the inter-collegiate oratorical contest on the subject of constitutional law held at the Ohio State university. Mr. Hartzler spoke on the subject, "The Place of the Constitutional Law in American Life."

Rev. and Mrs. Bernhard Regier, of Newton, Kan., celebrated their 50th wedding anniversary last month. Mr. and Mrs. Regier were married at the home of Abram Entz who resided in Klein Lesentiz, Prussia. They came to the United States on their wedding trip and located in Newton. They lived, most of this time on a farm three miles east of Newton. It was on this farm that they celebrated their 25th wedding anniversary.

Rev. J. J. Ratzlaff, of Newton, Kan., is on a preaching trip to the neighboring state of Oklahoma. He plans to visit the Gotebo, Ebenezer, Sichar, and Kidron churches.

On Sunday morning, May 18, there will be a special service in the First church, Bluffton, Ohio, when Adolph Friesen, who has been a student at Witmarsum Seminary for some years, will be ordained to the ministry. Mr. Friesen will graduate from the Seminary at this Commencement. He has accepted a call to Summerfield, Ill., where he will take up his work as pastor after the close of the Seminary.

The Easter cantata, "Life Eternal", rendered by the choir of the St. John's church, Pandora, Ohio, on Good Friday was repeated in the Presbyterian church at Rockport, Ohio, and was greatly appreciated by the audience. Since the departure of Rev. Arthur Rosenberger to a new field the St. John's church has been without a pastor but the church is now happy to announce that Rev. John Thiessen has accepted the call to shepherd the flock.

The First Church, Philadelphia, participated in the celebration of both Boy's Day and Mother's Day. The Boy in Church was the subject of an address given by Mr. Clarence Williams, one of the leaders in the Boy Movement. The Live Wire Class, Miss Emma Thret, teacher, had charge of the Mother's Day part of the program on May 11. The Sermon on Mother's Day was preached by Rev. Carl J. Landes. His subject was, "A Challenge and a Tribute to Mother."

The Publication Board of the Central Mennonite Conference appointed a committee of three, comprising Rev. M. L. Ramseyer, Rev. Allen Yoder and Rev. William Weaver to meet with a committee of the General Conference to discuss the matter of closer relations in the work of Publication. The General Conference Board of Missions has also appointed a committee of three to discuss closer relations in the missionary work with the Board of the Central Conference. The committee consists of Revs. J. W. Kliewer, S. M. Musselman and P. H. Richert.

The newly organized Grace church at Lansdale, Pa., has comleted the renovating and decorating of the church building which they purchased last fall and is now planning a re-dedication for May 18. Special services are to be held in the afternoon at 2:30. Rev. Reed Landis of Germantown and Rev. George Paul Beck of the M. E. church of Lansdale are to be the speakers. This is to be followed up by five nights of special service: May 19, Rev. S. M. Grubb, Illustrated Historical lecture; May 20, speaker to be announced; May 21, Rev. Howard G. Nyce; May 22, Rev. C. Gordon Brownville, Baptist minister, Philadelphia; May 23, Rev. Andrew Rush, returned missionary from Africa. Invitation is extended to neighboring churches to come and fellowship with the Grace church on these occasions.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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NOTICE

Brother W. S. Gottschall has been chairman of the Home Mission Board for many years, and Brother J. M. Regier has served the same Board as secretary for about six years.

The office of secretary requires no small amount of time, and since Brother Gottschall will in future serve a smaller congregation (East Swamp, Pa.), and Brother Regier can use his full time to good advantage in his congregation at Reedley, Calif., it has been decided that the brethren exchange offices after June 1, 1930.

Please note, therefore, that after June 1, 1930, Rev. J. M. Regier, Reedley, Calif., will be chairman and Rev. W. S. Gottschall, Quakertown, Pa., will be secretary of the Home Mission Board of the General Conference. Brother Gottschall will also supply copy for the Home Mission department of the Mission Quarterly.

May the Lord add his blessing to our every effort in this field also!

Announced upon request.

C. E. Krehbiel,
Conference Sec.

Newton, Kans.

AN AUTO TRIP ACROSS THE CONTINENT

H. J. Krehbiel

Geary, Okla.
May 9, 1930

I have crossed the continent more than a dozen times on the trains, and having determined to visit our children in Missouri, Ohio, and Massachusetts this spring, I wanted the novel experience of making a trip across the continent in an auto; so on May 1st Mrs. Krehbiel and I started on this adventure. The auto had been overhauled, the tires were new, and we carried two extras. All these precautions were necessary as you will see later. Our son, Paul and his family accompanied us in their car as far as Williams, Ariz., where they went north to Grand Canyon, and we toward the east.

The first day in the Mojava Desert where it rains once in seven blue moons we got into a heavy rain storm. Paul was driving our auto, Mrs. Krehbiel riding with his wife in their auto. He would go into the water holes in the road at 30 miles per hour, and the auto would go through like a submarine. I didn't offer my advice as I despise back seat or advisory drivers, but when we struck a water hole at the proper angle and a flood came up through the footboard and half way up his trouser leg, I suggested that he strike those depressions at about 20 miles per hour, and I rather think he would have done so even had I not suggested it.

At Barstow we had very neat cabins at a new auto camp, and Beverly, Paul's little daughter, ran from one cottage to the other and said, "Nice home, New home, Dandy home." But the next day going through floods and detours she got seasick, and she didn't even care to look at the nice new home at Kingman. She was still feeling badly when they left us at Williams, but we received a letter here telling us that she recovered her equilibrium at the Canyon, and was again enjoying herself.

At Oatman, Ariz., we made an abrupt ascent for several thousand feet through a district of mostly abandoned gold mines, and having reached the summit, we went down as abruptly as we had gone up. Going round a sharp curve I was up against an old man who with his wife in their auto were hugging the mountain on my side of the road. I tooted my horn desperately and "squelched on the brake" as our neighbor's little girl says. The man looked at me wild-eyed and with fear and trembling he edged his car over toward the precipice just far enough to let me pass by scraping the mountainside, and I could see the old lady's lips trembling with fear. Those old people should never have left the level state of Kansas. I am sure that those people made the same vow which a friend of mine made when he and his wife were making the first trip into the Sierra Mountains in California, "If the Lord will bring us out safely, we promise that we shall never attempt such a foolhardy thing again."

At Flagstaff we left in a little snow flurry which we enjoyed very much, but that was only the introduction. The next day starting from St. John, Ariz., we came into a blinding snowstorm, and the flakes came so large and fast that the wiper going at full speed could not keep the windshield clear, so we had to stop several times and get out and wipe the windshield and give the wiper a new chance. Even that was only the introduction to things more exciting and experiences more thrilling. We came to a place where Interstate Highway 66 was being graded and going in low and intermediate we slipped from one side of the road to the other in mud 6 inches deep. At last in spite of all my careful driving we slid off the grade into a ditch two and one-half feet deep, and while Mrs. Krehbiel and I were picking sage brush to put under the hind wheels to get better traction another man with his family in a large car slid against our front bumper and hung there. I said to him, "You're stuck as bad as I am if you are on the road and I in the ditch. He got out and looked over the situation and through that if we would all push on his car while his wife started it we might unhook it from my bumper. I agreed if after they were unhooked they would help push me onto the road. "Oh sure," he replied, "we'll all push like drunken niggers." So we set about to put our mutual plan into execution. Mrs. Krehbiel and I, he and his daughter pushed on his auto while his wife started the engine and put it in gear. The auto launched forward, and he yelled at the top of his voice, "Hold her, Emma, hold her," but there was no holding her until she slid into the next mud hole. Then we picked more sage brush and placing it under the hind wheels of our car, they pushed like "drunken niggers." I put it in gear and climbed out of the ditch back onto the road. We had 20 miles of this and reaching Quemado, N. M., at 12 p. m. we turned in for the day. We and our auto were a sight or rather, a fright. It was well we stopped for the day because every ten minutes for the rest of the day there was either a hail or rain or snow storm, and having a stove in the cabin and plenty of wood, we felt easy and comfortable only dreading the morrow. That was all unnecessary worry, because next day we soon came to gravelled road and made 280 miles.

For two reasons we took the road to the southeast from Holbrook, Ariz., through Springfield to Amarillo, Texas, instead of northeast through Gallup to Trinidad, Colorado. In the first place we wanted to avoid the high Rockies in Colorado and then we wanted to visit my sister, Mrs. Kingleman, at this place. Just to show you how little a supposedly educated minister knows of the geography of his country, I must tell you that the high altitude which we wanted to avoid in Colorado is 7,200 feet and driving through the Rockies in New Mexico we suddenly came to a large sign suspended directly above the road with the following inscription: "Continental Divide, the Backbone of America, Elevation 8,300 ft." So it seems there is no way to avoid the Rockies in crossing the continent except to follow the Rio Grande along the Mexican border.

In Texas and Oklahoma all the cars coming from the east looked as though someone had sprayed red mud over them from top to bottom. This was because of a three day rain they had here in Okla., which was a great blessing to the farmers, but a great annoyance to the tourists. When we came through the paint pots were nearly dry, but we had to make two detours on account of washouts. Here the people and the wheat fields are thankful for this splendid rain and the farmers are planting cotton at top speed. They have a planter drawn by four horses which plants two rows at a time. Nearly all the farm work here and in Texas is

done with tractors and large machinery.

As we did not know whether we would be able to get through or when we would be able to get through we did not notify the people here that we were coming. After our arrival when Mrs. Krehbiel and I were walking to my sister's home from the Post Office we met Rev. H. D. Penner. He scrutinized us closely, and then his face lit up with a smile and he extended his hand to me saying, "Is this you or your ghost." Like the damsel, Rhoda, in Acts 12 assured the brethren that it was Peter and not his ghost who was standing at the door, so I assured Bro. Penner that it was myself and not my ghost that was standing before him. To be with relatives is much pleasanter than to stay in auto camps, and I wish that we might stay here for several days, but as our ultimate destination is Worcester, Mass., where our daughter Mr. Jacobs lives, and we intend to make several visits between here and that place and be back in Bluffton, O., by commencement time in order to see our son and niece graduate from Bluffton College, we will have to make our visit at each place very short. If I find time I may send another installment of this tour.

With good wishes to all readers.

TO THE ELDERS AND DEACONS OF OUR CHURCHES

Dear Brethren:

The Foreign Mission Board wishes to call the attention of our churches to the following resolutions of the last General Conference:

"40. In view of the fact that next year, 1930, is the 50th anniversary of the real beginning of our permanent mission work in Oklahoma, we recommend that the different churches observe this either singly, by groups in some places, or even by District Conferences."

Our board at its last meeting passed, in view of the above resolution, the following resolution:

"15. Resolved, that we recommend to our churches to connect the celebration of the 50th anniversary of our mission with the 1900th anniversary of Pentecost, and that the board work out some suggestions for the observance of such jubilee. While we believe that the Pentecost season is the most appropriate time for this, each church is left to decide upon the date."

The following suggestive program skeleton has been worked out by the brethren Musselman and Soldner, which the board herewith recommends to our churches for study, and as each church may find it possible and may find the material to carry it out in full or in part, or make its own program.

Morning Service

Opening Services: Hymn, Scripture Lesson, Prayer, Hymn or Special Music.
Sermon: Fifty Years of Mission Work. (Historical Sermon).
Closing Services.

Afternoon

Four Addresses:
1. The American Indian Work.
2. The Educational Work in Our Fields (Development, Aims and Purposes, Results Achieved.)
3. The Medical Missions:
   1) In China.
   2) In India.
4. The Evangelistic Work and Bible Women.

Evening

Topic for Discussion: "The unoccupied areas in our Mission."
A. Unoccupied areas on the field
   1. As to geographical extension of the work (especially in India and China.)
   2. As to unoccupied areas in school and educational work on the field, its further possibilities.
B. Unoccupied areas at home:
   1. In missionary educational emphasis at home, and making materials available dealing with our work.
   2. The systematic and persistent effort to make our constituency better acquainted with the mission work and urge this as a means for increasing contributions for the missionary task.

As sources for historical material we wish to mention the following publications:

Sketches from Church History. C. H. Wedel.
History of the Mennonite General Conference. H. P. Krehbiel.
Minutes and Reports of the General Conference.
Mission Quarterly
Twenty-five Years with God in India.
Pamphlets:
1) A Review of the Rise and Progress of the General Conference Mission Activities. G. Harder.
2) Annual Reports. S. T. Moyer.
3) Mennonite Mission Study Course. Anna Stauffer.
   Part I. Oklahoma.
   Part II. Hopi Mission Field.
   Part III. Cheyenne Mission Field.

Chips of Experience. H. J. Brown.
Historical Review of the Oklahoma Mission. Mrs. G. A. Linscheid.
Our Church Papers.

In the proposed program no reference is made to the Pentecost Jubilee. But since it is expected that the program will be given during the Pentecost season, the historical sermon in the forenoon should make the appropriate connection with Pentecost, all the more so, because Pentecost was the first mission festival of the church, gathering in 3000 souls from 15 different nations.

Missions without sacrifices are unthinkable, and mission festivals without mission collections would also seem impossible, especially at a time like this, when the need in our treasury is so great. Our missionaries are waiting for their salaries. On Pentecost the "firstfruits" in the form of two loaves, were to be offered, **the only sacrifice that was to be "baken with leaven"** (Lev. 23: 17) and it was evidently this holy leaven which Christ used to symbolize the spread of the kingdom through mission work.

In the name of the Board,
P. H. Richert, Sec.

WHAT SHALL WE THINK OF THE USE OF TOBACCO?

Jesus expects his followers to be faithful and wise stewards, and Paul urges, in Rom. 12, the need of presenting our bodies a living sacrifice, holy, acceptable unto God. In the light of these truths let us pass in review a few facts connected with the use of tobacco.

We all agree that stewardship includes the proper use of the material means God has entrusted to us. Turning to statistics we find that the people of the United States spend annually over $2,000,000,000.00 for tobacco. This is as much as it costs to run our whole public school system for a year. Or, looked at from another angle, it means that each state spends over $40,000,000.00 or as much as American Christianity gives for missions in one year. Assuming that each state has 80 counties on the average we find that each county spends annually over $500,000.00 for tobacco or as much as our colleges, Bethel and Bluffton, need to be accredited and carry on the noble task of preparing our young people for service to humanity. Each county pays that much annually for tobacco while our leaders toil and plead and suffer for years to get that much for a cause that is noble. Bishop Thompson states that the church people of America spend more money for tobacco than would support the ministry at home and the missions abroad. Since the war this waste has been growing by leaps and bounds. In 1914 14 billion cigarettes were used in our country, in 1923 60 billion, and in 1929 over 112,000,000,000. Tobacco exhausts the soil two to three times as fast as grains. Millions of acres are ruined by its cultivation. And this is not all. According to trustworthy estimates, from 100 to 150 million dollars worth of damage by fires results each year from the careless habits of smokers.

The material loss does not tell the whole story. Ask any responsible and conscientious doctor what tobacco does to the body and he will relate facts that will atonish you. Next to Prussic acid the nicotine of tobacco is the strongest poison. Dr. Paulson tells how he soaked enough tobacco to make an ordinary cigarette in water and injected a hypodermic syringe full of this juice under the skin of a large healthy cat. In less than twenty minutes she was dead. A drop of nicotine on the shaven skin of a rabbit will produce death in a short time. Eight drops are sufficient to kill a horse in four minutes. And this poison is taken into the system through the use of tobacco. Its effect is more marked in growing folks than in adults. It stunts growth and checks the growth and development of all the vital organs. Dr. J. W. Leaver, who studied Yale students, found that non-smoking students increased in height and in chest girth one-fourth more than the smokers. The increase in chest capacity of the non-smokers was most notable, exceeding that of the smokers by 77 per cent. The blood is one of the parts affected seriously by the use of tobacco. In one case it was found that the number of red cells was reduced from 5,800,000 to 2,400,000. At the same time the white cells are weakened and disintegrated lessening their power to combat germs. With the central mechanism of the body thus weakened, it is obvious that the whole body must suffer severely from the effect of tobacco. All parts of the body, the heart, the liver, the kidneys, the lungs, the skin, etc. are made capable of doing many times more than they are usually required to do. But nicotine destroys this margin of saiety, and the organs are disabled to meet the extra demands that a sudden emergency may force on them.

Athletes are prohibited from smoking. The prize-fighters keep away from tobacco. Animals and birds in the zoological gardens are protected by the sign: "No Smoking Here." But the human

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THE MENNONITE

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EDITORIAL

It is not generally known that in the great city of New York there is a little group of Mennonite Refugees who for a number of years have been holding services and otherwise keeping together as a Mennonite group. They have appeared to be very much alone. Few, if any, of those of our brethren who visit other congregations have ever visited them. It is to the credit of these brethren that they have so strongly held to their Mennonite faith that they have not been altogether lost in the millions of that great city. There was a time when General Conference kept a minister continually on the road looking up such scattered ones and ministering to their needs whenever possible. Because of such efforts new churches sprung up where none existed before. We wonder sometimes why these Russian brethren in New York have not been discovered and given the encouragement they so greatly crave? $150,000 would not be sufficient to start a Mennonite church in New York but a little time, effort and sympathy on the part of some who could concern themselves about them would mean much to these brethren who having escaped from Russia and found refuge in New York continue, after many years, to keep together and enjoy the fellowship of brethren.

It happens that there are imitators of anything that attracts public notice, be it good or bad. Notoriety is something that appeals strongly to some minds. Again, when something stirs up opposition there are those who like to make it plain that they are on the side that is not highly regarded. When the Literary Digest began its poll of the nation, with regard to the wet laws, there were some who hoped that the result would give a fair indication as to the sentiment of the nation. But the poll has proven a failure. The spokesman of the Digest no longer says over the radio that the Digest is recording the sentiment of 20,000,000 citizens, for it has happened that only about 4,000,000 responded and now Floyd Gibbons must confine his breezy talks to what 4,000,000 have been saying. The imitators have tried the poll idea out locally. Some of them have received results that nearly correspond to those of the Digest, others differed greatly from it in the final count. About the rawest poll on record is that of the Philadelphia Record, the sheet so wet that it drips, and so out of sympathy with orderly decency that it makes itself the champion against the so-called Blue Laws of the State of Pennsylvania. It is for everything on the Sunday that would destroy the peace and rest of that day and annoy the religious people of the city with commercialized Sunday amusements, such as open ball parks, open movies, etc. With the cheapest kind of imitation it has invited a vote on the part of the people of the community to ascertain whether or no they favor the Blue Laws. A paper that is the mouthpiece of the Wet element and that appeals to a constituency that has no interest in the keeping of the Lord's Day can easily roll up a long list of names in favor of its position. People who will not read the sheet will certainly not permit their names to be used as riders over a pool to express their sentiments in regard to the keeping of the Sabbath.

The question has been raised whether or not it would be wise to arrange for the merging of our Theological Seminary with some other stronger institution thus relieving the church of the financial burden involved and giving our Mennonite students the advantages of contact with larger bodies of students and instruction by men of larger experience than we can supply. It is unfortunate that such a question should be raised. There never would have been a Mennonite Theological Seminary if the matter of saving the money it costs would have been considered at all. No institution can take the place of a Mennonite institution when it comes to training Mennonite workers by Mennonite teachers in Mennonite institutions. For years our people have been appealed to to establish such an institution and students have been asked to prove their loyalty to the church by attending it. We fail to see how it would be keeping faith either with those who contributed of their means toward establishing a seminary or with the students who were urged to patronize the seminary as a matter of loyalty. Merging with another seminary might give a place on the faculty for one or two of our professors and might attract some of our students because of assistance that might be theirs, but these students would not be coming from a Mennonite institution, they would have missed having the contact and inspiration that comes from close association with scholarly men who have thrown their lot unreservedly with the Mennonite church and its destiny. The probable result of it all would be that many, if not the most, of those of our students who would attend such a merged institution would come out of it to become ministers in another denomination and, if they would become Mennonite ministers, they would be sadly out of touch with the Mennonite church, its people and its attitude toward many questions vital to itself.

WHAT SHALL WE THINK OF THE USE OF TOBACCO?

(Continued from page 2.)

family in general is kept ignorant to furnish the market for this poison. Probably they are not interested enough to find out about this terrible scourge of tobacco poisoning. Human welfare should be much more important than an athletic contest, a prize fight or a few guinea pigs and monkeys in the Zoo. We forbid smoking in the presence of thorough-bred animals but human fathers and mothers and children can be subjected to any amount of it, and nobody says a word.

The examination boards during the World War declared almost 50 per cent. of our American enlisted manhood unfit, and the major cause for this was pronounced to be the cigarette. Life is a conflict. Stunted and his system weakened, man is unable to meet the strain and he falls by the way side. All tobacco users shorten their life. In a study made by six Canadian insurance companies it was found that while the mortality rate of non-smokers was 59, that of moderate smokers was 43. The Metropolitan Life Insurance Co., finds it necessary to warn the public against the fads of keeping the body slender by sedatives or drugs, having especially in mind the use of cigarettes, the fashionable way of late for the ladies(?). The death rate among women due to tuberculosis is rising considerably since they began to take to cigarettes, according to medical authorities.

Dr. Kastial, physician to a large tobacco factory near Vienna found that many of the employees became afflicted with diseases of the nervous, circulatory and digestive systems before they had worked six months. A considerable proportion lost their life through tobacco dust poisoning. Among the children and women employed in these factories 92 per cent. died before they reached the age of one year, while the mortality among other children at this time was only thirty-five per cent. All this simply proves that tobacco is a strong poison. As such it causes degeneration of the heart, the liver, the kidneys; it injures the brain and the nervous system, causes diseases of the digestive system, the throat, the eyes and ears, and of the reproductive organs. It weakens the resisting capacity of the body in all its parts so that it is more likely to fall prey to any disease that comes along. According to medical authorities 26,000 die annually of pneumonia who would recover if they had not weakened their system by using tobacco. Besides these 20,000 die annually as a result directly of tobacco poisoning.

Many people think the use of tobacco cures tooth-ache, acts as a disinfectant and relieves other ailments. This is not the case according to medical authorities. What tobacco really does is that it affects the nerves in such a way that the individual is not informed of the trouble, which meanwhile can continue to weaken the system unnoticed.

There are other results of the use of tobacco even more serious than the physical results. We can go to any interested school teachers who has had experience with smoking youngsters and he will inform us that the effect tobacco has on the mind is very detrimental. Many tests or studies have been made and always with the same result—the tobacco user is behind the non-user in his intellectual attainment. Prof. Meylan of Columbia University says that the use of tobacco by college students is closely associated with idleness, lack of ambition, lack of application, and low scholarship. Dr. Dio Lewis states that no tobacco user within fifty years has graduated at the head of his class at Harvard. Dr. Fowler makes this statement: "The

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The Church and War

Public attention has recently been drawn to the fact that exemption from military training was refused to Methodists at Pennsylvania State College "on the ground that opposition to war is not found in the credal statements or doctrines of the Methodist Episcopal Church." In this connection an editorial appearing simultaneously in the several Christian Advocates of that communion in December, 1929, cited the declaration of the General Conference of 1928: "We are opposed to all military training in high schools and to all compulsory military training in colleges and universities." The editorial continued:

"This carefully considered action was taken in the belief that certain policies now in force tend to weaken the efforts of the United States government toward world peace. Compulsory military training in colleges and universities is one of these policies.

"The conscience of the church must register a protest in no uncertain terms whenever and wherever an educational system runs counter to its own uncompromising position on this issue. Those who are responsible for that system need to be informed that the 'creedal statements and doctrines' as such, do not express all the moral convicitions of the church on present-day ethical and social questions. The pronouncement of the General Conference, just quoted, is an instance . . . .

"The Social Service Commissions of our Conference should make themselves acquainted with the facts as to compulsory military training in the colleges and universities in the different sections of the country. One lone protest here and another there will accomplish little in bringing about a condition better adapted to the needs of youth in training for the duties of citizenship in the world of tomorrow. But public opinion is able to banish compulsory military training from the educational institutions supported by taxpayers. And it is our duty to create, develop and enlighten such a body of opinion until it shall make that demand."

The report of the Social Service Commission of the Pittsburg Conference at its last session is then quoted: "We oppose compulsory military training in our high schools and universities and urge the complete demilitarization of our institutions of learning." The editorial also quotes the Social Service Commission of the Colorado Conference, declaring the purpose of the members of that body "to use all just and democratic means to insure its discontinuance (compulsory military training) in the schools within the boundaries of the Denver Area."

The editorial concludes: "The declaration of the General Conference of 1928 on the subject of militarism in education is something more than a splash of printer's ink."

The British Council of Christian Ministers on Social Questions has recently passed the following resolution on international relations:

"1. We whole-heartedly welcome the solemn declaration made by the leading statesmen of the world in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means.

"2. We believe that war considered as an institution for the settlement of international disputes is incompatible with the mind and method of Christ and therefore incompatible with the mind and method of His Church.

"3. While convinced that the time must come for the revision of existing treaties in the interests of peace, we maintain that all disputes and conflicts between nations, for which no solution can be found through diplomacy or conciliation, ought to be settled or solved through arbitration, whether by the World Court or by some other tribunal mutually agreed.

"4. We therefore earnestly appeal to the respective authorities of all Christian communions to declare in unmistakable terms that they will not countenance any war, or encourage their countrymen to serve in any war, with regard to which the government of their country has refused an offer to submit the dispute to pacific methods of settlement."

Among the signers of the resolution are fourteen bishops of the Church of England, as well as a number of other high dignitaries, and well-known Free Church ministers, including F. W. Norwood, A. E. Garvie, Basil A. Yeaxlee and Thomas Nightingale.—From Information Service.

Can Pacifists Be Citizens?

Since Mme. Rosika Schwimmer was finally denied citizenship by the decision of the United States Supreme Court (see "Information Service" for July 6, 1929) similar decisions, apparently based on that precedent, have been rendered in several other cases. Martha Jane Graber, a Mennonite and a registered nurse, was refused citizenship by the Court of Common Pleas of Allen County, Ohio. When she was asked if she were willing to serve in the army, if necessary, she replied, "I would go to the front in my profession." Acting as a combatant, she pointed out, "would not be professional as a nurse." She affirmed her love of the United States, her willingness to die for the country but refused to promise to bear arms in defense of it. Her petition for citizenship was denied.

Mrs. Margaret Dorland Webb, a Quaker of Canadian birth, was also refused citizenship, in Indiana. She expressed her willingness to render non-combatant service in war and to lay down her life for the state. According to her interpretation of the oath of allegiance she was ready to take it.

Wider attention has been given to the case of Douglas C. Macintosh, professor of theology at Yale University. Dr. Macintosh, who was a chaplain with the Canadian Expeditionary Forces during the World War, did not refuse to bear arms under any circumstances but would not definitely promise to do so "beforehand and without knowing the cause." In a later statement, issued after the first rejection, he said: "I am ready to put allegiance to my country above private interests . . . and second only to my allegiance to what I take to be the will of God." In view of these facts, United States District Judge Burrows declared in his decision that "the petitioner is not attached to the principles of the Constitution of the United States" and therefore denied the petition. It is reported that Professor Macintosh will carry the case to the Circuit Court.

The New York "World" commented: "It had always been supposed until recently that Christianity was compatible with the American Constitution. The Department of Labor must be aware that this view is widely held; in fact, so widely held that Christians have been elected at one time or another to every office within the gift of the people." It believes that Americans "will not tolerate a form of government in which Caesar's opinion is everything and the conscience of man is nothing."

The Scripps-Howard press gathered comments from prominent Baptists (Prof. Macintosh's communion) in regard to the case. Dr. Harry Emerson Fosdick regarded it as "a great calamity." Several United States Senators saw no reason why he should have been excluded from citizenship, though one congressman argued that anyone who did not wish to bear arms "should migrate to a nation which does not have arms."

Christian Endeavor Topic

By Mrs. Earl Salzman

May 25th

HOW MISSIONARIES ADVANCE WORLD PEACE

Isa. 52:7-10.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

The main purpose and objective of missionaries in going to other nations and people is to try and develop in those people a Christlike character. If this is accomplished there will be no room in the heart for any thought of envy, greed, lust or selfishness and as we noticed in our last Sunday's lesson on the causes for war these were some of the chief causes. The very words of Jesus overleap racial and national boundaries. He teaches us the value of human life and the brotherhood of man so the missionaries so fill the lives of these natives with the life of Christ that there will be left no room for war.

We noticed that one of the chief causes for war was imperialism and E. Stanley Jones tells us that if missionaries of the gospel are to have a real hearing in the East they must go there disassociated from imperialism of every time and come in the form of servants. He further goes on to say that the pedestals of imperialism of every description are tottering and falling all about us but there will always be a place for servants. Then this attitude which the missionaries would take in their relationship with the natives would be exactly the opposite from that which would lead to war and it would be conducive to peace within the hearts of the people and within the nation as a whole.

Many public men have criticized the church and its leaders because of the part they played in the last war and because of the fact that they did so little to hinder the war. Quoting the words of Lloyd George of England he says, "The churches were to blame for the last war—not monarchs, rulers, militarists, but the Churches. Had all the Churches cried 'Halt' this awful murder could not have gone on." Marshal Haig also expresses the power which the Church has when he says, "The Gospel of Christ is the world's only social hope and the sole promise of world peace. It is a crusade to which I urge you—a crusade not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war." The business of missionaries is the task of the whole church. They are to go to other nations and preach, teach and heal. As they present the message of Christ to these people may they so present it as a message of Peace and may they so present the Christ as the Prince of Peace that nations may learn war no more.

There has been a movement among missionaries of various countries and America to establish feelings of good will and kindly thoughts among the people. A year or two ago they arranged for an exchange of dolls between Japanese and American children, and of school bags between Mexican and American children. This establishes a bond of sympathy and understanding between the children of the various nations and we know that kindly thoughts are necessary before peace can come.

The church has always stood as the promulgator of the doctrine of human brotherhood. The prayer which all Christians use begins with "Our Father." Some people may give way to national animosities and race prejudice but Christians dare not because they are disciples of the Prince of Peace. Missionaries as disciples of this church and this Prince of Peace must be peacemakers; they must preach a gospel of righteousness and brotherhood and they must stand opposed to all that is contrary to this spirit.

"Were half the power that fills
the world with terror,
Were half the wealth bestowed
on camps and courts,
Given to redeem the human mind
from error,
There were no need of arsenals
and forts."

Outline Study

1. By preaching God's Fatherhood. Acts 17:28.
2. Man's Brotherhood. Matt. 23:8.
3. By teaching service. Rom. 15:1-4.
4. By urging the Golden Rule. Matt. 7:12.
5. By proclaiming God's love. I John 3:14-18.
6. By urging justice. Deut. 24:17, 18.

Suggestive Questions

1. Why is it so difficult for American missionaries to teach World Peace to the natives of other countries?
2. How far should our government go in protecting the property and lives of our citizens in other lands?
3. How may the missionary be a good-will ambassador?
4. How do misunderstandings between nations arise—what may the missionary sometimes to to help?
5. What is the influence of the American merchant in foreign markets?
6. What attitude does the East take toward our Western civilization?
7. What instances can you give in which missionaries have aided in bringing peace to nations?
8. What type of missionaries do we need today?

June 1st

HOW AVOID A SUMMER SLUMP IN OUR SOCIETY

Heb. 10:24, 25.

"Praying always with all prayer and supplication in the Spirit."

If a man is engaged in a business which is fairly successful he does not entertain for a minute the thought of closing his business and going on a vacation, no matter how alluring the summer may be he will not take a vacation unless he has first seen to it that someone is there to carry on his enterprise and do the work as he would have it done. That is the very thing many of us do in regard to our religion. We feel that is something that we can leave behind as we pack our suitcases and go out for that long-looked-for vacation. It is so easy to do this with our religious work because we do not count the loss in dollars and cents. However, the same things happen with our work in church if we are not attending to business that happens in any profession—a slump is bound to come when anyone lays down on the job.

In the first place a good way to avoid a slump is for every officer of the Endeavor who is leaving for any time during the summer to see that his work is either arranged ahead of time or that it is in the hands of someone who is as efficient as they are. We cannot hope to have successful work unless there are those who are willing to sacrifice and go out of their way in making the wheels go round. Christian work should not stop with the seasons. There are many people who like Peter have their transfigured moments when they are ready heart and soul to give themselves to any task but it takes more than that to carry on a successful Endeavor Society.

In the second place in order to avoid a slump we need more consecration and self-denial on the part of the members. It is not so difficult to attend the services and take part when the weather is a little cold and it is not so pleasant to go farther away from home but the real test comes when the Sunday evenings are so beautiful and warm and there are attractions calling us on every hand. The call of the open spaces comes to all at this time—auto riding, hiking, trips to the country, etc., and it is so easy to feel we will not be missed if we absent ourselves and engaged in these pastimes. It takes consecration and self-denial to turn about fact and turn our steps toward the Endeavor Society—however, that is just the type of members we need.

Again referring to the business man—he depends for a part of his success on the novel ideas he can put into his business. Every few months or perhaps twice a year he will have an attractive sale or some other attraction which will draw many people into his store and some may become permanent buyers. In Endeavor work there are times when we must introduce novel features in order to keep the work from becoming monotonous. If too many meetings are alike people will become dissatisfied. It may be well at times to have attendance contests or special out of door meetings but I believe these novel features should not be carried to the extreme. Any society that will depend for its success on its novel features will not long succeed. If people only come for the novelty connected with it they will not long remain. A leader of a certain society recently told me that they make it a point to turn their chairs with back to the leader and as each member takes part in the meeting he or she have then the privilege of turning their chairs about facing the leader. They were thus successful in getting all to take part. This may be a novel feature for one evening service but any society that based its attraction on novel features of that type cannot give the religious inspiration they should to their members.

We need to take more seriously the work of the Christian Endeavor. It is not a place where we come to be entertained or where we come primarily to meet one another but it is a place where we come to meet the Lord. Why should we fail to meet Him because some are away on a vacation or because the nights are especially alluring. We can take it for granted that a slump in any society means that there has been a slump in the souls of that society before there was a slump in the work. When there is a slump in the soul there is a slump of power and without power little can be accomplished.

Outline Study

1. By more consecration. Rom. 12:1, 2.
2. Our need of fellowship. Mal. 3:16.
3. Work in summer. John 9:1-7.
4. Zeal for God's house. John 2:12-17.
5. Wayside evangelism. John 4:1-14.
6. "Always abounding." I Cor. 15:58.

Suggestive Questions

1. What were the causes for former summer slumps you have had?
2. What are some new features our society might introduce this summer?
3. Does a slump in the society imply a slump in the souls of its members?
4. What piece of united work can your society do this summer?
5. What place should one give to vacations and recreations?
6. If there would be sufficient zeal for God's house would we have a summer slump?
7. What is the real purpose of an Endeavor Society? Can this purpose be served by "closing shop" a few months during the year?

THE QUIET HOUR

"Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Most of us Americans are inclined to be fussy in our behavior. Our daily programs are too full of details that need our attention.

(Continued on page 6)

THE S. S. LESSON

June 8

Jesus in the Shadow of the Cross. Matt. 26:31-46.

Golden Text: "He went forward a little, and fell on his face, and prayed, saying, 'My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt'." Matt. 26:30.

Jesus ever had in mind what the Scriptures had to say about him. The Scriptures expressed the will of the Heavenly Father and Jesus was ever obedient to the will of his Heavenly Father. Here, though they did not appreciate the meaning of his words, the Disciples were hearing the final declaration concerning their unfaithfulness and the scattering to which they were shortly to be subjected because of their utterly misunderstanding of the revelation of Jesus with reference to their relation to him. With the revelation concerning his death came as usual, also, a revelation concerning his resurrection. These things Jesus had made the subject of conversation a number of times, but the disciples, occupied with their own selfish ambitions, were in no position to receive them. There was also a command that they should meet him in Galilee after all these things had come to pass. What they could not appreciate or understand at that time was, nevertheless, to be stored in their memories so that at a later time it was to help them and confirm their faith.

Jesus was leading his disciples toward Gethsemane. The name is significant. It means an olive press. The fruit was brought to the press, which consisted of great stones under which the ripe olives were pressed and crushed until all the oil was forced out of them. It was to the most terrible crushing that men may know that Jesus was going. It was not only a place for making oil but a garden. Note how gardens, places where nature is beautiful to the extreme, have a part in God's plans. There was the Garden of Eden at the beginning and then there shall be the "Paradise of God" in the end. Both blessed and happy places. But Gethsemane, the saddest of places, lay between the Garden lost and the "paradise" regained. Jesus and his disciples seem to have made this place one to which they frequently resorted. It was, no doubt, more than a pleasure garden and to them it became a place of worship.

We note the readiness of Peter to make promises. He did it with what to us now seems an alarming recklessness. "Though all men shall be offended . . . yet I will never be offended." No doubt he felt sure of himself that moment. But no one can be sure of himself, especially if that one is to face a terrible trial without a thought of the needed help from God for the crisis. We are warned in Scripture that he who stands is to take heed lest he fall. It seems strange that the prediction that he should become a denier only called for another declaration from Peter, instead of humbling him. Peter still thinks that he knows better what he will do in an emergency than his Lord. Sad, that men, even in the presence of God's warning concerning their weakness, are so confident and yet fall so easily! When blaming Peter, there is one thing to remember, however, the Scripture says, "Likewise said all the disciples." Peter was like them and they like him, their spokesman. We often think some one is an outstanding offender, but we too often fail to include the rest of us in the offence.

Jesus knew that Judas was coming with officers to arrest him. He wanted a period of intimate fellowship with his Heavenly Father before the final blow would fall; for that reason the disciples were to watch and his three intimates were to be nearest to him to watch also. We note with what confidence Jesus held Peter, James and John. It was they who saw his glory on Transfiguration and on other occasions were specially honored by him, but, they could not watch. They were tired and nothing else seemed to matter. Our love of ease and desire for comforts and release from responsibility often is the reason why the enemy of God makes such progress.

At least some of the disciples remembered some of the things Jesus said in his prayer in Gethsemane in spite of their nodding and sleeping. Had they been awake all the time how much more wonderful might have been the account they could have written for us! The prayer of Jesus, was not to be spared from suffering or death, for he was prepared for that and at times seems to have looked forward to it. It was a prayer in which he made full surrender to God in spite of suffering and death that was to be his lot. His death, as he always knew, was not eternal death.

Concerning Gethsemane we know that it was the wine press which He must tread alone. It was here that the destiny of the souls of men was fixed for all time. From this great trial He came forth refreshed and strengthened for the victory which was to come by the way of the Cross.

THE QUIET HOUR

(Continued from Page 5)

We read our morning papers between gulps of our morning coffee. We then only half enjoy either. The whole day is likely to be full of wearisome details. By evening our weary minds are not inclined to much consistent thinking. We seek rest in diversions of a flippant sort.

This bent of mind may make us disappointed with the way this verse of Scripture closes. After truth, honesty, justice, purity, loveliness, a good reputation have been marched past us for our admiration, as it were, we naturally wonder why it was done. Almost impatiently we wait until the Apostle has finished cataloging these virtues. We expect him to give the climatic injunction: Now, practice all of these things. But instead there comes the anti-climax: Think on these things.

What a weak ending, we are prone to think, for a sentence promising so much because of its array of words so pregnant with meaning. Only **think** on these things? Why, that is easy, because it is negative, almost. That is Quietism. Well, no, not only think. If we interpret these words in the light of the life of their author, we know they are not an invitation to Quietism. The Apostle Paul led a very stirring life. There were outstanding experiences enough in his life to fill several lives. His invitation to meditate upon these virtues is not an invitation to inactivity. He does not enjoin one thing while he practices another. He no doubt means to imply that prayerful meditation upon the virtues named is necessary to come into possession of the strength to practice them.

We will scarcely practice what is true before our mental attitude has become one of admiration for truth. Honesty must make its appeal in the abstract, if we would be sure of its application in concrete cases. Justice must be woven into the warp and woof of our being, our thought life, else we will lapse into injustice in our dealings with others. Impurity is in our thoughts before it breaks out in deeds. Ugliness is in our contemplations before it shows itself in ugly acts. We lose the respect of our better self before we lose the respect of others. "As a man **thinketh** in his heart so is he." Let this mind be in you, which was also in Christ Jesus." "The pure in heart shall see God."

Prayer: Our Heavenly Father, the first one to feel, think, and will, the Creator of us all. We think thee that thou hast created us thinking beings when thou didst create us in thy image. We thank thee that through our thinking we can go beyond the limitations of our mere physical being and project ourselves into the lives of others. Help us to realize, we pray thee, that there can scarcely be anything else that can influence our lives and can color our influence upon others, as does our thinking. Oh, we pray thee, let the Spirit of Jesus Christ direct our thinking, and our lives will take their proper course. We pray it in his name. Amen.

J. W. Kliewer.

CHOOSING A LIFE'S VOCATION

Walter H. Dyck

How are we to know God's will in the choosing of our life's work? The importance of this question cannot be overestimated because so much of our power and peace consists in knowing where God would have us be and in being just there. How many times people have tried to do great things, dreaming of great success, and great honor which they might get. Why so many of them failed? Simply because they have not asked for God's unerring guidance.

So naturally a child of God ought to go to the Bible and see how God through centuries of history has guided men in right paths; how God led Abraham to a land that He would show him; how Joshua could lead the Children of Israel into the land of promise and cope with all of the difficulties which he encountered; and later how in the early church the apostles solved problems which were laid down as principles which still exist.

Then again, the Word of God contains thousands of promises that show God's guidance as unmistakable. Some of them are: Ps. 32:8, "I will instruct thee and teach thee in the way which thou shalt go." Also Isa. 43:2, "The Lord shall guide thee continually." Prov. 3:6 says, "In all thy ways acknowledge Him, and He shall direct thy path."

It is the desire of every earnest thinking person to have impulses for the right things. Ps. 37:4 says, "Delight thyself also in the Lord, and He shall give thee the desires of thy heart." How are we to know that our desires will be right? How do we know but what God has another work for us than the one which we might like to pursue?

As summed up by Dr. F. B. Meyer in his book on the "Secret of Guidance" there are five practical directions which we must attend to in order that we may be led into the mind of the Lord.

First: Our motives must be pure. The Word of God says, "When thine eye is single, thy whole body is also full of light," (Luke 11:34). Perhaps you are permitting some known evil in your life; perhaps you spend too little time in communion with God through His Word; perhaps you have never given yourself entirely over to the mastership of the Lord Jesus. I fear that too many are following high ideals instead of trusting in the finished work of our Savior on the cross. There is no use for this fishing for higher ideals or principles. The goal for which we should aim has been set and it is not too high for any of us to reach. Although we do fail we must not risk our lives by being tossed about on the stormy sea of "Ideals".

Second: Our will must be surrendered. Jesus Christ not only taught but also practiced this. He says: "My judgment is just, because I seek not mine own will, but the will of the Father which has sent me." Our will has to be exercised. When it is surrendered it is not extinguished. We only say, "yes, Thy will be done on earth as it is in heaven." Of course, there is a secret controversy between our will and God's. So as long as ours reigns supreme, our desires will not be those of God.

Third: We must seek information for our mind. We must see whether our circumstances as well as adaptabilities are favorable for entering into a certain kind of work. God has given us wonderful faculties of brain power. If, for instance, you are farming and God sees a better work for you, and if he is showing you that you have a good voice He may call you as a preacher or as a Gospel singer. If He sees fit He will open a way for you. Elisha was plowing when he was called to be prophet in Israel. David was a shepherd boy but God saw in him a great king for His people. Christ's disciples were occupied with different kinds of work before they were called. But then they were drawn more and more into the work of spreading the gospel. At any rate, let us not be prejudiced against taking up some other kind of work just because our fathers were not occupied with it. Then again there may be people who are radical the other way. A story is told of a man who claimed that he had seen three large letters in the sky. They were G P C. To his biased conception they meant "Go Preach Christ." Then a kind friend seeing that he had no capabilities to fulfill this office reminded him that this might as well mean for him to "Go Plow Corn." Of course, there are times when God asks us to act against our reason, but these are few, and then our duty will be so clear that there can be no mistake. For the most part God speaks to us in the results of deliberate consideration.

Fourth: We must be much in prayer for guidance. My favorite verse in connection with this is James 1:5, "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." Prayer is the breathing of the soul. So, naturally, if we do not pray we cannot expect guidance from God. A good way to put a prayer for guidance in the choosing of a life's work is to ask God to shatter any project which is not in accordance with His will.

Fifth: We must wait for the gradual unfolding of God's plan in Providence. Sometimes it seems as if we are just bound to act. Everyone says, "You have to do something." Probably you are surrounded as Israel was when the Egyptians were behind, high precipices on both sides, and the sea ahead. It is not easy for us to stand still but we must. It was the mistake of Saul's life when he offered that sacrifice thinking that Samuel would come too late. But here is where God tests us. Here is where we learn patience. God always will find a way, for He always has.

In closing I would like to give a very fitting illustration which was once given by George Miller. A pilot was once circling around with his ship before entering the harbor. There was only a narrow opening into it with dangerous rocks on both sides. A friend then asked him as to how he could enter the harbor safely. He replied, "Do you see those three lights ahead? When I see all three of them in a straight line I know that I am safe." So it is with the choosing of our life's work. If the Word of God sanctions, the Holy Spirit leads, and the circumstances permit you, go ahead. It is the work which God has for you.

The monthly meeting of Souderton, Pa., Brotherhood was unusually interesting. Mr. Charles Lee Nelson, of Los Angeles gave the Eye-O-Graph lecture outlining the Bible message from Creation to the martyrdom of St. Paul at Rome.

WHAT SHALL WE THINK OF THE USE OF TOBACCO?

(Continued from page 3.)

actual loss of intellectual power which tobacco has hitherto occasioned and is still causing in this Christian nation is immense. How much so it is impossible to calculate. Many a man who might have been respectable and useful has sunk into obscurity and buried his talent in the earth." According to the findings of the examining boards during War the average American has a sixth grade intelligence. A few years ago the governors of Mississippi ordered the use of tobacco at the State University prohibited, "because," he said, "it was a waste of the people's money to attempt to educate men who use it." Impairment of the intellectual powers is the milder phase, its use may even result in insanity. An eminent physician, who was superintendent of the insane asylum at North Hampton, Mass., says that fully one-half of the patients they get in their asylum have lost their mind through the use of tobacco. We have over 15,000 persons in American whose insanity is due to this cause.

We must consider another effect of the use of tobacco which if anything is more grave than the last mentioned and very detrimental to society and its institutions. Dr. Kellogg, in his book, Tobaccoism, says that under the influence of tobacco, the judgment, the will, the conscience, the imagination, every mental and moral faculty, are changed—all are nicotinized. Tobacco affects the delicate parts of the brain first and dulls the moral and ethical sensitiveness. Tobacco is thus a destroyer of morality and spirituality. President Hoover wrote in a letter to ex-President Coolidge sometime ago stating that "there is no agency in the world today that is so seriously affecting the health, efficiency, education and character of our boys and girls as the cigarette habit. . . . . Nearly every delinquent boy is a cigarette smoker. Cigarettes are the source of crime, and to neglect crime at its source is a short-sighted policy unworthy of a nation of our intelligence." Such statements are not without foundation. Of the juvenile criminals that appear before our courts 95 per cent. are smokers. Seventy-five per cent. of the boys who take to the downward road get their start through the use of tobacco. Tobacco use leads to the alcohol habit and other evils. "Very few boys," says Dr. Kellogg, learn to drink without first learning to smoke." It is the tobacco user who drifts into evil company, into the poolrooms, into gambling and crime, according to Dr. Coffin connected with the Whittier Reform school of California. The keen sense of moral judgment is lost. Mark Twain was honored by an invitation from Oxford to receive a degree in recognition of his literary work. While there he smoked, in spite of the fact that it was strictly prohibited at Oxford, and he even treated it as a joke, which clearly shows how tobacco can deaden the moral sensitiveness. A passenger on the Zeppelin in its late trip around the globe sneaked away to take a smoke, thereby endangering, not only the momentous undertaking, but also the lives of all on board. Moral compuction has capitulated to the selfish desire to satisfy an appetite. Fathers of families will let their children go without the proper food and without the proper food and without milk rather than curtail their own tobacco habit, as I have seen with my own eyes. And this pernicious habit is described as something good on tens of thousands glaring bill boards all over the country. Our boys and girls are invited to barter their health and character for the satisfaction of ruining themselves and posterity.

What shall we think of the use of tobacco in the face of these appalling facts. Not only are enormous sums of money wasted which should go to the building up of God's kingdom, but health is ruined, life shortened, the mind weakened and man's moral and spiritual capacities annihilated. Manhood is weakened and degenerated and womanhood is fast drawn in to make sure the ruin of the race. Inmates of insane asylums and penal institutions are produced by the thousands. Shall the Christian look on complacently and let things go? Or shall we endeavor to cleanse the temple of God and cast out them that sell and buy and change money, them that destroy body, life and character to fill their purse with jingling coin? The tobacco manufacturers know what to think about it. One prominent one has offered his grandson $30,000 if he leaves tobacco alone until he is 30 years old.

Gerhard Friesen.

Rev. Jacob W. Reimer of Steinbach, Man., delivered a series of Bible studies in Newton, Kansas, last week. The lectures were in the German language. Rev. Reimer was a prominent Bible teacher in Russia before coming to Canada and has been the guest of many Mennonite churches in this country.

JOTTINGS

Twenty-three students will receive their A. B. degree from Bethel College at the Commencement exercises which are scheduled to be held June 5.

An all Mennonite S. S. Convention was held in the Ebenezer church, near Jansen, Neb. Sunday Schools from Beatrice, Jansen and Henderson, Neb., participated.

A well-filled house appreciated the program rendered by the C. E. society of the Emmaus church near Whitewater, Kans., in the First Church, Newton, Kan.

Rev. W. S. Gottschall of Freeman, S. D. and a large choir motored to Sioux Falls, S. D., where he delivered the dedicatory sermon at the opening of a colored Baptist church and the choir rendered several appropriate selections. Rev. and Mrs. Gottschall are preparing to leave for their new field in the East. He gave his farewell sermon last Sunday morning.

Rev. Benj. Ewert, who is the Home Mission Representative, visiting scattered churches in Manitoba and Saskatchewan has been going since April 1. He visited settlements of Russian Mennonites south of Moose Lake at Truax, Rhendive, and Pangman. From these places he then stopped with the brethren at Wymark, Blumenhof, Pambrun, McMahon and Swift Current. After May 5 he visited the settlements west of Swith Current, Gull Lake, Tompkins and Sabri. He expects to continue his trip to Carrot River and Lost River.

A week of special services follow the rededication of the Grace Mennonite church, Lansdale, Pa., Rev. D. J. Unruh, pastor, which took place Sunday, May 18.

On the afternoon of May 18, Bro. Adolph Friesen, a student in Witmarsum Seminary, was ordained to the Christian ministry in the First Church, Bluffton, Ohio. After the close of the school year he will assume the pastorate of the Summerfield, Ill. church.

Mr. John H. Goertz, of Philadelphia, a son of the late Rev. David Goertz, passed from his life in the hospital on May 10. Funeral services were conducted by his former pastor, Rev. N. B. Grubb at the funeral parlors of Kirk and Nice, after which his mortal remains were laid away in Hillside Cemetery, by the side of his wife who passed away just a year ago. He is survived by a daughter and two grandchildren.

The First Mennonite church of Aberdeen, Idaho, Rev. John E. Kaufman, pastor, has joined the progressive churches by issuing a monthly paper for the information and inspiration of its members. The program as advertised in the Church Visitor is an extensive one and includes besides the regular preaching and Sunday School, a Bible Study, a Catechetical class, Ladies' Missionary Society, The True Blue Circle, Orchestra practice, Men's Chorus, Friendly Indians, Young People's Bible Class and Boy Scouts. Rev. P. R. Aeschliman recently conducted a series of services in the Aberdeen church.

The Central Conference is about to send several new missionaries on the field. A Farewell Service was held in the First Church, Normal, Ill. for Rev. E. A. Sommer and Mr. and Mrs. A. D. Graber. Rev. Sommer has already served on the field for a number of years.

The annual meeting of the C. E. Union of the Eastern District Conference is to be held in the West Swamp church, Memorial Day, May 30. The speakers for the ocasion will be Rev. D. J. Unruh, Rev. Reed Landis, and Mr. Warren J. Hoopes, State C. E. Secretary.

The Green Lane Retreat, held under the direction of the Young People Union of the Eastern District Conference, is set for June 20 to 22. Green Lane is a station on the Perkiomen Railroad, and is easily accessible by auto. Rev. Freeman Swartz is the chairman of the 1930 Retreat Committee.

The Wadsworth, Ohio, church expects to have as their guests on June 8 Rev. and Mrs. W. S. Gottshall, who will stop on their way to their new home in Pennsylvania. Twenty-nine new members were recently added to the Wadsworth church. On May third the Fidelity Sunday School class arranged a Fellowship Supper in honor of the new members. 140 persons participated in the supper. Dean Whitmer of Witmarsum Seminary was the speaker. The next day, May 4, he preached at the Sunday morning service.

The Sunday evening service on May fourth in the Berne, Ind., church took the form of a Bible Story Telling and Bible Memory Contest which is being conducted in conjunction with the contest sponsored by the Adams County Council of Religious Education.

The May number of the Cheyenne and Arapaho Messenger, the little paper that our missionaries are publishing for the benefit of their Indian charges, is chuck full with information concerning the Indians in their home and community life. They, too, feel the sorrows and enjoy the good things to which the flesh is heir to. There are accounts of Easter festivals, sickness, deaths and births, etc.

Mr. Charles H. Moyer, a member of the First Mennonite Church of Philadelphia since 1872, celebrated his 80th birthday on Sunday, May 18th, with a record to his credit that few can enjoy. From the time he united with the church he was always actively engaged in service of the Church and Sunday school. For many years he was the leader of the choir. Always engaged in Sunday school work as Superintendent for many years and today is still teaching a class. Fifty-eight years of Sunday school work is recorded to his credit. In the church he served on the board of Trustees as also the treasurer. Today at four-score he is still hale and hearty and is well preserved for one of his age. Fifty-eight years of faithful, active service in one church is indeed a rare occurrence.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, MAY 29, 1930 No. 22

NOTICE

All Missionary Societies that belong to the Middle and Eastern District Conferences who have sewed for India please send their goods prepaid to Mrs. E. A. Luginbill, Berne, Indiana, not later than June 20. To avoid mistakes please prepare two lists of the articles you send, placing one in the package or box and one in the letter. Also enclose 15c per pound for freight charges.

With sincere greetings,
Mrs. E. A Luginbill,
Berne, Indiana.

PENTECOST

With the Pentecostal season this year, the Christian Church rounds out just nineteen hundred years of its existence. The season itself should be a season of joy, gladness and spiritual refreshing to every Christian. The season falls into the most beautiful time of the year. The old earth itself has donned its verdant robes of spring as if celebrating with us the outpouring of the Holy Spirit.

What was the outstanding event of that blessed day? The coming or outpouring of the Holy Spirit. Whatever else took place was merely subsidiary to this great event. It was the fulfillment, in part at least, of the prophecy in Joel 2:28 and 29. It was the fulfillment of Christ's promise to his disciples: "It is expedient for you that I go away, for if I go not away, the Comforter will not come to you. But if I depart **I will send him to you.**" John 16:7.

Was not the Spirit present in the world before Pentecost? He certainly was! As a member of the Godhead he was present at the creation. Gen. 1:2. He was present as the creative, life-giving power of God. I like Milton's expression in his "Paradise Lost": "Thou from the first wast present and with mighty wings outspread, dove-like satst brooding on the vast abyss."

The Holy Spirit was present at Noah's time, he strove with men. Gen. 6:3. He was with Noah, Abraham, David and with all the other men of God. He labored especially with hard-hearted, backsliding Israel. He moved the inspired writers and particularly did he inspire the prophets to record their great promises, visions and prophecies. At no time in the Old Testament, however, did the Spirit come as at Pentecost, to abide with God's people. Humanly speaking he came and went according to his divine wisdom. After Christ's great Work of Redemption was finished and he had returned to the right hand of the Father, then, with Pentecost, the "dispensation of the Spirit" began. He came according to Christ's promise, the Church of Christ came into being and the Spirit abode with the church. Preparations for this birth of the church were made by the Lord Jesus through and with his disciples. When these preparations were complete, then the Spirit came.

Note the preparations for the outpouring of the Spirit. United prayer by the disciples and their associates was the most important of these preparations. The disciples obeyed their Lord's injunction, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. Then according to Acts 1:14 and 2:1, "They continued with one accord in prayer and supplication and were with one accord in one place." Every great movement in the history of the Church of Christ was the result of persistent, persevering, united prayer. Do we want a Pentecostal experience today? We certainly need it! It means renewed and revived spiritual life and activity, it will come as a result of united prayer. Such experiences in our lives and in our churches will solve our church and conference problems and bring unity (not uniformity) in the crucified, resurrected and ascended Christ. It will give great impetus to our missionary enterprises and fill our treasuries. So may we give way to the Holy Spirit. Let him be the motive power of our individual and church life and things will change.

Note the manifestations of the spirit. Should such manifestations be necessary today, God in Heaven could certainly have them follow the outpouring of his Spirit. Sometimes even today and in mission fields especially, things do happen practically just as strange and astounding as those manifestations at the day of Pentecost.

There was that sound as of a rushing mighty wind filling the house. This was extraordinary for an extraordinary event. But was it not emblematic or rather typical of the Holy Spirit's work? A storm clears the atmosphere and purifies the air. Does not the work of the Spirit clear and purify our spiritual atmosphere?

There were the cloven tongues like as of fire upon each one of them. Fire does three things: It melts and makes over, or renews. What becomes of the heaps and heaps of scrap iron in the world? It is sent back to the furnace and fed to the fire. It is made over. We need to be made over, our churches need to be made over by the Spirit's fire from heaven. Fire also cleanses and purifies. It burns up the dross. Yes, we do need this cleansing and purifying work of the Holy Spirit.

Fire also fuses, welds or unifies. This process, as we know, needs more than ordinary fire. It takes the Spirit's fire from heaven to unify us unclean sinners with our Father in Heaven.

Now note the third manifestation. Being filled with the Holy Spirit, they began to speak with other tongues as the Spirit gave them utterance. There is no shadow of doubt that this Pentecostal speaking with tongues is not the same as the ecstatic unintelligible utterances of which Paul speaks in I Cor. 14. This ecstatic tongue speaking Paul does not condemn, but greatly discourages. Nor has the modern tongue movement, which is meaningless babbling, anything to do with the Pentecostal speaking with tongues. This modern tongue movement has wrought havoc among a number of Christian organizations. This speaking with tongues as the Spirit gave utterance, was prophetic of the world-wide mission of the church and her labors among every tongue and nation and tribe under the sun. Those who came together, the witnesses, heard them speak in their own language, hence intelligibly and intelligently. No ecstatic, meaningless utterances but **a proclamation of the wonderful works of God!** Here is the great difference.

This outpouring of the Holy Spirit and accompanying manifestations certainly resulted in steadfastly continuing in the apostle's doctrine, in fellowship, in breaking of breaking of bread and in prayer.

One striking result or fruit of this Pentecostal experience was the practice of communism. What about this? Undoubtedly the Holy Spirit had it recorded for a purpose. Might it be that the Spirit meant to show that where he reigns in an absolute manner, communism is the natural result? If every heart were right just as it should be, if sin had no influence any more, then communism would be the ideal condition. However, even in the first Christian Church such ideal conditions did not obtain. As it is, we know communism is impracticable and out of question. It has been tried among a number of sincere Christians, but always with disastrous results. Just what will happen when the prince of darkness gets a hold of this ideal principle and caricatures it, we have a terribly striking object lesson in Russia.

In conclusion may we learn that there is nothing meaningless, or superfluous nor impossible in any one of those events that took place in connection with the Pentecostal experiences of the disciples. May this Pentecostal Season, as rounding out nineteen hundred years of the existence of the Church of Christ and as a Missionary Jubilee Season for us, bring great spiritual revivals among us. We must be led by the Spirit in all of our Conference enterprises, of which our Publication Work is not the least. We want our periodicals and our beloved Mennonite is not the least of them, remain solidly upon the only true foundation, God's revealed World. Shallowness in spiritual matters would be disas-

trous for us. We want our periodicals to continue to be strong upon doctrines and principles dear to our people. So, endued with Pentecostal power, we want to go forth, fulfilling our sacred mission in the world.

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers
Kindle a flame of sacred love
In these cold hearts of ours.

M. Horsch.

WHY DON'T WE DO MORE FOR GOD'S CAUSE?

Since my school-work is over I am traveling—see program of Northern District Conference—and am stopping over at several places on the way. I receive repeated encouragements to continue my short contributions on the above subject. And I shall do that, since I now have more time. —E.

Whose Shall It Be That Thou Hast Prepared

This thought which was suggested sometime ago in this connection has caused much reflection with many.

When the Lord comes and He is **coming quickly!** He says so or if a great crisis should come, also affecting our country, when our so-called property may not be at our disposal any longer, as it is now; or if we should lose it in some other way. How would we then wish that we had used it while we yet were at full liberty to use it as we wanted to. That some grave crisis is approaching, no close observer of world conditions, especially no close Bible reader, is seriously doubting.

Who, then, will be "wise" and think most seriously on this, also discuss this matter with others, above all with God, and pray for wisdom, and possibly give advice to others, also through the papers?

Those who **actually** believe, as suggested above, that such a crisis is very likely to come soon, will **"insure"** their property (the greater part at least) in places where it is safe!

But where is there reasonable safety in times of a serious crisis? As far as my understanding of business goes there is no real security anywhere. Most guarantees are "on paper". And who will then be able to keep his promises, even if he would?

Were even governments always able to keep all their agreements during such times? Are title deeds an absolute security? **No!** In the last instance there is **no absolute security!** (Am I right? E.)

The Only Absolute Security Is with God!

"Make for yourselves friends by means of the unrighteous mammon," your money, or other earthly value. "Lay up for yourselves treasures in Heaven."

That means, **whatever we give to the Lord's cause,** that alone is secure. That alone will be ours in times of a great crisis.

This 50th year ("of Jubilee") of our foreign mission work.

This 1900th anniversary of the founding of the Church. All the great undertakings for our Lord, so pleasing to Him, still give us splendid opportunities to "deposit" our earthly values in Heaven's bank. **But how much longer may these opportunities last?**

J. B. Epp,
Meno, Okla.

REPORT OF THE 46TH KANSAS-NEBRASKA S. S. CONVENTION

Held at the Buhler Mennonite Church, Buhler, Kansas April 21, 1930 at 10 A. M.

Convention Theme: The plea for Progress in the Sunday School Work.

Ten minutes were devoted to song service led by Mr. O. Bebermeyer, Buhler; after which the Chairman, Willis Rich, Newton, read the scriptural passages on "Feed my sheep", John 21.

The minutes of the previous convention were accepted as read and the following committees were then appointed:

Nomination committee: J. C. Regier, Buhler; Miss Sadie Ratzlaff, Newton; and John P. Suderman, Hillsboro.

Resolutions committee: Rev. J. J. Ratzlaff, Newton; Miss Lydia Ann Siemens, Buhler; Rev. P. K. Regier, Moundridge.

Rev. J. J. Plenert in his theme "The Pupil in a Progressive Sunday School" remarked that the pupil should not be considered a mere machine, but a life to be developed. One must consider first, the educational aim which is to be developed through the best equipment and material, graded lessons and well trained teachers; second, the ultimate aim which may be gained by bringing the child to the Sunday School, keeping it there, winning it to Christ, and training it into the service of the Church.

Miss Gertrude Harms, Whitewater, developed the theme "The Plea for Active Sunday School Teachers," in which she emphasized that active teachers are needed for guiding, instructing and shaping the lives of children. The Sunday School must do its part in counteracting wrong influences to which the child is subjected.

An ideal teacher is one who leads a life of prayer, possesses a beautiful personality, knows the fundamental Bible truths, and above all, has a sincere love for her work. Working with Christ, through Christ, and for Christ is our higest privilege and task to be active Sunday School teachers.

A Girls' Quartet of Buhler then sang "More Like My Savior I Would Be."

The chairman then threw out a challenge to us as Mennonites—a peace loving people—that we strive more earnestly to unify our Sunday Schools and co-operate more purposefully so that peace may reign upon earth.

Rev. Arnold Funk, Wichita, in his theme on "The World-Wide Plea for an Active Sunday School" showed that Christian men and women all over the world experience a need for an active Sunday School and therefore there is this plea for its realization.

The final criterion of an efficient Sunday School is the volume and quality of spiritual life that it produees. An active Sunday School is one that is more concerned about the spiritual growth and well-being of its members and of society at large, than about the exact presentation of factual biblical and religious knowledge which in itself cannot produce spiritual growth. It must be an active Sunday School which can instill into its members the conviction that they are co-creators with God in the production of spiritual, moral and social men and women. The World is pleading for men who dare to try Christianity.

During the twenty minutes set aside for the general discussion of the themes, the following statements were made: In the Sunday School work Jesus must be the center of the work, there we shall have an active and progressive Sunday School. Christ and the Word are inseparable. Know the truth and live it. The pupil should be the center of attention. The finest spirit to instill into a child is to bring it to church to reverence the House of God.

A few questions as to whether it is possible to teach spiritual life without Bible stories, and also, how much Bible we can weave into the pupil's life, indicated that more research should be made within our Sunday Schools concerning spiritual growth. Hence, the following motion, made by Dr. J. R. Thierstein, was accepted: The chairman shall appoint a committee on survey whose duty it shall be 1. to ascertain how many of our Sunday Schools are using (a) the graded lessons, (b) the uniform lessons, or (c) a combination of the two systems, and (d) with what degree of satisfaction in each case; 2. to see what lessons might be learned from these findings; 3. to report its investigations to the next convention.

Some of the Buhler Sunday School pupils sang "Let a Little Sunshine In", led by Mrs. H. H. Flaming. The closing prayer for the forenoon session was given by Rev. H. A. Fast and the Buhler pupils then sang another song.

The afternoon session was opened with a selection by a mixed chorus of the Hoffnungsau Church.

The Convention then proceeded with its business. Rev. C. E. Krehbiel's resignation as a member of the Retreat Committee was accepted.

Rev. E. J. Neuenschwander was elected chairman of the convention. The following officers were accepted by the motion passed upon the recommendation submitted by the Nominating Committee; Vice-chairman, David Wedel, Goessel; Secretary-treasurer, Miss Lydia Ann Siemens, Buhler; Retreat Committee, Rev. Abr. Warkentin (three years) and Rev. Philip Wedel (one year).

The invitation by the Hoffnungsau Church for the next convention was unanimously accepted.

The roll call indicated that thirty-one Sunday Schools were represented of which Buhler, Emmaus, Gnadenberg, Hoffnungsau, and Hebron had large representations.

We were then favored with a solo by Mr. J. Franz Buhler.

A Demonstration Lesson on the lesson "The Risen Lord and the Great Commission" was conducted by Mrs. Albert Klassen, Tabor Church to a group of Intermediate Sunday School class pupils. The Easter story was used as the historic background for this lesson. Christ's commission "Go ye, and teach all nations" is the big job for all people. A story about a little foreign girl who tried the Jesus way of living, and a song "Jesus Loves the Little Children" were used emphatically to make clear the Great Commission.

(Continued on page 3)

THE MENNONITE

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EDITORIAL

Recently we were present at the general meeting of another of the smaller denominations. It was during this session that the Bishop read a statement concerning the underpaid ministers in the denomination and made an appeal for larger parish support so that the ministers who were in charge of the churches would be able to exist and it would not be necessary for them to respond to the more attractive appeals that come to them from other and stronger denominations. Had our eyes been sealed so that we would not have been able to note our surroundings it would not have been difficult to persuade us that we were not in a Mennonite gathering. The fact of the matter is that the smaller denominations have problems of which the larger ones know nothing. Young men who go into the ministry of our church, and other smaller churches, do not go blindly. They know that there are often more and greater sacrifices required of them than of ministers who serve in the larger bodies. They know too that the problem of living, especially in large centers of population, is a serious and trying one. Generally it is with the enthusiasm and faith of youth that they are found ready to face the situations that will certainly make it hard for them. But then there is a difference between making a choice and wearing well when the choice is once made. Some can come happily but others again do not propose to continue taking the chanees with odds against them forever and, when the flattering opportunity comes, they may hesitate long, maybe refuse in the end, or they may step out and leave others to take up the heavier responsibility they felt they could no longer carry.

Again there is another side. The man who has labored the hardest and the longest may be willing to continue his service to the church of his fathers, but the church does not choose to use him after he has done his best and given more than money can estimate to his church. He is cast adrift and left to his fate unless he may happily find a haven on the shores of some other denomination. It is one of the tragedies of the ministry that nothing counts in the eyes of the people but that kind of success that may be counted in numbers or in large contributions. One's own friends are apt to regard one's life a failure unless the result of one's work is some well established church. The fact that one may stick by when others run away and like the Captain one stays on the bridge with the sinking ship is unforgivable. One has not made good and so one stands condemned in the eyes of those to whom one has a just right to look for appreciation and support.

REPORT OF THE 46TH KANSAS-NEBRASKA S. S. CONVENTION

(Continued from page 2.)

A male chorus from Alexanderwohl rendered two selections in song.

The offering amounted to $43.-20.

Dr. R. F. Mohler then gave an address on "Latin America and Her Need of Religious Education" in which he emphasized that we are inclined to see the needs of more remote countries more than those of our neighboring country. The people of Mexico are battling great poverty and great distress. The challenge to the Christian people of our country is to help those people physically by sending doctors and nurses there, to educate them by establishing more schools; and thus lift the people to a higher standard of living and show them that religion means a higher and more wholesome life. America with the purpose of helping these needy people of Mexico is welcome there.

The Committee on Resolutions then submitted the following resolutions:

1. We are grateful to our heavenly Father for the beautiful spring day and for the favorable roads which have made possible such a large attendance at the convention.

2. We recommend that the themes rendered at the convention be published by the secretary in our Mennonite papers.

3. In view of the great need for trained leadership as evidenced by the discussions of the morning sessions, we recommend that this convention go on record as urging the further organization of leadership training courses to aid in the progress and efficiency of the Sunday School.

4. We thank all those who have contributed to the success of this convention through the presentation of papers, the rendition of music, and the demonstration of the model class. Especially, do we express our appreciation to Dr. R. E. Mohler for his stirring, informational address and recommend that we show the same by a rising vote.

5. We thank the Buhler Mennonite Church for their kind hospitality and generous efforts made to accommodate the guests.

A mixed Quartet from Goessel sang "Praise Ye the Father" after which all joined in singing "Blest Be the Tie" and united in the Lord's Prayer.

Secretary, Minnie Schmidt.
Chairman, Willis Rich.

(The publications of the themes will appear as space permits.)

CORRESPONDENCE

Napier, Pa.—Greetings: As there has been no correspondenec from this place for some time I thought I would write a brief report, and feel like saying with the Psalmist, "O, that men would praise the Lord for his goodness and His wonderful work for the children of men; the Lord hath done great things for us, whereof we are glad."

Rev. S. D. Yoder, our pastor, who has so faithfully served us for the last year, came on Sunday morning and brought us a message on Preparation, after which he received two new members into our congregation, and on the evening Rev. J. G. Snyder was present from Roaring Springs and brought the message, at which time we observed the communion, from the text, "Do this in remembrance of me." The congregation also observed the ordinance of the washing of the Saints' feet.

We were much encouraged by visiting brothers and sisters from Roaring Spring, Altoona, and Cresson at the Communion service. We used for the first time our new individual communion service, which was purchased by our church. We have also installed new high-powered gasoline lights, which is quite an improvement. The health of our people is good, with several exceptions. The attendance was large considering the weather. Crops look good. We believe we will have a bountiful harvest. We ask an interest in your prayers that we may not neglect the spiritual harvest.

Corr.

Immanuel Mennonite Church, Los Angeles, Calif.—The Lord is still graciously watching and guarding His work and His own in this place. Individual members have gone through severe sickness and trials and yet these very ones are praising God for His help and restoration. The influence of these experiences is being shared by many.

A special day of prayer united our hearts a few weeks ago. The Lord himself knows how much it meant to those taking part. Several young people recently expressed a desire to accept the Lord and become united with the church. For these a new class for special instruction is being started, with hope and prayer that others will join. There are those for whom prayer has been asked that they might surrender to the Lord. We are thankful for the group of young people in our church who are earnestly seeking to walk in God's ways.

On Palm Sunday four new members were received into the congregation and communion services were held in the morning. In the afternoon a goodly number of members came together to discuss the proposed Articles of Faith as published by our General Conference Committee and put before the people some time ago. A unanimous vote was given in favor of adoption of such an expression of our Principles of Faith.

Easter Sunday again gladdened our hearts with its joyful ressurrection messages. There was a record attendanee in our Sunday School, 342, among these parents who hardly ever go to church anywhere now came to listen to the children's brief program at the close of the regular Sunday School lesson period. The attendance at the worship services was also good, and an appreciative audience listened to the Easter Cantata, "He Is Risen," rendered by our church choir in the evening.

Our Mennonite C. E. and S. S. Convention at Reedley as well as the County Convention at Pasadena has been interestedly attended by our people. Now we are looking forward to the Pacific District Conference to convene in our church at the end of this month. Also plans and preparations for our Daily Vacation Bi-

(Continued on page 6)

The Christian Exponent "Chat"

RETREATS

A number of Young People's Retreats will again be in session at different times during the summer. They are planned for the young people of the church. The unanimous opinion of those who have attended them in previous years is that they have been helpful. They afford opportunity for a few days of study and meditation and discussion upon the problems which every young man and woman is meeting in life. One of the greatest benefits of the Retreats is the fine Christian fellowship which it affords. It is worth while to meet other young people with high purposes in life. To form their friendship and to share for a few days their ideals and to discuss with them some of the problems pertaining to the Christian life is much worth while. Young people should regard the Retreats as an opportunity and plan to attend them. Thoughtful parents will be willing to sacrifice a little time and money in order that the young people may attend. Watch for the announcements.

EDUCATION

The time of the year is here when a large number of young people will again leave our high schools and colleges with diplomas under their arms. Bluffton College alone will graduate nearly fifty, which will make a total of five hundred alumni of this one institution. The hope of the future lies in those who receive adequate training for the duties of life. The home, the church, the school, industry and government will be determined pretty largely by the ideals which the increasing hosts of young people carry with them from the school room into practical life. In the training of the young the small denominational college holds a high and honored place. Their importance is becoming more recognized. The large university cannot give the personal contact between teacher and student that is possible in the small college. The religious life and moral standards are much higher in the small Christian colleges than they are in the large universities. The past ten years have brought great progress within the educational institutions of the Mennonite church. Bluffton College is now a standard institution whose equipment and faculty should be a matter of congratulation and pride to the church. Bethel College too is making progress and the time has come when our young people can be urged to attend the colleges of the denomination not only out of loyalty to the church but because of the merits of the institutions.

PROHIBITION

A Few Guesses at the Truth

1. The wets are doing all they can to discredit prohibition and to create sentiment in favor of the repeal of the Eighteenth Amendment. But the president is still dry and the Congress is dryer than before.

2. Wets and drys are opposed to a return of the open saloon. The closing of the saloon was a decided benefit, probably the chief benefit that probition has brought to the country.

3. Mr. Atterbury, the president of the Pennsylvania Railroad, favors and enforces strict prohibition among his railroad employees, though as an individual he favors a repeal of the prohibition laws. Most people fail to understand the logic of his position. How can a man be wet as an individual and dry as corporation president?

4. Prohibition is not wholly successful but it is more successful in dealing with the liquor traffic than anything that the country has tried before. Regulation of the liquor traffic, local option, and state option have been tried but found unsatisfactory. Government control in Canada is not succeeding as well as prohibition in the United States.

5. The wets point out the evils which result from our present laws but they offer no substitute laws to deal with those evils.

6. The Literary Digest poll has led many people to believe that whereas the country was once in favor of Prohibition it is at present overwhelmingly wet. What the Digest actually reveals is that 16,000,000 people who received ballots were not interested enough to mark them and drop them in the mail box, and that of the 4,000,000 who did vote, some favored enforcement, some repeal and some modification. Those who voted represent but a small per cent. of the voters in the United States and none can tell whether a majority of these are wet or dry. Had the Digest proposed a definite wet law as against our present dry laws, the issue would have been clear-cut and the results more meaningful.

7. The Literary Digest vote was only a straw vote. Its chief purpose was doubtless to secure publicity and more subscribers for the magazine. Its editor is a Methodist and a dry and it is hardly fair to accuse him of fraud or unfairness although the method of taking the poll made it impossible to eliminate unfairness and inaccuracy. Many dry organizations advised people to take no part in the poll which made the results that much the less representative of public opinion.

8. It is the part of Christian citizenship to obey the laws and to support those who are conscientiously trying to enforce the laws.

9. The problem of prohibition is still a problem of education. Parents, preachers and teachers must teach the evils of alcoholism and the virtue of temperance and sobriety.

PROGRESS

Progress is slow and there is no need for discouragement because it is slow. Things are moving forward even though at a pace which tries our patience at times and inclines some to discouragement. The London Conference was a crushing disappointment to many lovers of peace but it nevertheless is a step in advance and we should thank God for it. The world has always thought in terms of war and to eradicate war from the thinking of people will take time. The church is making progress even though at a snail-like pace. To realize that the church is making progress one needs only to look back over a period of twenty-five or fifty years. Since that time long strides forward have been made especially in the fields of missions and education. The thinking of the church is moving forward. Fifty years ago such questions as the form of baptism, the cut of clothes which a Christian may wear, or the matter of musical instruments, were momentous questions and at times they were the cause of divisions. Today these questions still linger and they are warmly discussed by small groups but the large body of the Christian church has outgrown them. Many things which different groups of Mennonites once regarded as very important and which held them apart are now being viewed as non-essentials. It may be that some of the controversies which tend to divide us now will be viewed in a quite different light by future generations. It is certain that the closer we get to Christ the more our thinking will be centered upon important matters and the more closely we will be drawn together into one body. Yes, the church is making progress. Some day the petty things which trouble us and annoy us and divide us will be outgrown, not because they are wrong but because they are petty.

Lester Hostetler.

Thirty Years on Broadway

(Dr. Chas. E. Jefferson who has resigned as the pastor of the Broadway Tabernacle after serving in that place for thirty years, is writing an interesting series of articles in the **Tabernacle Tidings** in which he points out some of the reasons for his success during his long ministry in one church. The following article is particularly interesting.—L. H.)

One reason why the present pastor of the Broadway Tabernacle has been able to remain in his pulpit for almost a generation is because he has refused to indulge in stunts. He has never soared like an eagle, nor has he run like a race horse. He has been content to walk. Walking is not spectacular but it gets the traveler toward his goal. Broadway is the paradise of sensationmongers. The street delights in seeing and hearing some new things. It is a rendezvous for shows. Showmen do not survive long but they capture the crowd for a week. The tabernacle minister assumed long ago that he was called to the ministry not to make a show but to do a work. He has witnessed several generations of Broadway showmen come and go. Charming singers, famous dancers, popular actors, skillful vaudeville performers, platform stars, they have come in an endless procession stirring the town for a day and then passing on. The showman is always short-lived. Only the worker abides.

A stunt is a performance which strikes an audience by the skill exhibited by the performer. It is a fear which causes a sensation because it is unusual and odd. The Tabernacle Pastor has resolutely put behind him stunts of every description. He has avoided all elocutionary stunts. He has made no parade of his voice. He has not bellowed one minute and whispered the next. He has not kept people awake by yelling. He has spoken habitually in quiet and even tones, content if his voice carried his ideas to the ears of those for whom they were intended. Vocal acrobatics are for a time arresting but after a while they become tiresome if not ludicrous.

He has never revelled in rhetorical stunts. He has not piled up words for the purpose of showing his familiarity with the dictionary, nor has he adorned his sermons with purple patches to exhibit his dexterity as an artificer of speech. He has never burnt the midnight oil in constructing polished climaxes or in elaborating thrilling perorations to leave the audience vibrating with amazement. Rhetorical pyrotechnics he has rigorously ruled out.

He has performed no dramatic stunts. He has never paced up and down the pulpit platform like a caged tiger, nor has he pounded the pulpit with his fists or stamped the floor with his feet, or entertained his congregation with mimicry or charmed it with the art of an actor or story teller. He knew that there was enough vaudeville on Broadway already, and so he refused to enter the lists of the professional entertainers, content to remain simply a teacher.

He has never stooped to the trick of impressing a congregation by an ostentatious flourish of learning. He has not padded his sermons with quotations from the poets and philosophers and scientists, to impress his hearers with the extent of his reading. He has never lugged in all the latest novels to prove that he is up-to-date. He has never dealt in the stuff of which dictionaries and encyclopedias are made and which can be easily used in ways which profoundly impress the ignorant.

He has scorned all publicity stunts. He has never attempted to inveigle strangers into the Church by flaunting before their eyes a theme which was bizarre or a text which arrested attention because no one understood its meaning. Screaming topics and cryptic titles have been from first to last taboo. Only rarely have his pulpit themes been announced and then they have been expressed in words unambiguous and devoid of sensationalism.

He has steered clear of miracle-working stunts. He has never pushed with all his might to accomplish speedily an end which would call attention to his prowess. He has never staged plays which would set the newspaper bugles blowing, nor performed grandstand feats which would evoke a popular hurrah. He has not attempted to secure in any one year a phenomenal number of church accessions, nor has he set his heart on raising in one furious campaign a sum of money large enough to become the talk of the town. He has a suspicion of all get-rich-quick philosophies and distrusts all programs and schemes which create abnormal tempers.

(To be concluded)

Christian Endeavor Topic

By Mrs. Earl Salzman

June 8th

PRAYER IN THE LIFE OF LEADERS

Mark 1:35; Luke 6:12.

(Consecration Meeting)

"Pray to thy Father which is in secret; and thy Father . . . . shall reward thee openly."

It is fitting that we should note at the beginning of this discussion the place that prayer held in the life of Jesus himself. Prayer was to Jesus nothing foreign or apart from his life but it was the very breath of his life. He knew the peace that came to the soul after one had struggled with God in prayer, the joy and strength that came as one gained the victory. There were many times in his life when he had a difficult day to face or a peculiar problem to solve that he would spend most of his time in prayer. All the great crises of his life are marked by special prayer. He prays at his baptism and before he begins his work; before choosing the twelve; before he announces the fact that he is the Messiah and before he takes that last journey to Jerusalem when he was to be nailed to the cross. The last night of his sojourn on earth was spent in prayer while those who were with him slept because of fatigue.

Paul also was a man of prayer. Luke when he gave his account tells us how Paul kneeled down on the sand at Miletus and prayed with the elders of Ephesus and when he left Tyre he gathered the company together and kneeled down and prayed with them. In the letters that he writes to the churches he often refers to kneeling down in prayer. One writer has said that one could very appropriately write over his letters and the whole book of Acts "Behold he prays!" He exhorted others to pray without ceasing and when he does this he is only telling them to follow his own example. He was in the habit of praying for himself and for others. Paul had many difficulties to face and hardships to undergo and it is only through prayer that he was able to endure.

Practically all of the leaders told about in the Scriptures were pictured to us as praying men. Moses was a man of prayer and we are told he was in prayer at the time the Ten Commandments were given to him; Elijah prayed earnestly that it might not rain and his prayer was answered; Daniel continued to pray for guidance even when in captivity. These men communed with God and he blessed their work.

Praying men and women are, however, not limited to the Old and New Testament. We have record today of Generals such as Napoleon, Washington, and Pershing, who prayed before they entered into battle; missionaries continually pray that God might give them strength and grace to lift humanity; and we might go into all the professions and find men and women who depend for their strength and success in life on prayer. The history of these reveals that it was only as they struggled before God in prayer that their right desires won out and that they were able to hold before them the vision of God and of their task. We are told through records that Adoniram Judson, the great missionary to India, suffered much both in body and spirit while he spent those twenty-one years in that adverse climate. He was imprisoned, persecuted and mistreated in many ways but he had formed the daily habit of spending long hours in prayer for his people. This made it possible for him to love these people who were so hostile to him and often so unlovable. The famous physician, Sir Thomas Browne, said at one time, "I have resolved to pray always, to pray in all places where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God." One could go on and mention many other leading men such as Chinese Gordon, Carey, Livingstone, and St. Augustine, who were much in communion with God, and they placed their very lives at the mercy of God in order that prayers might be answered.

Outline Study

1. Jesus at prayer. Matt. 17:1-9.
2. Moses' prayer. Num. 14:11-25.
3. Abraham's prayer. Gen. 18: 17-33.
4. Jacob's prayer. Gen. 28:10-22.
5. Elijah's prayer. Jas. 5:17, 18.
6. A prayer by Paul. Eph. 1: 15-23.

Suggestive Questions

1. What is the secret of effective prayer?
2. What was lacking in the prayer of the publican?
3. Why did Jesus need to pray so often?
4. What are the distinctive elements in the prayer of Ephesians 3:14-19?
5. Why are the prayers of a Christian often pagan in character?
6. What place has prayer in the life of every individual in finding and doing the will of God?
7. How far was the first missionary tour of Paul the result of prayer?
8. What is the relation of secret prayer to public action?

The Quiet Hour

J. N. Smucker

"Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill."—Jesus.

He came not to destroy, but to fulfill. His mission was not destruction, nor alteration, nor yet transformation, but his coming was for the illumination of the Law. He fulfilled—filled full—the law with the realization of its spirit and purpose. Where the world had been dead under a cold and relentless law it was now to be athrob with life and athrill with magnetism. His spirit fills the drooping body of the law of righteousness with living beauty. God's purpose shall not fail, but shall come to full realization through Jesus Christ.

The Law, as interpreted by the leaders of the day, was largely based on fear. Fear of violating the traditions and interpretations prompted many to be painfully exacting in a cold observation of the prescribed law and its accumulated traditions. But "perfect love casteth out fear," and Christ lifted the holy law of God from the realm of fear and showed how it was to be interpreted by love. He took an empty law and filled it full with his pure love, so that never again would a child of the kingdom need to be under dead rules and empty forms but the way of the righteous would be a flaming way, alight with love.

"Fear and love rise up in antagonism to each other as motives in life, like those two mountains from which respectively the blessings and cursings of the old law were pronounced—the Mount of Cursings, all barren, stony, without verdure and without water; the Mount of Blessing, green and bright with many a flower, and blessed with many a trickling rill. Fear is barren. Love is fruitful. The one is a

(Continued on page 6)

THE S. S. LESSON

June 15

Jesus on the Cross. Matt. 27: 33-50.

Golden Text: Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath set down at the right hand of the throne of God. Heb. 12:2.

Never was there a darker moment on earth than when the Son of God hanged on the cross. If ever there was glee among the fiends of hell, it must have been at this time, for it seemed as though the powers of iniquity had won and God himself could successfully be denied. Sin had done its worst. Innocence seemed to have been completely overmastered. Holiness appeared to have altogether lost its foothold on earth. All things looked as though Satan was in command and directing them according to his will. If the work of Christ had stopped with the cross, if the only result of his life had been martyrdom, then his presence on earth would have been vain and we would be in utter hopelessness. But God has a way of turning over evil so that good may come of it. From the curse and shame of the cross was to come the salvation of the world and the triumph and glory of the Christ who perished upon it.

We get a revelation of the awfulness of sin and the iniquity of men when we meditate upon the Cross. Sin, indeed, must be the worst of everything we know when it requires the sacrifice of the pure and lovely Son of God. The heart of man must be extremely wicked when men are capable of so terrible a crime. The arrogance of the devil can know no bounds when he does not hesitate to bring the Christ to the death of the cross.

In the cross we see the extent of human wickedness. In the first place, we note the devilishness of the instrument. The victim is tortured beyond the power of words to describe. He remains conscious though the nerve centers of his body are violently disturbed. His anguish lasts long. With such simple materials nothing has been invented by man that surpasses its cruelty. True, mankind was wicked to such a terrible extent that nothing else but the death of the Christ on the cross could atone for his wickedness. Again, in those who participated in the crucifixion, we see to what wickedness individuals are capable of stooping. Of all crimes committed against innocent victims the crucifixion of Jesus is the outstanding one.

In the cross we discover a revelation of the Justice of God. God cannot look with the least degree of favor upon sin, and therefore upon the sinner. The divine law says, "The soul that sinneth it shall die." Man the bearer of sin deserves the wrath of God. The justice of God cannot be satisfied except by the shedding of blood for the remission of sin. It was Jesus who took the place we should have taken when he went to the cross. It was his shed blood that paid the penalty for our sin. He it was who became our Vicarious Atonement upon the cross.

But, if the Cross was a sign of justice it was also a sign of love. Were we only to know God as a God of perfect justice we could only come into his presence in fear and trembling. There is nothing in the judge that appeals to the affections. Mighty and necessary as justice is, there is manifest a great power in love What power and might cannot accomplish love often does. The greatest of the things of earth is love and love is also the greatest of heavenly things. Love is one of the qualities that both man and God possess, and, possessing love, they are able better to understand one another. It was love that prompted God to give us our Christ. The Bible tells us about this love on nearly every page, for it is the book that records for us God's eternal plan for our salvation. We have many evidences of God's love in nature and in his providences, but, they are only suggestions of the higher proof of his love in the gift of his Son for our redemption. Pilate placed a meaningful superscription over the cross. It proclaimed Jesus King of the Jews, though they crucified him for that very thing. The cross became the throne, not only for the King of the Jews, but for the greatest of all Kings earth ever knew. The language of the superscription made it a universal appeal—the Hebrew to the Jew, the Latin to the Roman rulers of the world and the Greek to the learned and cultured. Religion, power and culture had an opportunity even from the cross to acknowledge Jesus King of Kings and Lord of Lords.

CORRESPONDENCE

(Continued from page 3.)

ble School, which has become a vital part of our work in this neighborhood, are well being started.

The regular week-day meetings, for children on Tuesday after school, a Women's Bible Class on Wednesday afternoon, the Prayer meeting and choir practices, as well as other less frequent activities in and by the church are filling various needs and opportunities. We praise the Lord that we can still carry on His work unmolested, in spite of being fully aware of the fact that the evil one is busy. May God's own ever be found faithful until He comes.

C. A. Claassen.

Zion Mennonite Church, Dallas, Oregon.—May 11, 1930. Dear Editor. Will you take in a few lines again from our little church in Dallas, Ore.?

The Meade evangelistic services which were held here this spring and in which eight Dallas churches participated were a great success. The armory had to be used to hold the crowds that attended, and even then some were not able to get in on some evenings. The average attendance was one thousand.

A large choir was formed with the talent from the different churches, which was very ably conducted by Harold Meade, the evangelist's brother. The gospel was preached with power and conviction, and about one hundred first decisions were made, twenty renewed their vows to God, and about seventy dedicated their lives to His service. All who attended the services were stirred and blessed. There have been evidences of renewed efforts in soul-winning since then.

Ten or eleven of our own young people, including children, made their vows to follow Christ and to serve Him.

There will be baptismal services in our church on the 18th and 25th of May. Those who wish to be immersed will be given the opportunity to be baptised on the 18th.

Our state S. S. and C. E. Conference will be held in Pratum on the 8th of June. The theme for the conference will be: "The Power of God's Word."

REMEMBER GOD

Flora L. Fellman

The best place to first learn to remember God is in the home.

It is the duty of our parents to live the best way they know, they are to a certain extent responsible for our welfare, and they should remember God, and thus instil it into us. We will now have read what the Bible says about this—read Proverbs 22:6; Ephesians 6:1-7.

If we do not get Christian instruction in the home, then we should by all means seek it where it is found, attend Sunday school, young people's meetings, church, read only good books and papers, go with good company, I believe all present know there is a God, a wise, loving heavenly Father, who cares for us, why not lay aside all foolishness that leads to detruction, and become doers of the word, and not hearers only, deceiving our ownselves.

Remember God by our occupation. Young people and everybody should be careful and prayerful in choosing their lifework. Choose a work whereby you can make an honest living, and that will be a blessing to humanity.

A trade or profession that you are sure Jesus will bless, and while working or doing business, be honest about it, do not take advantage of your brother or sister. "Do unto others as you would have them do unto you."

Follow the example of Jesus to do all things openly. Engage in no secret work. Paul wrote to the Ephesians, saying, "It is a shame even to speak of those things which are done of them in secret"

But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

Wherefore he saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

"Wherefore be ye not unwise, but understanding what the will of the Lord is."

Ecclesiastes the preacher says, "God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

One of the commandments is, "Remember the Sabbath day, to to keep it holy."

God rested the seventh day, and so should we. It is not sufficient to spend only a part of the Sabbath remembering God, to hurry to a place of worship for an hour or two, and then think we have done our duty, then go with the world the remainder of the day, when his law and wish is that we should give him our time one day of the week

If we want to remember God, we will. After our necessary work is done spend the day in worshipping, praying, singing praises, quietly resting our bodies, reading and studying the Bible.

We should not be highminded, but have the mind of Jesus and follow in His steps, show mercy towards the weak and erring ones. Each one of us is an inspiration to someone. Somebody watches us, and is led closer to God or away from God by our living. "None of us liveth to himself, and no man dieth to himself."

People blessed with many possessions must be very, very careful not to place their trust in them and thus forget God. I believe a wealthy man is more apt to forget God than a poor one. Be our lot as it may, we have the blessed assurance that God shall supply all our needs. He is a merciful, all-wise, providential Father. The Psalmist writes, "I have not seen the righteous forsaken, nor his seed begging bread."

God pities us. We may think, "Why do Christians, who remember God, have to go through so much suffering, sadness and hardships?" It is to try our patience, test us, try our faith, strengthen us and give courage to others.

What wonderful experiences our great missionary Paul had. Can we not gain courage from him, if we do the will of God? May we not trust him to lead us in the ways he wants us to go. After Paul learned to know God, he remembered him, and went where the Spirit led him.

James says, "Behold we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

Please read Ephesians 5:20. God likes grateful children. We all, from the youngest to the oldest, have much to thank God for if we only stop to consider. At times when there are dark clouds over us we may not thank him as we should and forget how many blessings we have. They are countless.

I am glad that the head of our country has set a day aside, which encourages the people to give thanks, and shows that a Christian nation should remember God.

I will read the 12th chapter of Romans, which tells us how God's mercies must move us to please God. No man must think too well of himself, but attend everyone on that calling wherein he is placed. Love, and many other duties, are required of us. Revenge is especially forbidden.

We all should remember God. Children, youth and we older ones. Children by obeying parents and playing fair; young people, by abstaining from all appearance of evil, obeying the ten commandments, and taking Jesus as a partner through life.

Older ones, who enjoy the fellowship with Christ, keep on in the good work bravely, and place our full trust in him. Set an example which is safe to follow, and pray without ceasing.

Remember how good God is toward us, think more, thank him more, and be more appreciative.

RELIEF NOTES

By Levi Mumaw

A cablegram from Paraguay brings the following information: "First group arrived end of rails with all baggage and left for new colony morning 24th." This indicates that the first group started on the last leg of their journey of 40 miles inland from the end of the railway leading towards their destination April 24. They are no doubt at this time busy with the erection of their temporary homes and the preparation of their available land for the planting of their first crops.

A post card from G. G. Hiebert, mailed at Ascusion, Paraguay, advises us that he arrived at that place March 31. He spent several days in that city, the capital of Paraguay, in conferences with officials of the Corporacion Paraguaya, through whom this movement had been made possible, and Government officials relative to the movement of Mennonites to that country. He had planned to leave for the final trip to the Colony on April 3.

The following cablegram was received from H. S. Ijender, Germany, under date of April 30: **"Third group Russian Mennonites sailing Bremen Lloyd Sierra Cordoba May 12. Approximately eighty families. Proceed preparations as for first group. Second group numbering three hundred fifty souls due Baires May 12 connect with special river steamer."**

At the date of this writing the third group of refugees is evidently started on its way to Paraguay. This will make make a total of about 200 families which have been helped in this way, or a total of about 1000 people. A recent report indicates that there will be additional appeals in Germany for assistance in this manner by the Mennonite refugees still there. It is not yet known how many will finally be permitted to come to Canada. Our further appeals will no doubt depend on the final solution of this effort. The further efforts of the Mennonite Central Committee will depend on the amount of funds that will be made available for this purpose.

The following list of tools and equipment is being supplied to the immigrants in Germany before they leave Hamburg and will no doubt be of interest to our readers and supporters:

Agricultural Implements: 1 single share plow, 1 harrow, 1 cultivator, 1 wagon for each three families, 1 wagon rope, 1 tarpaulin, 170 Kos. wire.

Small Tools: 1 hoe, 1 field hoe, 1 axe, 1 hammer, 2 scythes, 1 brace and bit with steel and wood bits for each two families, 1 pincer, 1 long twisted auger for each two families, 4 planes and 4 chisels, 1 pick axe, 1 hand saw with two blades, 1 cross cut saw for each two families, 1 hay fork, 1 wrench for 2 families, 10 ks. wire nails, 2 kos. bolts and screws, 10 m chain, 4 ox chains.

Kitchen Equipment: 1 enameled pail, 1 galvanized pail, 1 iron frying pan, 1 dough dish, 2 iron kettles, 3 enameled cooking dishes, 3 metal vegetable dishes, 3 large spoons, 1 coffee mill, 1 water pitcher, 1 butcher knife, 1 vegetable knife, 6 plates, 6 cups and saucers, 6 sets knives, forks and spoons, 1 coffee pot, 1 stove plate with two holes, 1 wash tub, 1 wash board, 1 iron.

Further for Each Village: 1 blacksmith outfit, 1 shoemaker's outfit, 3 hand-sewing machines, 6 simple churns, 5 large iron kettles, 4 (sausage) meat grinders, 1 400-liter separator, 3 special planes, 2 special turning tools, 1 saw-tooth setter, 2 board saws.

In addition to the above list, each family will be supplied with two cows and 2 oxen and 12 chickens and 1 rooster when they reach Paraguay. They will also be supplied with barbed wire to enclose their pasture lots, straight wire for use in erecting temporary houses which will be built of native grass and mud cast over the drawn wires for the sides of the buildings, and galvanized roofing for the roof. Posts made from native timber will be used for corner supports of the buildings over which the wires will be drawn for the side walls. In addition to this each family being provided with a tarpaulin, temporary tents can be erected for use in favorable weather.

Scottdale, Pa.

THE QUIET HOUR

(Continued from Page 5)

slave and its work is little worth. The other is free, and its deeds are great and precious. From the blasted summit of the mountain which gendereth to bondage may be heard the words of the law; but the power to keep all these laws must be sought on the sunny hill where liberty dwells in love and gives energy to obedience."—**Alex. McLaren.**

"At first I prayed for sight: Could I but see the way
How gladly, swiftly, would I walk—
To everlasting day!
And next I prayed for strength; That I might tread the road
With firm unfaltering feet, and win the heaven's serene abode.
And then I asked for faith: Could I but trust my God,
I'd live enfolded in his peace, Though foes were all abroad.
But now I pray for love; Deep love to God and man,
A living love that will not fail, However dark his plan.
And light and strength and faith are opening everywhere.
God waited for me till—I prayed the Larger Prayer."

"Therefore Love is the fulfilling of the Law."

"O Almighty God and Father, take from us all envy and ill will. Help us to cultivate an abiding love towards all mankind. Help us to look upon our daily life as a school wherein our affections may be aroused and cultivated. Help us by the due exercise of our affections to grow in grace daily. May thy love abide in our hearts that it may give itself out for the enriching of other lives. May thy law of holiness and righteousness find its fulfillment in that love. Amen."

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR APRIL

General Fund:

Mennoville S. S., El Reno, Okla., $10; Zion S. S., Donnellson, Ia., $7.70; Sister Hillsgonda v. d. Smissen, Newton, Kan., $10; Bergtal Ch., Pawnee Rock, Kan., $31.54; Goessel, Kan. Ch., $42; Emanuel Ch., Noble, Ia., $10; Bethesda Ch., Henderson, Neb., $94.75; Ex. Com. of Mission Societies, $25; Grace Ch., Pandora, O., $27.46; Immanuel Ch., Los Angeles, Cal., $20; Bethel S. S., Wolf Point, Mont., $4; Altoona, Pa., Garage Rent., $9; First Menn. Ch., Berne, Ind., $361.07; Mr. and Mrs. Karl Friesen, Beatrice, Neb., $12; Bethel Ch., Hydro, Okla., $14.16; St. John Ch., Pandora, O., $35; Bethel Ch., Fortuna, Mo., $33.50; Salem Ch., Freeman, S. D., $250; Johannestal S. S., Hillsboro, Kan., $21.34; Lehigh, Kan. Ch., $9.40; Pratum, Ore. Ch. and S. S., $29.65; First Menn. Ch., Paso Robles, Cal., $34.34; Halstead, Kan. Ch., $63.75; Calvary Ch., Quarryville, Pa., $38.18; John J. Paul's Family, Perryton, Tex., $10; Burrton, Kan. Ch., $4.55.

Special Gifts:

Grace S. S., Pandora, O., (for Winnipeg), $18.75; West Swamp Ladies Aid, Quakertown, Pa., (Saskatoon), $39.58; Total, $126.72.

Bank Balance, April 1 ..... $2171.70
Total Disbursements 1575.33
Bank Balance, May 1 ..... 1863.09
Total Indebtedness, May 1 ..... 7500.00

Gratefully acknowledged.

J. E. Amstutz, Treas.
Trenton, Ohio.

JOTTINGS

Rev. and Mrs. P. W. Penner and Rev. and Mrs. F. J. Isaac left Bombay, India, April 12th and they intend to leave Southampton, England, June 1, to arrive in New York June 5.

Rev. J. B. Epp of Meno, Oklahoma, on his way to the Northern Conference, stopped at Freeman, S. Dakota, and preached in the North, Bethel, Hutterdorf, Hutterthal, Bethesda, and Bethany Churches.

Missionary R. A. Petter has just completed the translation of the Book of Acts into Cheyenne. A multigraph edition has been struck off and plates are now being prepared from which the book may shortly be printed.

After attending the Northern District Conference, of which Rev. Wm. Gottshall was chairman, he and Mrs. Gottshall left in their car for Mt. Lake, Minn. From there they started for their new charge in their old home in Pennsylvania.

Bethel College Church entertained the students of Bethel College in the College gym recently. Mr. Hohman led the group in singing several songs. A short program was offered. Rev. Fast gave a talk on the need for cooperation between church and school. Al. Gaeddert gave a talk on what the church means to the school. The college quartet sang several selections. A group of church members, who formerly attended the college, also sang several selections. After the program the students and church members spent a short time in getting acquainted. Refreshments were served.

Dr. J. R. Thierstein of Bethel College and a member of the Board of Publications, who has been seriously ill has so far recovered as to be able to leave the hospital. His many friends rejoice with him in his recovery.

The Mennonites of Holland have raised 100,000 Gulden for the relief of Russian Mennonite refugees. Part of this amount has been devoted to the use of refugees going to Brazil and part to the needs of the sick people among the refugees.

The Valley Church, near Mt. Lake, Minn., opened a Bible School in the school building near the church, May 12. Miss Tina Warkentin is the teacher. Classes are held in the morning and the term will last six weeks. Children may attend without paying fees. Instruction is in the German language.

A group of twenty-one people from Wadsworth, Ohio, motored to Bluffton to visit the College Sunday a week ago. They arrived in time to attend service in the First Church. Last Sunday evening the choir of the Bluffton Church rendered a special musical program under the direction of Prof. Russell Lantz.

The Mennonite Church at Sommerfield, Ill., is now busy erecting a new parsonage to take the place of the one destroyed by fire some time ago. Adolph Friesen, of Buhler, Kansas, who will complete his studies at Witmarsum Seminary, Bluffton, Ohio, will be the next pastor of the Summerfield Church.

Last Sunday afternoon Dr. J. E. Hartzler, President of Witmarsum Theological Seminary, delivered the sermon to the members of the graduating class in the First Church, Bluffton, O. Following the baccalaureate service a communion service for the faculty, students and alumni was conducted in the Seminary chapel.

In noting the tenth anniversary of his ordination to the Christian ministry, Rev. G. T. Soldner of Souderton reported that during these years he had preached a total of nine hundred and sixty-four sermons, baptized one hundred and forty persons, received into the church by letter, confession of faith and right hand of fellowship, seventy-six, performed twenty-eight marriages, conducted fifty-four funerals and assisted at nineteen others.

Dr. J. E. Hartzler president of the institution, writes: "The fine way in which the various churches and conferences have been supporting Witmarsum Seminary during the past ten years is a very unusual thing in the Mennonite church. The spirit of cooperation between the Conferences and the churches has been very good and is greatly appreciated. The time has now come when we must institute a more definite constructive program if we are to continue to serve the church. Preparatory to this larger program it is our purpose to raise an annual guarantee fund of at least $10,000.00 which will take care of the current expenses for the next five years. No one will be asked to give more than $10.00 to this fund.

Three Gospel Teams under the lead of Rev. P. R. Schroeder of Freeman, S. D., were on the way to conduct services when the party found it impossible to continue because of deep mud in the roads. Rev. Schroeder then preached in the Friedensberg church and the students rendered a musical program at the home of Ben. Unruh, Avon, S. D.

A class of eight will be graduated from the Witmarsum Seminary on the evening of May 29. Baccalaureate services will be held for the graduates on the afternoon of May 25, when President Hartzler will preach. Rev. John E. Amstutz of Trenton, Ohio, will deliver the address to the graduates at the Commencement. His subject will be, "In the School of Christ."

On Good Friday evening was a blessed day in the First Church of Philadelphia when Rev. N. B. Grubb baptized fourteen young people in the presence of the congregation, the audience room being filled to capacity. Rev. D. J. Unruh, pastor of Grace Mennonite Church, Lansdale, preached the sermon. Easter morning the church was again filled to the last seat when Rev. N. B. Grubb preached and administered the communion to a larger congregation than there had been for some years. The communion was again administered in the evening when Rev. Landes of the Germantown Church preached. Since then the wives of the deacons brought the class of these young people to the morning services, and with them occupied the front seats. A most commendable example, indeed.

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The Mennonite

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VOL. XLV BERNE, INDIANA, JUNE 5, 1930 No. 23

NOTES AND COMMENTS

Sunday, June 8, will be Pentecost Sunday. Christians all over the world will observe it this year as the 1900th Anniversary of that important event in the history of the Christian Church. Dr. Philip Schaff in writing about the observance of this day in the Christian Church of 311 to 590 A. D. says: "The whole period of seven weeks from Easter to Pentecost bore a joyous festal character. It was called Quinquagesima, or Pentecost in the wider sense, and was the memorial of the exaltation of Christ at the right hand of the Father, His repeated appearance during the mysterious forty days, and his heavenly headship and eternal headship in the church. It was regarded as a continuous Sunday and distinguished by the absence of fasting and by standing in prayer. The deeper the sorrow of repentance had been in view of the suffering and dying Saviour, the higher now rose the joy of faith in the risen and eternal living Redeemer. This joy, of course, must keep itself clear of wordly amusements and be sanctified by devotion, prayer, singing, and thanksgiving; and the theatres therefore remained closed during the fifty days."

At the recent meeting of the General Assembly of the Presbyterian Church at Cincinnati an overture was received from the Presbytery of Los Angeles asking that the President and Congress be memorialized to the effect that the Presbyterian church "believes that the refusal to make a promise to bear arms because of supreme loyalty to God shall not be a barrier to citizenship in the United States." This is in keeping with the sentiment of the Griffin Bill upon which the Committee on Immigration of the House of Representatives held a public hearing May 8 at which there were representatives of various peace bodies and churches that are opposed to the bearing of arms, as well as representatives of organizations and societies that believe the item should not be a part of the present law which it seeks to amend. Those opposed to the Bill were represented by paid agents and persons regularly staying at Washington to look after the interests of these organizations. The latter, a retired Major General of the U. S. Army. So long as a woman can be asked to take up arms for this country when the law would not permit her to do so if she wanted to do so the administration of the naturalization law is a farce and to deny citizenship to a woman who would not answer yes to the question, is but mere trickery and not a sincere attempt to discover whether such a person would make a good citizen. For the government of the United States to lend itself to the trickery of heads I win tails you lose is beneath its dignity.

For the fifth year in succession the American Bible Society is able to report an increase in the circulation of the Scriptures over that of the preceding year. More than eleven million volumes of Bibles, Testaments and Portions were circulated by the Society in 1929. If the figures of the British and Foreign Bible Society and National Bible Society of Scotland show a corresponding increase the total circulation of these three agencies for a single year will reach approximately twenty-seven million copies.

To the Blind and their friends the American Bible Society is happy to state that the New Testament in the American Standard Revised Version is now available in Interpoint Braille Grade 1½. It comes in five volumes with the new standard page, 11 x 11 inches. The Old Testament in 15 volumes in the same version and system has been available for some time, so that now the entire Bible in the American Standard Version can be secured in Interpoint (printed on both sides of the page).

The American Bible Society recently completed the first publication of the four Gospels into the language of the Hopi Indians, who, to the number of 2,000 live on the high mesas of Arizona in the vicinity of the Grand Canyon. For many months the proofs of the Gospels passed back and forth between the translator and the headquarters of the Society in New York City in order to perfect the typesetting. That this was not a simple task may be gathered from the text of the first Beatitude which follows:

Pas Hikwsit an ookiwyaquam hahlaypit
epya, pi oveqatsit anqw monwtunatya
hapi pumuy himuamniq'o.

A very enjoyable occasion on the Mission station at Lame Deer, Montana, was the rendition of the cantata, "The Lord of the Eastertide", by a chorus of seven voices, on Sunday evening, April 27th.

Miss Leona Thierstein, of Whitewater, Kansas, who has spent the winter assisting Rev. and Mrs. R. Petter, sang the leading soprano parts. As she has had considerable experience in chorus work, having sung also in the big chorus that gave the beautiful cantata at the General Conference in Hutchinson last summer, she sang her parts with ease, and to the delight of all present. Rev. and Mrs. Habegger, originally from the Berne, Ind., congregation, have also had considerable experience, and both have very pleasing voices. The wife of the superintendent at the Busby Indian boarding school took the 2nd soprano parts, and another lady from the same school sang the solo alto parts. The chapel was prettily decorated with house plants, tulips, wild flowers and rugs, and the electric lights installed through the assistance of the mission societies in the fall of 1927, made a pleasing interior. Mrs. Petter had her piano moved over to the chapel, and served as accompanist. Both Indians and white people from the Government Agency attended, and everyone expressed delight in the exercises of the evening. Rev. Petter led in the opening devotional exercises, both in Cheyenne and in English, and Rev. Habegger reviewed the thought of the cantata, so the audience might more readily follow. One of the native Christians gave the substance of the text in Cheyenne. While it had been been possible to practise but a few times, because of the distance between Busby and Lame Deer, the chief clerk at the Agency, who is a singer of ability himself, remarked that one would need to go far to hear a cantata of this kind rendered as well. It was also given at Busby just ten days before, on Good Friday evening, with the Busby school children and their instructors, also Indians and a few white people as audience. Praise ye Jehovah, for His name alone is exalted, was the theme of these exercises, which were such a delight to all who had any part in them.

"In the ports of Asia the moving picture can do more harm in one night than the missionaries can undo in many days," says Dr. John R. Mott, chairman of the International Committee of the Y. M. C. A. Not only is the prestige of the white men being undermined by the indiscriminate showing of bad films to backward peoples. Their morale is being undermined likewse. A recent analysis of 259 motion-pictures showed that they contained 51 adulteries, 19 seductions, 97 murders, 45 suicides and 22 abductions. Most of these acts are contrary to the most primitive codes of morals. Naturally such films make it difficult for the colored races to respect the white men.

The League of Nations, through its Committee on Child Welfare, has been for some years concerned with moving pictures. In an effort to encourage the use of educational films there was recently established at Rome, under the League, the International Institute of Educational Cinematography. Last December a group of experts succeeded in devising a satisfactory definition of educational films, which it is hoped will make possible free exchange of such films free of duty among all nations and thus aid the motion picture to become a really useful aid in education.

This, however, does not solve the problem of controlling the output of demoralizing films. The United States has a movie-theatre for every 3854 of population,

England one to every 12,742, Japan to every 79,990, and India one to every 802,509. Thus it is clear that the Western World is the chief market for moving pictures, and the East has to suffer what can be sold in the west. Producing nations like the United States are considering ways of preventing the manufacture and sale of demoralizing films. Meanwhile colonial administrators have to decide what to do about the films which are in use and which do break down the moral standards of the native races under their guardianship. More serious, of course, is the warped view of American or western civilization which many moving pictures give to the citizens of China, Japan and India.

The League of Nations can aid in securing better moving pictures by insisting on proper standards in the films shown in the mandated territories, ruled by the British Empire, France and Japan under League supervision. As the standard in mandated territory tends to become the standard in all colonial lands, the League can thus reduce the market for the more demoralizing films. Meanwhile it is raising the standard demanded through its education and child welfare work. In these ways the League of Nations is likely to benefit every movie-goer in the United States.

REV. H. J. KREHBIEL IN OHIO

This is not the third installment of our trip across the continent but rather an interlude, for I thought that the visit to our old home in Trenton, Ohio, and to the church which I served 17 years as pastor deserved a special chapter and one thing which was said there and another thing which I read there convinced me that it would be best to write this part of our trip into a separate chapter. In a previous article I said that Missouri was ahead of all the states to the west, including California, in regard to highways and railroad crossings. Now I shall add to this statement that Missouri is also ahead of some states in the east, for in going from Bluffton, O., to Trenton, O., it seemed to me that we drove through the Main St. of 100 towns and crossed and recrossed railroads and electric lines 1000 times. I shall modify or verify this statement by saying that a citizen of Ohio told me that in going 25 miles on a certain highway you have to cross the railroads and trolley lines 19 times and I know that going through Dayton at the rush hour it took us three quarters of an hour, because at the Cash Register not only the thousands of employees were pouring out of the factory, but the members of the visiting Lion's Club from Cincinnati were also trying to cross the street to get at their autos. I am certain that by the time we visit Ohio again the highways will be so routed that they will not cross and recross the railroads and trolley lines and will pass through the outskirts or around the cities instead of through Main St. as now. But safely passing through all the cities and crossing all the railroads we finally reached Trenton and once there our plan of staying only two days was soon upset and we were persuaded to remain over Sunday for a double purpose. First, that I might preach to them on Sunday morning and then also that they might give us a reception on Sunday afternoon to celebrate the 37th anniversary of our wedding day.

I am glad now that we consented to remain, for at the service in the morning and the reception in the afternoon we met many friends whom we could not possibly have met had we left before Sunday. The poet Wadsworth, wrote: "How dear to my heart are the scenes of my childhood; when fond recollection presents them to view." Certainly that is true of every one of us and we shall never forget those scenes; but it is also true that the scenes among which we spent our young manhood or womanhood are equally dear to us and it was a great pleasure for Mrs. Krehbiel and myself to come back once more to the place where 4 of our children were born and where we spent 17 of the best years of our lives. We were very glad for the Christian fellowship and that we could renew the friendships formed more than 30 years ago. We found both the town and the people changed. The town has grown from a little country village until it looks like a city with electric lights and water works. The people we knew 30 years ago like ourselves have grown old and many have moved from the village to the cemetery, so that after visiting the living in their homes we visited those asleep in the cemetery and assured them that though we could see them no more their friendly faces were hung on the sacred walls of our memory, there to remain until we meet them again in glory.

It is encouraging to come back after an absence of more than 20 years and see that your labors have not been in vain and to hear that even after the lapse of so many years some things that you said and did have not been forgotten.

The thing which was said while I was at Trenton and which amused me very much happened as follows. The copy of Mennonite which contained the article describing the first lap of our journey had just arrived and the people were reading and commenting on it. In one home a niece read it to her aged aunt who is blind. After finishing the parargaph describing our experience of sliding around on the muddy roads of New Mexico and finally going off the grade and how we got back onto the road, the blind aunt interrupted her with the following remark: "Glaubst du das? Sei lebtag net wohr!" So I decided that I would have to be more conservative in my statements if I wanted people to believe them and I thought this might also be good advice to give to our missionaries and ex-missionaries when they criticize our churches for not giving more. I am thinking of the articles which appeared in our German church paper under the heading: "Why do we not give more?" and the article in a recent number of the Mennonite which I read on this visit in which the writer seeks to explain why the cow, meaning the churches, does not give more milk. In reference to the former, I will say that the way our people are giving has always been a miracle and a cause of much joy to me. How can we do else than thank God and rejoice in the Christian liberality of our people when we think that the few churches of the General Conference, some of them very small, none of them wealthy, besides supporting themselves, give over $100,000 a year for Foreign Mission and about $30,000 a year for Home Mission. Besides this I know that large sums were given for schools, hospitals and other institutions and when on top of this the Emergency Relief Board made an appeal for the Russian Refugees these churches sent to the treasurer more than $12,000 in one month, I think we ought to thank them and thank God and not accuse them of being pusillanimous.

In reference to the other article stating that the ministers are feeding the flocks chaff and that this is the reason why our Mission Treasuries are empty; I think it would be equally ungracious if some pastor should write that our Mission Treasuries are empty because our missionaries have failed to do the work which we expected them to do when we sent them out. Surely no pastor, except the one who had visited all our mission fields, would be in a position to make such a statement and equally a missionary who perhaps has never seen or heard a flock fed is not in a position to say that they are being fed chaff. I am not saying this as a partisan, but as a Christian, a follower of Jesus, who is trying to make unbiased observations and is working for a more brotherly feeling and a better understanding in our own denomination and in the whole world. This is written in the home of our daughter at Worcester, Mass., to which place we came by train after leaving Trenton, Ohio.

Your Brother in Christ,
H. J. Krehbiel.

CORRESPONDENCE

West Zion, Moundridge, Kansas.—Mother's Day was observed on May 11th. In connection with this service, a consecration service was held for children. Five couples came forward at the opening of the morning service. Rev. P. K. Regier had a very appropriate and inspiring message. Sermon text Prov. 31:28.

Commencement exercises for forty-one graduates were held in the H. S. auditorium. Thirty-two members of this year's class belong to Mennonite churches. Prof. Huesner, supt. of the Salina schools, was the speaker. His address on "A new mind for a new age" was well received. Mr. Huesner is an earnest advocate of religious instruction in schools.

Rev. P. P. Wedel, President of the General Conference, preached the baccalaureate sermon for the H. S. Seniors. It was a splendid sermon—full of timely advice. Text, Eccle. 9:10.

The "Mission Workers" held their regular monthly meeting May 22 at the parsonage. Miss Margaret Richert was leader and Mrs. L. G. Little led in the lesson discussion from the book, "What next in Home Missions". A quartet sang "Steal Away to Jesus". A pleasant surprise came at the close of the meeting when in a letter from Missionary P. A. Penner, the marriage of Dr. Caroline Banwar was announced. The wedding will take place in June and Rev. Penner will officiate.

On Sunday, May 25, Bro. and sister Jacob Isaac feceived the sad message of the death of their grandson Paul Isaac, aged 3 and one-half years. Paul is the son of Missionary Ferdinand Isaac's who are on their way home from India. The message came from Italy.

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THE MENNONITE

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AMONG THE MENNONITES

Rev. Walter Lingle, D. D.

I have known something about the Mennonites ever since I began to study Church history, but I never saw them close up, until recently. Early in February I went up to Bluffton College, Ohio, which is owned by the Mennonites, and lectured for several days.

About a hundred years ago a group of German-speaking, Swiss Mennonites, came to the section now known as Bluffton and established a settlement, covering about twenty square miles. The large majority of the names in that section still have a German-Swiss look and sound.

While I was there I had the privilege of meeting a large number of these people, among them some of their outstanding leaders. I greatly enjoyed their fellowship and was much interested in all that I saw and heard. As this experience was interesting and helpful to me it may be of interest to some of the readers of this paper.

The Mennonites originated back in the days of the Protestant Reformation. Luther, Zwingli and Calvin did not go far enough to suit a great many. They wanted a reformation that was more revolutionary. Among other things they wanted a complete break away from the customs of the Roman Catholic Church, and a complete separation of Church and State. Students of Church history know that Luther, Calvin, Zwingli and Knox did not advocate complete separation of the Church from the State. The Presbyterian Church is the State Church of Scotland to this day.

These more revolutionary reformers were also opposed to infant baptism. For this reason they were nicknamed the Anabaptists, or Re-baptizers. Some of these Anabaptists also held that the second coming of the Lord was at hand. Some of them went so far as to fix the exact time and place for His coming. Some of them also stressed the inner light, or inner witness of the Spirit, and some of these claimed to have special revelations from heaven. It is my observation that when people claim to have special revelations, they are apt to have some very peculiar revelations sooner or later, generally sooner. So it was with certain groups of these Anabaptists. They were often looked upon as wild fanatics, and were shamefully persecuted by both Catholics and Protestants. One of the first books that John Calvin ever wrote was directed against the Anabaptists, and then he turned around and married the widow of an Anabaptist preacher. These Anabaptists sprang up all over Europe. They seemed absolutely ubiquitous. They were especially numerous in Switzerland and Holland. The English Quakers got many of their ideas from the Anabaptists.

In Holland Menno Simon, who was contemporary with Luther and Calvin, organized the most conservative group of these Anabaptists into a church, which took his name and became known as the Mennonite Church. These Mennonites seem to hold in common with other Protestant churches the great doctrines of grace and redemption. They were conservative in doctrine. For example, a man cannot be a professor in Bluffton College, unless he believes in the deity of Christ and in the real inspiration of the Bible. But the Mennonites also hold and stress some distinctive principles, which are not stressed by other denominations. It is in these distinctive principles that we are interested just now.

They believe in the absolute separation of Church and State. Some groups of them carry this so far that they do not believe that it is proper for a Christian to hold a civil office. They decline to take an oath, even when required to do so by a court of law. The Quakers also hold to this. Perhaps the most distinctive principle of Mennonites is that they believe with all their hearts in the doctrine of non-resistance. They take the Sermon on the Mount literally. When Jesus says that we should not resist evil, but turn the other cheek, they believe He means what He says, and for nearly four hundred years they have acted accordingly. When the Bible commands us not to kill they take it literally. They are opposed to war of every kind and to capital punishment. They are also opposed to slavery. You can readily see that such views have aroused opposition in all lands, wherever they have lived. They are not the views of the natural man or of militaristic groups.

These Mennonites are found in nearly all the countries of Europe. When they have been persecuted in one land they have fled to another. When Germany got too militaristic for them, some of them withdrew to Russia with the promise of the Russian rulers that they would not be called upon for military service. When William Penn, the Quaker, opened up Pennsylvania as a state, where there should be religious liberty, many of the Mennonites came over and settled in Pennsylvania. Later they migrated to Ohio and Indiana. Some of them also went down into the Valley of Virginia.

When the Crimean War came on many of the Mennonites, who had gone to Russia, came to America and settled in Kansas, Nebraska, Minnesota and Dakota. Others went to Manitoba in Canada. All of these had assurance from local authorities, at least, they they would not be called upon for military service.

There are now, in round numbers, 400,000 Mennonites in the world, and they are distributed about as follows: In the United States, 150,000; in Russia and Siberia, 90,000; in Holland, 70,000; in Canada, 40,000; in Germany and Switzerland, 30,000; in the rest of Europe, 15,000; in Paraguay, 2,000; and in Mexico, 1,000.

There are many different groups of these Mennonites. Some of them are extremely conservative and some are progressive. Those at Bluffton College belong to the progressive groups. Their professors hold high degrees from the best Universities in America and in Europe. They have no distinctive dress or customs, which would distinguish them from other people. As I faced the students of the college from day to day, I got the impression that they are a fine group of young people, who may be a bit more serious minded than the average group of college students.

In some sections the Mennonites are very conservative. They still wear a distinctive dress, for they feel that modern fashions indicate a degree of worldly-mindedness, which Christians should not have. For a long time some of them refused to have buttons on their clothes and used hooks and eyes only, as buttons were of modern invention and indicated such a modernistic type of mind as Christians should not have. But the young people are laying such ideas aside and believe in living a normal life.

Their doctrine of non-resistance has brought a great deal of persecution down upon the defenseless heads of the Mennonites. Thousands of them have died for their faith. They are no cowards or slackers, but they take the teachings of Jesus seriously. My heart burned within me, when I read a chapter, portraying something of what they suffered in the United States during the recent World War. Many of them were sent to Federal prisons and some of them were even tortured in these prisons, because they believed in the doctrine of non-resistance. I saw one fine young fellow who spent many weary moths in Leavenworth prison, because his conscience and his religion would not allow him to fight or to kill.

Many of you have no doubt read recently of a young trained nurse, who was refused citizenship, because of her doctrine of non-resistance. When the judge asked her if she would not fight and kill to defend her mother she replied that she would be willing to die for her mother, by throwing herself between the enemy and her mother, but that she could not kill a human being, even for her mother's sake. I met the young woman and talked with her. She is no wild-eyed anarchist, but an earnest Christian who takes Jesus literally at His word. When you ask a person of that kind who would defend the country in case of war, if everybody should take that stand, he replies, that if everybody would take the teachings of Jesus at their face value and practice them, there would be no more war. That gives you something to think about.

The Mennonites in Russia are being terribly persecuted today. Many of them are being banished to Siberia and many others are being killed. In this case it is not because of their doctrine of non-resistance, but because the Bolshevists are determined to stamp out religion of every kind and make Russia an atheistic country. Because the Mennonites of Russia are trying to be Christians, they are banished or killed.

Perhaps the Mennonites and Quakers have not suffered in vain

(Continued on page 6)

The Christian Exponent "Chat"

RULES FOR UNHAPPINESS

Some time ago we read the following rules on how not to be happy. They have to do pretty largely with mental attitudes and no doubt the causes for most of our unhappiness are to be found within us. If we are unhappy it is likely that we are following the wrong rules. In another column is found a discussion of "Who Are the Happy?" by Rev. J. N. Smucker. After reading these rules for unhappiness, please turn to Rev. Smucker's Quiet Hour for the other side of the matter.

1. Be suspicious; look for slights; feel keenly any seeming thrusts.

2. Be sensitive; take best care of "number one;" be sure to protect yourself; "be good to yourself;" safeguard your rights.

3. Be revengeful; give tit for tat; let them have just as good as they send; be sure to return evil for evil; take care to get down with a "dog" on his own level.

4. Be slow to forgive; the other fellow deserves it; he will only gloat over an easy deal; he is incapable of appreciating courteous treatment; he has not asked to be forgiven; just let him severely alone.

5. Be still slower to forget; it's enough to forgive—if you do; it is quite too much to add forgetfulness to the injury done you; life might be too prosy without periodically prying up these old bones.

WHAT HAS THE CHURCH TO OFFER?

What good does the church do anyway? Here is a question which is asked in all seriousness and those of us who are interested in the church must be ready with an answer. If we were asked for a brief advertising slogan for the church, what would we write? The pastor of a large city church, Dr. W. Russell Bowie of New York City, has written the following brief "advertisement" on what the church has to offer.

Without ideals, life is mean.

Without a purpose, it is flat.

Without inspiring power it will fail.

The Church can give to men ideals, purposes, power.

In the lives of prophets and heroes, and in the life of Jesus Christ, the church holds up the ideals by which character and achievement must be measured.

In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do.

In the common faith and in cooperating of purpose, the Church releases through human lives the transforming power of God.

THE CHURCH FACING A CRISIS

The Christian Church is facing a crisis. It is being attacked from within and from without. Science is attacking it and the new psychology is attacking it and men like Clarence Darrow and H. L. Mencken are ridiculing it. The pews are empty on Sunday morning and the ministers are hard put to keep the wheels of the machinery going. All these things and many more one hears in criticism of the church.

No thoughtful person will deny that the church is facing a crisis. But let us not forget that it is not the first crisis that she has faced. In fact there has been a crisis in every age. The apostolic church faced a crisis. Paul forewarns Timothy of the "last days" wheen "perilous times" shall come. "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers. . . . lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." All the days have been "last days" and all the times have been "perilous times." And the church has survived them all. It is well to listen to what the critics of the church say. They call our attention to matters which we cannot afford to neglect.

On the other hand there is no need of becoming alarmed unduly because of the avalanche of criticism which is poured from press and platform upon the Christian church. The church is an old institution. It is about the only thing in modern life that hasn't fresh paint on it. It has weathered the storms of many centuries and will no doubt continue to exist long after her foes have been forgotten. Her history has many dark pages and there are some things in the church today which are a flat denial of the spirit of her founder. But on the whole her history is a glorious one full of great and noble deeds. Whatever may be said against her, she has always kept within herself the person of Christ as a norm and as a power for her own cleansing. The church started in a small way and with none of the worldly resources upon which great movements usually rely. She started with the power which comes through waiting and prayer. By faith she moved forward and removed mountains of difficulties which stood in her way.

The American Association of the Advancement of Atheism has as one of its slogans, "Kill the Beast!" The Beast is the Church. The Association prods its members thus: "The hour to overthrow the Church has came. Arise, ye prisoners of the priest! Strike down the God superstition! The clergy are powerful because you are on your knees."

In their desire to overthrow superstition we are in full accord. But their battle cry to overthrow the church is a piece of folly. These college students are advertising their immaturity before the world. They erect men of straw and knock them down with childish glee. This is easy enough but when it comes to bowing God and the church out of existence they have human life and twenty centuries of human progress against them. Their program may well cause serious reflection regarding the adaptation of the modern church to modern life but it can cause no serious alarm to those who are versed in the history and accomplishments of institutional Christianity. The program of the atheists is negative. They are like salesmen having nothing to sell. They would persuade men to quit eating bread but leave nothing whereby to sattisfy a normal hunger. The best way to fight them is to keep on handing out Bread.

Lester Hostetler.

Thirty Years on Broadway

(Concluded).

To draw immense congregations for a season by loud beating of drums and to preach to half empty pews the season following, takes the heart out of both pastor and people. To sweep into the Church a crowd of converts by spectacular revivalistic methods creates an appearance of prosperity which is deceptive and leads to discouragement and deadness. To swell contributions temporarily by appeals to worldly motives is easy but disastrous, and nothing is more fatal to the health of a Church than mushroom growth. A minister can so stimulate by worldly methods the life of his Church as to doom his successor to inevitable failure. Every considerate pastor ought to keep his eye on his successor, and so build up the walls of Zion as to make it possible for the man who comes after him, if he be faithful and wise, to carry on the work of building to a still loftier height.

It is because of his repugnance to stunts that he has not become monotonous or boresome. Nothing odd lasts. Novelties soon grow stale. Tricks early lose their virtue. The minister who makes a show of his voice or his language or his ideas soon loses the intellectual respect of his congregation and must move on.

The preacher who makes his sermon a declamation is lost, and so also is the preacher who makes his sermon an oration. Nothing is more fatiguing than chronic oratory. When sermons become declamations the perseverance of the saints is sorely strained. A congregation is to be pitied whose minister tries to be eloquent every Sunday. There is nothing much worse than eloquence made to order and dished up by the clock. The frantic attempt to create two orations every Sunday for a year is hard on the preacher and still harder on the people. A preacher with a good voice and a reliable memory can excite admiration for a few Sundays, no matter what he says, but in the end unless he has a noble purpose he becomes sounding brass and clanging cymbal. No man can be eloquent twice a Sunday for fifty-two weeks in the year, if by eloquence is meant impassioned oratory or thrilling declamation. But many a man can be eloquent very often if by eloquence is meant the speaker's power to carry the thought and the feeling of the audience along with him. To juveniles of all ages eloquence is the furious blowing of rhetorical trumpetism but to those who know, eloquence is a speaker's subtle power of converting ideas into living forces in the hearts of those who listen.

The Tabernacle Preacher has never tried to make an impression. He never formed the habit of calculating the possible effects of what he is going to say. He believes that truth will make its own impression and having uttered his truth he has no further concern. He wastes no time in speculation on probable effect. He believes that truth honestly and clearly expressed will produce effects for the glory of God, and in that faith he has preached all his sermons, having no other ambition than to express his ideas as simply and clearly as possible, and in a spirit not unworthy of a representative of the Son of God.

Never once in all the thirty years has he lost an hour's sleep Sunday night worrying or wondering about his sermons. He considers himself a sower. He sows the seed and the harvest he

leaves with God. Preachers who endeavor mightily to produce an effect seldom produce one which is worth producing, and preachers who are always wondering about what impression they have made load themselves with a burden of anxiety which cripples their usefulness and may shorten their life.

In the judgment of the Tabernacle minister there is no style for the preacher desiring a long pastorate at all comparable with the conversational style. People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's Day is a quiet conservation with an earnest minded man who is interested in the high things of the spirit **and who knows how** to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in every-day language to his people Sunday after Sunday about Jesus Christ and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years.

Christian Endeavor Topic

By Mrs. Earl Salzman

June 15th

HOW GREAT LEADERS SERVED THEIR GENERATION

Acts 20:17-35; Eph. 3:14-19.

"Serving the Lord with all humility of mind."

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

From early history we have had various types of leadership in the world; some were leaders in forward movements which were destructive. We call Napoleon a great man and he was in a certain sense. He was a leader of his people but he was a destroyer rather than builder. He paved the way for others who came along and built up what he destroyed. If we were to confine ourselves to Old Testament leaders we could recount the lives of all those Biblical leaders from Abraham to Christ himself. Among them would be such illustrious men as Joseph, Moses the Emancipator and Lawgiver of Israel, Aaron the first Great High Priest; Joshua the great military leader, Saul, David and Solomon the Kings; Elijah the religious reformer, Isaiah, Jeremiah and others as prophets and then Christ who was the greatest of all leaders. Just glancing at these names and titles given them will give us some impression of the various fields in which they were leaders of their people.

Paul was without doubt the greatest leader of the New Testament. He could say with perfect sincerity when he met the Ephesian elders that he had kept back nothing which he felt profitable to them. It was this element which made his life great and will do the same for any leader today. Paul never tried to get things for himself but he was always giving something, either time, strength, money or as he says all things. He built no roads, led no armies, founded no cities and yet he gave the world of his day and of ours a new vision of Christ. He knew as perhaps no one else outside of Christ the price of leadership. It meant for him shipwreck, stripes, imprisonment and many difficult experiences.

As we think of the men of more recent times who have served their generation and generations to follow we think of John Fox, who was the founder of the Quakers. He led his people from formalism and coldness to a religion of love and brotherhood. Wesley the founder of Methodism, revolted against the ceremonialism of his day and his church and led his people into a new freedom and a new day. Robert Raikes one day had his eyes opened to the great need of the children of his community and at once proceeded to do something to meet the need. Sunday schools had been in existence before this but they had never been popularized as they were when Raikes entered the field. Before his death there were two hundred and fifty thousand people enrolled in the Sunday schools. Another leader came on the field and realized that the young people of the church were not given the proper opportunity to release their service and devotion so Francis E. Clark founded what is known as the Christian Endeavor Society and by the close of the eighteenth year there were fifty-six thousand societies with a membership of three million four hundred thousand. Christendom certainly entered into a new era when Francis E. Clark received his vision for leadership.

As we study the lives of these leaders or any other of the numerous leaders we might mention there is a note which seems to be predominant in all of their activities and that is the note of service. They all must follow Christ as he gives us the teaching of humility and willingness to serve rather than be served. This is the only entrance to real leadership in this generation or any other generation.

Outline Study

1. A great priest. Gen. 14: 17-24.

2. A leader in faith. Gen. 12: 1-9.

3. A maker of a nation. Exod. 3:7-10.

4. A practical dreamer. Gen. 41:14-36.

5. A warrior-leader. Josh. 1: 10-18.

6. An awakener. Matt. 3:1-12.

Suggestive Questions

1. Who, apart from Jesus, do you think the world's greatest leader? Why?

2. How do great leaders prepare for their life tasks?

3. Would you call Lindbergh a leader who served his generation? Why?

4. Are military leaders serving their generation?

5. What is the relationship between service and leadership?

6. Is there any danger of overemphasizing leadership?

7. Would you call Menno Simon a great leader?

8. What type of leaders are needed in America today?

The Quiet Hour

J. N. Smucker

WHO ARE THE HAPPY?

If a messenger from some other planet were to visit this earth and and ask us what our most precious possession is, what would we show him? Would it be our great machines, our great inventions and discoveries? According to a well known writer our most valuable possession is not material things but the Sermon on the Mount, the Magna Charta of Christianity. This is the sparkling diamond dimming all else with the clear splendor of its pure light.

Have we learned to properly evaluate this priceless gem? Like Ali Hafed in Conwell's great story, we may be searching the world of Matter and Things for the wealth of Happiness, while within the possibility of our realization we have a document whose value to our spiritual life is as Acres of Diamonds. Indeed our own hearts bear witness to its worth, for whenever we read it, we feel, at least during the brief period that we read, "a thrill of grateful tenderness, an ache in our throats, a passion of love and remorse, a confused but urgent longing to act—so that those words shall not be words alone, nor His sermon mere sounds and signs, but so that they shall be imminent hope, life, alive in all those who live, present truth for always and for every one."

Jesus began His great discourse by answering one of life's most perplexing questions—Who are the Happy? What is real Blessedness? Perhaps the reason that after nearly two thousand years we yet so little understand these Beatitudes is because they seem so contradictory to the common ideas of greatness or happiness. Suppose we put the question, What is it to be happy? to the worldly wise and note their answers in contrast with the answers of Jesus.

We may be told that the way to be happy is to work your way "above the herd"; to be independent and self-sufficient; to feel under obligation to no one. Jesus says it is to be "poor in spirit" not "poor spirited," but to be conscious of a great need to be teachable and open minded; to pray, not "I thank Thee that I am not as other men are" but to humbly say, "God be merciful to me a sinner." To such all the resources of the heavenly kingdom are opened up.

I may be told that the way to be happy is to escape sorrow and cultivate mirth, to laugh; for those that weep are the unhappy while those that can laugh are the happy. But Jesus says those who mourn are the happy people; those who have the capacity to feel sorrow and are tender-hearted and sympathetic, these are the ones who shall experience a joyous comfort.

The average man may think that to be happy is to have a position of power and authority, to experience the thrill of ruling and directing men. Jesus says it is to be "meek"; to be gentle, kind, courteous, considerate of others, to hold ourselves in control. For meekness is not weakness but a super-strength which only the follower of Jesus fully experiences.

"The bravest are the tenderest,
The loving are the daring."

Do not those who have reached some great aim in life and know

(Continued on page 6)

THE S. S. LESSON

June 22

The Risen Lord and the Great Commission. Matt. 28:1-10, 16-20.

Golden Text: "Go ye therefore and make disciples of all nations." Matt. 28:19.

It is significant that our lesson should begin with the phrase, "The End of the Sabbath," for it was indeed the end of the old Jewish Sabbath and the beginning of the holding the First Day of the week as holy because on that day the Lord broke asunder the bonds of death and rose in triumph from the grave. The celebration of every first day of the week as our Sabbath is a testimony of the belief of the faithful in a living Lord.

Every Easter we repeat the story of the Resurrection, but not at that time alone. We are ever to remember that we have a resurrected Christ. It is he who is our advocate at the right hand of the Father and it is he, also, who will return in all the glory. For the speedy return of the Christ is the devout wish of all those who own him Lord and Master.

There is nothing so well established as the resurrection. And there is good reason why it should be so. "If Christ be not risen from the dead then is our faith vain and we are still in our sins." He was dead and in the tomb for three consecutive days. Many reliable witnesses testify of having seen him alive after the tomb was found empty. Thomas the doubter was convinced. He was seen by 500 brethren at once as well as by Paul, as out of due season. Those who testified to his resurrection gave their lives in proof of their testimony. Men do not die for a lie but are often ready to die for the truth.

Jesus met with disciples a number of times after his resurrection. It is believed by many that this appearance of Jesus on the mountain in Galilee was to the 500 of whom Paul speaks in I Corinthians 15:6. At least the word brethren seems to have a wider application than just the limited number of disciples. Mention is made of the fact that "some doubted." These were not disciples, since Jesus had already dealt satisfactorily with the one doubter among the disciples. Yet, it has been the experience of the church in all ages that doubters will turn up in the most unexpected quarters. We are therefor to be on guard with ourselves. If a Peter fell and a Thomas doubted, we, like them when not on the alert, may fall into Satan's pitfalls.

The command of Jesus to his disciples at this time has come to be regarded by all believers as the Great Commission. A commission is not simply an order from a superior." It is a privilege conferred and gives authority not possessed by those not intended to be included in it. Jesus reminds the Disciples that he who gives commands has power to see them fulfilled. He ends the Commission with the encouraging assurance that he is with them to the end of the age and so the power he possesses is available for them.

This Great Commission was the authority from the King for which the disciples hoped when Jesus would set up his kingdom. It was the Commission to go forward and do the King's bidding to the end that all the nations of men might be united into the kingdom.

The Disciples were commanded to make disciples of all nations. They, themselves, had sat at the feet of Jesus and been filled with his ideals and teachings. These they were now to share with the nations. Jesus had once called them to come to him. They obeyed and now they were to obey the other command to go from him with the blessings they had received and share them with others. Come and go should always be in the program of the Christian life. One is to come and be filled then one is to go and share.

The discipleship these followers were to bring was not to be limited by national or racial differences. All nations were to be included. Jesus came to save all men and his messengers need to realize that all men, no matter who they are or where they live, are to be regarded as God's children, whom he desires to win back to himself through the love and the sacrifice of the Christ. There are several outstanding lessons that impress us in the Great Commission. First, the Religion of Jesus Christ is a universal one. It implies a duty to all the world on the part of every Christian. Next, Christianity fits any race or nation. No people is so made up that Christianity is not the best thing for them. Lastly, from all nations the members of Christ's church triumphant are to be gathered to God in obedience to the Great Commission. The soul of the Christian religion is missionary and world-wide.

THE QUIET HOUR

(Continued from Page 5)

that satisfaction of attaining, experience real happiness? But I turn to Jesus who answers that they are happy who "hunger and thirst after righteousness." Not as if they had already attained, but pressing forward to reach the prize of righteousness in Christ Jesus. If we are really hungry for righteousness; if we long to be good as a thirsty man longs for water; if our meat is to do our Father's will, then that demand also shall be supplied. "He satisfieth the longing soul and filleth the hungry soul with Goodness."

Who are the happy people? One class will answer that one must be firm and resolute and assertive. He should assert his rights and see that no man takes advantage of him. But when we turn to Jesus we are told that the happy are the "merciful." "With what judgment ye judge, ye shall be judged." To forgive an injury is a blessing to the forgiver himself. These are happy not because others are kinder to them, but because in this milder atmosphere their own better life is permitted to germinate and grow.

Are the happy those who have succeeded in building up a good reputation? Those who have conformed their lives to a mere outward code of morality and thus won the public approval? From Jesus' point of view this is shallow. Happy are the "Pure in Heart." Those who have no greater wish than for perfection and no other joy than victory over the evil that hunts us down on every side. The soul is as a mirror on which the light of God shines, and only the pure mirror reflects the perfect image.

There are those who seem to get a thrill of pleasure out of the conflict with others. They seem happy to fight their competitor or to stir up strife among them. But Jesus said, "Blessed are the Peacemakers." They shall be happy because the God of Peace is their Father.

Many people seek happiness in securing the goodwill of the people. Politicians may avoid clear-cut attitudes on great questions to escape persecution. Not so with the happy in Christ. They may be severely persecuted and criticized and condemned but they can rejoice and be exceedingly glad in spite of this fact. The early followers rejoiced to think that they were counted worthy to suffer for the cause of Christ. The insult of evil men may be a consecration of our own goodness. We have our joy in the approval of God and that of men makes little difference.

"May Thy spirit, O Lord, grow in us strengthening, mellowing, refining our nature until we are fitted to live well with others. We would enter more fully into the mystery of Thy love till our lives are transfigured by Thy light, and our joy is made complete in Thee." Amen.

AMONG THE MENNONITES

(Continued from page 3.)

for their doctrine of non-resistance. Christians everywhere are coming more and more to the conviction that God's ideal for the world is that it should be a warless world, and thousands and even millions are praying and working to that end.

My stay of a week in the Mennonite home of President and Mrs. Mosiman will always be one of the high spots in my memory. It is a cultured, Christian home and there is nothing finer than that this side of heaven.—Presbyterian of the South.

CORRESPONDENCE

(Continued from page 2.)

A group of young people will receive the Holy Rite of baptism on Pentecost.

June really seems a mating month as West Zion church can testify. Three couples will pledge their vows—the brides are members of West Zion—the grooms from other Mennonite churches.

Mrs. D. O. Rupp,
Corres.

BETHEL COLLEGE NOTES

A signal honor has been paid to Bethel College professor and incidentally to the college in the appointment of Robert Gronewald, Professor of Economics and Sociology to a teaching fellowship in the social sciences by the University of Wisconsin. The Departments of Economics and Sociology at the University of Wisconsin are among the best in the whole country, and to be chosen as one of six from all of the colleges and universities of the country is a definite recognition of scholastic and teaching excellence. The fellowship in question permits a carrying of a two-thirds graduate study load, with the remainder of the time devoted to teaching. Counting tuition and the salary granted, the fellowship is worth about a thousand dollars.

Bethel College is thus seen to choose teachers of high promise; and a desire to do what may be done to encourage further preparation may be seen in the granting of a leave of absence to make use of the unusual opportunity presented.

Professor Gronewald is a young Quaker leader who has been a contributor to the national Quaker magazine, the "American Friend", and lectured one summer for the American Friends Service Committee to strengthen the peace convictions of the Quakers and to inform other groups about what might be done to forward the elimination of war. Professor Gronewald graduated from Penn College in 1927, from which he went to Haverford College on a fellowship and where he earned his degree of Master of Arts in 1928. Since that time he has continued his graduate studies at the Universities of Iowa and Chicago.

At Bethel, Professor Gronewald has won the respect of all by his broad knowledge, careful preparation, original teaching, and fine adjustment to the local situation. His many friends are sorry to see his connection with the college broken even for a short time.

A. J. Graber,
Director of Pub.

BLUFFTON COLLEGE NOTES, MAY 22

Commencement Program

Sunday, June 8

3:00 P. M. —Baccalaureate Sermon. Pres. S. K. Mosiman.
6:00 P. M.—Vesper Service. Y. M. and Y. W. C. A.

Monday, June 9

11:30 A. M.—Pi Delta Luncheon.
1:30 P. M.—Dedication of Musselman Library. Address: Dr. J. Philip Schneider.
3:00 P. M.—Reception in honor of Mr. and Mrs. C. H. Musselman.
4:30—Crowning of May Queen.
6:00 P. M.—Orchestra Concert.
7:30 P. M.—Class Program.

Tuesday, June 10

7:00 A. M.—Varsity B Breakfast.
9:30 A. M.—Educational Conference; Address, Mrs. Depew Head.
11:30 A. M.—Class Reunions.
1:30 P. M.—Baseball.
6:00 P. M.—Alumni Banquet.

Wednesday, June 11

9:30 A. M.—Academic Procession.
10:00 A. M.—Commencement Exercises. Address, Gov. Myers Y. Cooper.
11:30 A. M.—Reception in honor of Gov. Cooper.
12:00 M.—Commencement Luncheon, 30th Anniversary program. Music by Glee Clubs—G. A. Lehman, director.

Since Bluffton has just recently been admitted to the Ohio Association of Colleges, and since it will celebrate its 30th anniversary, this commencement season will no doubt be the best the college has yet had. A most cordial invitation is extended to all those in any way connected with the College as well as to all friends of the institution to be present for these exercises. Come and renew your friendships and become better acquainted with the work of the College.

PEACE PRINCIPLES IN WORLD RELIGIONS

Religion at Grips with War

Andrew T. Hoffert

During the childhood period of the human race, the unremitting fury of anger, jealousy, hatred and revenge frequently gave way to murder, extermination and war. An instance of this comes to our attention in the fourth chapter of Genesis. Jealousy in the heart of Cain caused him to slay Abel, his brother. This jealousy was occasioned over a matter of religion. At the same time the voice of religion sought to stay the uplifted hand. Failing here the voice of God pronounced judgment against Cain. A closer examination of this unfortunate event will indicate more clearly how

Religion Strives to Restrain the Passions of Men

According to this story Cain brought the fruit of the ground as an offering unto Jehovah and Abel brought the firstlings of the flock for the same purpose. "And Jehovah had respect unto Abel and his offering; but unto Cain and his offering he had not respect." The offering and the man could not be separated. That the man was at fault in the case of the rejected offering is evident from the fact that Cain became "very wroth, and his countenance fell." The voice of God came to him in this crisis and strove to reason with him. God said to him, "Why art thou wroth?—If thou doest well shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it."

The difficulty was within—an angry spirit and a revengeful attitude were securing mastery over Cain. He failed to exercise self-control. The religious offering revealed to him that something was wrong; it pointed out a serious weakness in his character. That is one function of religion. However, it did more than this. First, it showed what was wrong; second, how to deal with it. Cain did not need to seek for an outside cause or remedy; he needed to look within his own heart. Two great forces, the evil and the good, were striving for supremacy in his life. By a vigorous exertion of his will he could keep the evil forces at bay. Be a man, said the divine voice, exercise your will power or sin will get you.

Cain was impressed; he even told his brother about it. His jealous disposition, however, would not listen to reason. It demanded revenge and revenge he took at all costs. He rose up and slew his brother. Sin gained the mastery. An innocent man was slain. Religion failed. Nevertheless, religion refused to give up. It did the next best thing. Would the man acknowledge his evil deed?

Jehovah sought to bring Cain to account. He asked him, "Where is Abel thy brother?" He replied, "I know not; am I my brother's keeper?" The trial was on; Cain answered, "Not guilty." He did not deceive the judge, who declared unto him his guilt and pronounced upon him his punishment; "Cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee its strength, a fugitive and a wanderer shalt thou be in the earth." Cain disregarded the voice of reason and conscience. He needed more vigorous handling. Hence religion spoke unto him in the language of a judge.

Did Cain bravely accept the order of the Court? He did not. "My punishment is greater than I can bear," he complained. "Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me." He was afraid to face the future. His sorrow was occasioned by his punishment rather than by any real repentance. He saw the loneliness of the life ahead; he would be shut off from divine and human relationships; further, he was fearful that someone would seek him out and slay him. It was not the purpose of divine justice to inflict death upon him. Hence, warning was issued that serious consequences would follow upon the person who should slay Cain. Justice was softened with mercy; God set safeguards about his life.

The Moral Judgment of Religion upon War

Religion, in a sense, occasioned the murder of Abel. In a more real sense it was the saving element in the situation. It discriminated between acceptable worship and sham. It served as a test, a revealer to Cain of the condition of his own life. It not only sought to reveal evil but to arouse the man to sense his own danger and to rise above it. It located the true source of the trouble. It appealed to the moral resources within to exert their supremacy over jealousy, hate and revenge. Religion took Cain at his worst and endeavored to remake him. When reason and conscience failed the sterner voice of discipline and punishment sought to make the best of a bad situation. Even so, justice was seasoned with mercy. God met the man half way.

In some such manner as this, religion has pronounced moral judgment upon war. War calls forth the baser passions in all their hideousness. The voice of religion, reason and conscience is thrust aside; organized hate and revenge drive men to do things they would not do in their calmer moments. Do not kill. War kills on a wholesale basis. Do not steal. War exerts force to the uttermost in order to lay hands upon that which belongs to another. Do not bear false witness. War seeks to maintain morale by deliberate misrepresentation and false propaganda. Do not covet. To gain more territory and to yield more power has stimulated kings, generals and states to seek an occasion for war. The supreme code of religion is right; the supreme code of war is might.

(To be concluded)

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MAY, 1930

For Postage, "News and Notes", etc.:

Bethesda Sew. Soc., Henderson, Neb., $2; Jr. Mission Sew. Soc., Henderson, Neb., $1.20; Pine Grove Ladies Aid, Bowmansville, Pa., $.10; Mission Study Circle, Souderton, Pa., $1.50; Bethany Sew. Soc., Freeman, S. D., $2; Bethesda Sew. Soc., Marion, S. D., $2.35; Bethel Mission Soc., Mt. Lake, Minn., $5.10; Sew. Soc., Arena, N. D., $1; Mrs. Henry Martin, Salina, Kan., $.10.

Miscellaneous:

Bethany Sew. Soc., Freeman, S. D., Evangelist, India, $40; Bethesda Sew. Soc., Henderson, Neb., Orphan, India, $30; Mrs. J. C. Mehl, Upland, Calif., Biblewoman, India, $30; Mission Soc., Upland, Calif., two Biblewomen, India, $38; Do. Two Orphans, India, $45; Do. Lepers, India, $15; Mission Soc., Butterfield, Minn., Biblewoman, China, $30; Do. H. J. Brown, China, where needed in work, $20; Do. G. A. Linscheid, Okla., where needed in work, $30; Do. Starving, China, $20; Bethesda Sew. Soc., Marion, S. D., Evangelist, India, $80; Do. Needy in China, $32.50; Do., Russian Refugees, Canada, $32.50; Girls S. S. Class Freeman College, Freeman, S. D., Girls' Home, Winnipeg, $10; Sew. Soc., Goessel, Kan., Leper Jackets, India, $6; Swiss Sew. Circle, Whitewater, Kan., Korba Sta., India, $10; Brudertal Sew. Soc., Hillsboro, Kan., Hospital China, $25; Nord Alexanderwohl Sew. Soc., Goessel, Kan., P. J. Wiens, India, $5; Do. Leper Jackets, India, $5; Do. Home Missions Gen'l Treas., $16.98; Do. Foreign Missions, Gen'l Treas., $16.99; Miss. Soc., First Menn. Ch., Bluffton, Ohio, Do., $84.25; Tabor Sew. Soc., Goessel, Kan., Do., $20; Total, $647.57.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

On Sunday morning, June 15th, Children's Day will be observed in the Upland Mennonite Church. The program includes special music by the Junior Choir, a number of declamations and songs by the Primary Departments, and an illustrated talk for the children by the pastor.

The Flatland church, near Quakertown, Pa., a part of the Swamp charge, Rev. A. S. Rosenberger, pastor, though having only a membership of about 30, has a catechetical class of 8 under instruction, a thriving young people's society and a Sunday school of one hundred members.

Rev. H. J. Schrag, pastor of the Eicher church, Noble, Iowa, has resigned the pastorate to accept the Foreign Mission work. He and Mrs. Schrag expect to sail for Africa some time this summer. Rev. Schrag has been pastor of the Noble church for a period of about six years.

Rev. and Mrs. Sylvan Lehman of the Mountain Mission, East Freedom, Pa., spent a few days at their parents' home in Berne, Ind. After attending the commencement of the Fort Wayne Bible School they returned to their field in the heart of the Allegheny Mountains near Altoona, Pa.

The Northern District Conference met May 25 in Mt. Lake, Minn. The session was preceded by a Ministerial Conference held in the Bergfelder church. Those participating in the Ministerial Conference were Revs. F. C. Ortmann, J. J. Dick, and A. P. Waltner. The main meetings were held in the Gospel Tabernacle. The Mission Festival was held Sunday morning at which time addresses were given by Rev. W. S. Gottshall and J. B. Epp. The afternoon session on Sunday was given over to a young people's conference. The Mission Society Conference was held in the tabernacle.

On Thursday, May 15th, the Serving Others Circle, of the Upland, Cal. church, held their regular meeting. The program was, however, enlarged and each member was asked to bring her mother or another mother. In this way a group of over 60 were present. Mrs. Princess Long, a well known speaker, addressed the group on the theme: "Mothers and Daughters."

The Germantown church continues its effonts in the upbuilding of the work of the Lord. Services will be continued all summer. Children's Day will be observed with appropriate exercises on which occasion a collection will be lifted for the Orphan's Fund. The Annual Picnic of the Sunday School will be held June 28. Two special collections will also be made in the effort to meet the Quota of the Congregation for the Conference budget.

Mrs. S. S. Haury, who has been on an extended trip of visiting her daughters has returned home recently. She was away from Upland for more than six months, first attending the General Conference at Hutchinson, Kansas and from there she went to various points in Ohio and other places visiting her daughters. At present she is making her home with her daughter Elsie, in Claremont, near Upland, where her daughter is in instructor in Music in Pomona College.

A Union Daily Vacation School is being planned for Upland. The school will be held in 10th Street Grammar School building. The term is for four weeks and will open Monday, June 23rd. About 200 pupils are expected from the six churches and Sunday schools of Upland. Teachers have been selected from the various churches.

The Hutterite Colony, near Freeman, South Dakota, having sold its holdings in Dakota, will move on its newly purchased land near Lethbridge, Alberta, Canada. The reasons for this move are the good price they are getting for their lands here, the nearness to the other colonies in Canada. They have been in Dakota since the early 70's. Hutterites, while agreeing in many things with the Mennonites, they hold to a form of Christian communism. Several of their other colonies in the Dakota have already moved into Canada.

Hundreds of people attended services at the South church, Freeman, S. D., to participate in the Farewell given to Rev. W. S. and Mrs. Gottshall on May 19. On Monday a car load of Rev. and Mrs. Gottshall's household things started from Marion for the new home in Quakertown and they left by auto for Mountain Lake, Minn., to attend the sessions of the Northern District Conference, after which they left for their new charge, which, by the way, is an old charge, since Rev. Gottshall served many years ago.

Rev. C. H. Suckau heads the Berne, Indiana Summer Bible School. Last year the enrollment was 345 and it is expected that this year's attendance will pass that mark. Nine teachers are employed. Sessions are held daily from 8:30 to 11 o'clock.

Dr. E. J. Pace, of the staff of the Sunday School Times, is conducting a series of meetings in the Berne, Ind. Church. He will lecture extensively on the Book of Acts. The meetings are in commemoration of the 1900th anniversary of the Day of Pentecost.

Rev. H. R. Voth, of Newton, Kansas, visited Orienta, Okla., May 25, to assist in the dedication of a new church building. 24 years ago he participated in the dedication of the old church building. Following this he filled a number of other appointments in Oklahoma. He is at present in Canada working in the interest of our two mission boards. This will mean a very active period of work for Rev. Voth if his trip to Canada last year is an indication of what he may be expected to do this year. Last year, during a period of about nine weeks, he worked at 63 places, preached 99 times, visited over 100 families, was up every evening until 11 to 1 o'clock and gained 8 pounds in weight.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JUNE 12, 1930 No. 24

NOTES AND COMMENTS

Much is being made of the fact that 1930 commemorates the completion of the Third Jubilee since Robert Raikes began his Sunday school work in Gloucester, Englnad, in 1780. The National Sunday School Union of England at the same time is entering upon its 128th year of service and very special reference was made to Robert Raikes at the recently held annual meeting. Mr. J. R. Ogden, J. P., F. S. A., is the President. A pleasing item was inaugurated by presenting a Presidential Bible which is to serve as an insignia of office and turned over in time to his successor after inscribing his name therein.

As a result of visitations of Sunday Schools throughout England during the previous year, President Ogden declared that the Sunday School movement was very much alive and that increases had been noted in all departments of the work. He outlined his plan for raising £50,000 which would enable such development of Sunday School work as would fittingly commemorate the Third Jubilee of the foundation of the Sunday School movement.

Rev. E. G. Braham, M. A., General Secretary, presented an inspiring "Call to Action." Mr. Braham is the successor of Rev. Carey Bonner. He stated that the plans of the National Sunday School Union for the Raikes Memorial Year are of a most significant character. The year gives the Sunday School people a wide open door through which to enter into a larger arena where the activities will command more public interest and the effects of the work enter more deeply into the consciousness of both the church and state. Mr. Braham also said: "We believe that England cannot do without the Sunday Schools because they have their own specific work to do in building up those moral qualities of human life and inculcating those ideals which are its special privilege to encourage."

The four objectives named for major activities during the year are (1) Religious Education must receive more attention at the hands of all Sunday School people; (2) The vital significance of youth; (3) Adopt the graded system; (4) Improve the quality of the teaching.

World's Sunday School Night at Toronto Convention

The International Council of Religious Education is the North American unit of the World's Sunday School Association and the work of the World's organization is always featured at one of the sessions of the Quadrennial Convention of the International Council. The evening meeting of Thursday, June 26th, will be World's Night during the Convention of the International Council which will be held in Toronto, June 23-29.

Rev. Robert M. Hopkins, D. D., New York City, General Secretary of the World's Sunday School Association, will preside and James Kelly, Glasgow Secretary, will speak on the theme, "Religious Education in Europe." The other addresses will be given by men from the fields abroad. Sr. G. Baez Camargo, the recently appointed Religious Education Secretary in Mexico, will speak on "Religious Education in Mexico", and Hon. Camilo Osias, of Manila, will give graphic information about "Religious Education in the Philippines." Special announcement will be made of the Eleventh Convention of the World's Sunday School Association which will be held in Rio de Janeiro, Brazil, in the summer of 1932, under the caption "Rolling Down to Rio in 1932", by Rev. L. M. Reno, Victoria, Brazil. The devotions will be conducted by Rev. George H. Scherer, Beirut, Syria, Secretary of the Bible Lands Sunday School Union.

On Saturday, June 21st, the Executive Committee of the World's Sunday School Association, of which Dean Luther A. Weigle, of New Haven, Connecticut, is the Chairman, will meet in the Royal York Hotel, Toronto, and on Monday, June 23rd, the Board of Managers of the North American Section, Hugh R. Monro, of Montclair, N. J., Chairman, will also assemble in the Royal York Hotel. During the Convention all present who have attended any of the ten Conventions of the World's Sunday School Association will participate in what is called the World's Pilgrim's Banquet. This is a feature of each Quadrennial International and World's Sunday School Convention.

Christian Education in China

"The central problem in Christian Missions in China right now is to obtain an adequate program of Christian Education for that country," was the statement of Rev. E. C. Lobenstine, D. D., at a conference held in the Hotel Pennsylvania, May 29th, at the call of the World's Sunday School Association. Dr. Lobenstine has been a missionary in China under the Presbyterian Church, U. S. A., for over thirty years and Secretary of the National Christian Council since its organization in 1920. Other outstanding leaders present from China were: Rev. Henry T. Hodgkin, D. D., now Director of Pendle Hill Graduate School, Philadelphia, and until 1929 Secretary of the National Christian Council in China; Mr. D. Willard Lyon, Y. M. C. A. Secretary for China since 1895, Chairman 1926-9 of the Council on Religious Education of China Christian Educational Association; Rev. Edward W. Wallace, D. D., Chancellor and President, Victoria University, Toronto, for twenty-three years educational missionary in China under United Church of Canada, for six years secretary of the China Christian Educational Association, Shanghai; Dr. Leighton Stuart, President of Yenching University, Peiping; Dr. J. S. Kunkle, President, Canton Presbyterian Union Theological Seminary; Rev. Frank Pierce, Nanking Theological Seminary. Others in attendance were representatives of the denominational foreign mission boards and business men who are members of the Board of Managers of the North American Section of the World's Sunday School Association. Mr. Hugh R. Monro of Montclair, N. J., presided.

"An appeal from China" was the basis of study. The communication was addressed to Rev. Robert M. Hopkins, D. D., General Secretary of the World's Sunday School Association, who was in China last fall to study the subject in question. The opening paragraph of the appeal stated, "As representatives of various church bodies in China, we wish through you to lay before the World's Sunday School Association our earnest request that the Association send to China at as early a date as practicable a well-qualified specialist in Sunday School work, to spend from one to two years, in company with such Chinese and other workers in China as we may be able to set aside for the purpose, in a careful study of the religious educational needs in our respective churches." The document was signed by officials representing a large part of the Christian Church in China. One of the significant reasons presented for seeking the leadership help at this time is, "Recent government requirements regarding the registration and curricula of Christian schools are such as to make it necessary that the churches should assume a larger and more direct responsibility for the religious education of its youth than ever before." Mr. Lyon stated that the need for the help now called for is sensed by a far larger constituency in China than even the representative group of signers of the appeal indicated. The study desired is one that shall be made in the closest possible partnership with the Chinese leadership there. The study will be of inestimable value not only to the Sunday Schools in China but to the whole Christian movement in China.

All items involved are being studied by the Business Committee of the World's Sunday School Association under the direction of Rev. Robert M. Hopkins, D. D., General Secretary, and if possible a concrete recommendation will be made to the Executive Committee of the Association which will meet in Toronto, June 21-23.

Dean Luther A. Weigle, of Yale Divinity School, and Chairman of the Executive Committee of the World's Sunday School Association, said, "The study of the discussion makes it clear that this is one of the greatest challenges ever offered to the World's Sunday School Association and this appeal from China should be met by sending the deputation to study all matters involved, and they should go at the earliest possible date."

INSTALLMENT NO. 4 OF TRIP ACROSS CONTINENT

By Rev. H. J. Krehbiel

Having relieved my mind of the thoughts which congested it while on the visit to our old home at Trenton, Ohio, I can now proceed with the narrative of our journey.

Leaving Trenton, Mo., where our son had washed and oiled the auto the indications of the former were soon unrecognizable for in the first 50 miles we passed over a dirt road for 16 miles and it having rained shortly before the auto soon looked as though it had not been washed for a month. We drove north into Iowa, then east to Burlington. I had thought that Iowa was as level as Kansas and Nebraska, but we found that this state, like Missouri, is quite hilly and rolling, so that the farmers must guard against the rain making ditches in their fields and much of the land must be used for pasture for the same reason. After leaving Burlington we looked for an auto camp but found none. At Monmouth, Ill., quite a city with a college, I inquired at the service station for the best auto camp in town. The men told me they had none, but I might be able to find one at Galesburg. We drove to that place and I repeated the question. When I found by that man's answer that this city of 30,000 had never heard of such an institution we began to look for a garage and hotel to store out auto and ourselves for the night. Looking for these two institutions while it was raining, also looking for the number of the highway which we were following through the city and watching the traffic lights we found that two pair of eyes were not enough for all these functions and extending my arm horizontally I deliberately made a left hand turn into a one way street. Every auto driver was against me; they looked their disgust, and some lifted a fist threateningly. I realized that something was wrong but did not exactly know what until a policeman rushed out, raised his club and asked me what I was trying to do and said: "It's a wonder you were not killed." I had been in greater danger of death than this several times so I was not greatly impressed by his exclamation. He stopped the traffic and told me to turn around and get out, which I did as speedily as I could, thanking him as I withdrew. After we had found a garage and hotel I wrote to my relatives in California as follows: "No auto camps east of the Mississippi. The Krehbiel Tribe ought to come east and establish a chain of modern auto camps in all the states east of the Mississippi River and in a few years we would be as rich and well-known as C. W. Woolworth or J. C. Penney."

Leaving Galesburg early Sunday we reached the village of Washington in time to surprise Rev. Strubhar in the teaching of his S. S. class and accepting his kind and urgent invitation I preached for his people that morning. After taking dinner with our son's mother-in-law, who lives here, we again started east in a rain looking for an auto camp and found one at Fairbury, which, however, had no shelter for the auto. It rained so hard that night that all the electric transmission of our auto was soaked and next morning after being towed to the garage it took them a whole hour to get it dry enough so it would function. We had had rain or snow or hail every day but one. On this morning, however, we started in the heaviest rain we had yet encountered and we were thankful at every cross road, when we saw the condition of the dirt roads, that we were travelling on a paved road for the others were impassable. We outdrove this storm, it going westward and we going east and before we reached Berne, Ind., we had sunshine. Before I speak of our arrival there, I must tell you of one thrilling experience we had. Going down a hill on a smoothly paved road I sped up to nearly 50 miles per hour. At the bottom two large culverts had been buried, above these the pavement had sunk and going into the first of these depressions at that rate of speed, our auto jumped into the air as though it were an airplane and landing on the pavement it struck the 2nd depression and repeated the same stunt. At each of these flights I lost my breath and Mrs. Krehbiel tried to go through the windshield. Of course, I was foolish to drive at that rate of speed on an unknown road but the Ind. Road Commission were certainly negligent in not placing a warning at such a place. When we and the auto calmed down we proceeded at a more cautious rate, thankful that our heads were not cracked and that not even a spring in the auto was broken. We arrived at Berne at 3:30 P. M. and had hardly entered the Book Store when our two sons and my brother's two daughters from Bluffton, rushed in to greet us. Three of them returned to Bluffton that evening. We stayed at the home of my wife's sister, whose husband is the editor of the Bundesbote and after making a few short calls drove to Bluffton the next day day. One of the primary objects of our trip is to be present at the Commencement of Bluffton College and as we expect to return there this week I shall say nothing about that place at this time, but later perhaps, write something of what we saw and heard during commencement. For the remainder of this installment I should like to give you a few of my impressions of New England, which I am visiting for the first time and perhaps would never have seen had not our daughter chosen to make her home here. She is musical director in the largest Congregational Church in this city and her husband is Minister of Music in the largest Methodist Church here. We attended both these churches last Sunday, the one in the morning, the other in the evening and could thus see some of the splendid work they are doing. The procession of the choir of over 60 voices, all wearing black gowns impressed me as much as their singing and the solemn stillness in the cathedral-like churches before and during the service is something we should strive to attain in our churches, for it adds much to the atmosphere of worship and makes the service much more impressive. Going to New England is like visiting a foreign country. In topography and climate there is more difference between it and the rest of the U. S. than there is between Germany and France and in industry and people almost as much. If I ask for information here I must pay very close attention to the reply because it is given in an English that is almost identical with that spoken on the streets of London.

This is the historical ground of our country. It was settled by the Dissenters, the Puritans, and for a generation they lived a secluded life, hardly in touch with the other colonies until the time of the Revolution. Since then immigrants from Italy, Ireland, Sweden and other countries have come here so that their descendants from a large part of the population but the descendants of the old English Puritans are still the capitalists and landowners.

From here we made two auto excursions, one to Salem and Gloucester, the other to Boston. Salem is of interest because there the witches were burned and you can see the house in which one of them is supposed to have lived. Here also is "The House of Seven Gables" of which Hawthorne wrote and a magnificent cathedral-like front of a dingy railroad station which Mr. Neal, the President of the Old Eaton Ry. built when he thought that Salem would be the capital of the Commonwealth and the principal port of entry for this country. New York became that port and now the front of that station looks as much out of place as would a skyscraper in the Mojave Desert. Gloucester was a great center for the fishing industry and the middle of the last century a writer says that he saw 350 fishing schooners at anchor in the harbor. When we were there on Memorial Day there weren't nearly so many but the harbor was full of the fish smell and schooners and two of these were still unloading their catch. Looking on at the unloading the Italian fisherman kindly gave me 2 mackerel and one cod and we enjoyed them almost as much as if we had caught them ourselves. They told us that in that day only 500,000 lbs. had been unloaded which seems a rather large quantity to one who, like myself, has never seen fish caught except with a hook. They hoist them out of the hull of the ship in a wire basket, onto a scale to weigh them and then dump them into barrels where they are packed between chipped ice for shipment to the different cities.

In Boston there are so many points of interest that it is impossible to see or even to mention them all. However, I shall mention a few and by the mentioning of the first you can see how commercialism has crowded out religion. The Old Host Church is a subway station, that was the only way to save it from destruction. The subway passes underneath the cemetery and there is an airshaft of the subway in one end of the cemetery. One of the oldest graves is that of John Winthrop, Governor Royal, died in

(Continued on page 3)

THE MENNONITE

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EDITORIAL

A challenge that is sometimes presented against the Protestant Church says that it is no more Protestant because it has ceased to protest. We wonder if this charge can be sustained? In the first place, what is the Protestant Church? It certainly is not an organic whole. Indeed in many quarters of Protestantism there is a decided shunning of some or all others who call themselves Protestants. Then again, many of the religious organizations that have recently come into existence are only connected with the Protestant element in our population because their leaders and most of their followers have come out of protestantism because they were either out of sympathy with it or because they build their organization up on the basis of a personal following. Many of the tenets for which they stand have nothing to do with historic Protestantism. Roman Catholics, noting the numerous divisions into which Protestants are divided or have divided themselves, tell us that there never was a sincere and undivided protest against the dogmas of the Catholic church. People followed their spiritual leaders into systematic bodies whose teachings they did not understand and could not intelligently explain. Then, there is the attitude of a party in the Anglican church which says that it continues to remain Catholic even if not in fellowship with Rome because the separation was a political one and in no measure involved the opinions of the major number of the English established church, while at the same time, another party in the Anglican Church claims that it has and always has had much to protest against Rome. The attitude of the latter party is reflected in the name Protestant Episcopal which is the official name for Anglicans in the United States who hold to an Apostolic Succession that comes to them through the English church.

Before we submit to the charge that the Protestant church has ceased to protest let us keep in mind that our whole testimony and history has been a recoil from such doctrines as the Roman doctrine of the sacraments, the infallibility of the Pope and the temporal dignity and power of the Sea of St. Peter. However, Protestantism having been concerned with problems relating to the Reformation period in ages past has not ceased to function. The coming of the Pilgrim Fathers was a protest, so was the rise of the Quaker and Methodist bodies, so was the Quaker settlement in Pennsylvania as well as several other movements that were distinctly affairs of protest. But do Protestants protest today? If they were now at a time when the spirit of protest no more was possessed of life, how long would the corrupt and damning powers responsible for the manufacture of strong drink keep in hiding? How long would we continue to have a Sabbath observance and how long would the money powers cease from making suppressed wage slaves of the men and women who create this wealth by the application of brains and brawn? We have no reason to fear that the spirit of Protest is dead when in practically every Protestant denomination a large element is alert to the dangers to faith that inpired by a type of scholarship that is variously described as liberalism or higher criticism that seek to undermine the faith delivered to the saints. Perhaps we should have more of the spirit of protest than we are showing at present but to say that it has faded out is but to show that one does not know what one is talking about.

In a parody on Martin Luther's Theses, circulated without the name of the author, someone who supposes himself to be very clever, presents ninety-five accusations against the Protestant church generally and against the Protestant ministry especially. Many of the statements set forth have truth in them, of course, for it is hard to work up a list of 95 accusations without having something in them that has to do with truth or at least half truths. The author, no doubt, feels that he is doing the cause of Protestantism a good turn but when he says without qualification that "The Protestant church no longer believes in the doctrines of inspiration, creation, prophecy, miracles, etc.," he deliberately misrepresents the majority of Christians. At least, we know that he is making an assertion that he can in no wise prove. When he says that "The Protestant church has permitted Roman Catholics to block the establishment of a Department of Education at Washington", he expects that these churches should be running the Government. The merging of State and Church is not the function of Protestantism as we know it in America and especially when Protestant educators do not approve the standardization of education that such a move would mean. Evidently the author is not very well versed in the elements of good education.

Our particular quarrel with the writer of these New Theses of Protestantism is in the attitude taken toward the kind of Peace that our Lord the Prince of Peace came to earth to reveal—a peace that involves even the love of our enemies. Here are a few samples of the kind of an interpretation of our Lord's peace doctrine that the author has to offer:

"The Protestant church is crying Peace, Peace, when God has distinctly said that there can be no peace aside from Righteousness."

"The Protestant church is attempting to break down National Defense in the face of a heathen and ungodly world."

"The Protestant church in the interest of irrational pacifism is sacrificing nationalism on the altar of internationalism."

Concerning Prohibition he says: "The Protestant church has practically abandoned the 18th Amendment and the Volstead Act to their fate." Evidently he has not been to church for some time or read religious papers or even the daily newspapers or he would know better than to suggest such a thing.

CORRESPONDENCE

Trenton, O.—Rev. and Mrs. H. J. Krehbiel arrived in Trenton, O., on Wednesday evening, May 21st. They came from Reedley, Cal., by auto to Bluffton, O., to attend their son's and niece's commencement.

On Sunday morning Rev. Krehbiel had charge of the service at the Mennonite church. A great number of his former friends from far and near came to hear him bring the message. On Sunday afternoon a reception was held at the home of Rev. and Mrs. J. E. Amstutz, to renew old acquaintances and to celebrate the 37th wedding anniversary of Rev. and Mrs. H. J. Krehbiel.

About 100 friends gathered from 2 to 6 o'clock. The afternoon was spent in social chatting and ice cream, cake and coffee was served.

The two sons, Walter and Arthur Krehbiel, came down by auto from Bluffton to attend the services and the celebration.

In the evening the Krehbiels left for Bluffton where they parked their auto and went by train to Massachusetts to visit their daughter, Mrs. Ruth Jacobs.

We observed communion services on Easter Sunday. On that day five people united with the church, four by baptism and one by letter.

Several weeks before Easter two people were received as members of the church.

INSTALLMENT NO. 4 OF TRIP ACROSS CONTINENT

(Continued from page 2.)

1649. In King's Chapel, built 1686 by Robert Radcliffe, private chaplain of King James II., we saw the velvet upholstered box in which the Royal Governor and his staff sat under a suspended canopy decorated with gold. All the people sat in stalls, with little doors on them which were locked by the sexton after the worshippers had entered and some of them sat with their backs to the pulpit.

The State House would have been demolished had not Chicago offered to buy it and rebuild it stone for stone on the Lake Front for people to see and admire. Thus stung in their pride the Bostonians drove out the tenants and made it into a home for the Bostonian Society and Museum of Colonial Relics. The market back of the old Station House was of interest to me. The cantaloupes and oranges there on display came from California. The vegetables mostly from the south, but some from the immense greenhouses in New England in which they grow cucumbers and tomatoes. For vegetables the New Englanders pay twice as much as we do in California. We ate dinner in an old fashioned restaurant near the market that has been in existence for more than a century. About 20 years ago a company bought it and tried to modernize it, but the patronage fell off so perceptibly that they engaged the genial old manager to put it back on its former basis.

(To be concluded)

The Birthday of the Church

ITS PERMANENT VALUE

By P. E. Whitmer

"I will pray the Father and he shall give you another Comforter, that he may abide with you forever." John 14:16.

"They were all filled with the Holy Spirit and began to speak with other tongues. . . . . the wonderful works of God." Acts 2:4, 11.

The Christian Church will never cease wondering about the events given in the opening chapters of the Acts of the Apostles. There in Jerusalem on the anniversary of the feast of weeks or pentecost occurred the birth of the Christian Church. Many centuries before this as Moses and his people waited before Mount Sinai God spoke to Moses to come into the mountain to receive the tables of stone on which were recorded the Law of God. This great day was commemorated ever after as the feast of weeks on pentecost because it came one sabbath of weeks after the first Passover in Egypt.

It was more than fitting that the birthday of the Christian Church should fall on he anniversary of the day when God gave the Law to Moses. At Sinai the Law with all its blessings was given to Israel. At Jerusalem centuries later this anniversary was made still more sacred by replacing the Law with the Gospel, the letter with the spirit, the shadow with the truth. Pentecost was a great legal anniversary. Now it became a great spiritual experience. Pentecost formerly commemorated the giving of the Law but now it commemorates the coming of the Spirit.

The graphic details of the opening chapters of the Acts of the Apostles cling to our memories. I need not rehearse them again to fix them in our minds. From the time we first heard and read these stories they stood out clearly in our memories, never to be forgotten. Those tense moments in the upper room in Jerusalem when the disciples experienced a new presence are some of the most precious incidents preserved for our benefit in the New Testament. They are abiding rallying points in our Christian faith and life. Consequently it is well for us to turn to them repeatedly for direction and inspiration.

An experience so overwhelming and lasting as this must have sprung from a divine companionship of deep intensity and permanency. The early disciples came from it new men and women. They were so radically changed that it is difficult to believe that Peter was the same man after Pentecost that we know him to have been before. Others were likewise transformed. These transformations were both immediate and permanent. They not only occurred then but have been occurring in thousands of men and women since that day. Every century in the life of the Christian church has its monuments of divine grace. This occurs in the lives of obscure Christians as well as in the lives of the saints and heroes well known to the whole church. An inquiry into the grounds of this pentecostal experience both at its first occurrence and now may have abiding worth to us here and now. Let us turn to this quest.

It is quite evident that the disciples related these events to the certainty of the resurrection of Jesus. Jesus told them to go to Jerusalem and tarry there "for the promise of the Father" and "Ye shall be baptized with the Holy Ghost not many days hence." "When they therefore were come together, they asked him saying, 'Lord, wilt thou at this time restore again the kingdom to Israel?"—"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the world." After forty days of periodic association with Christ he went from them. They remained in Jerusalem for the fulfillment of the promise of another comforter and lo in the midst of their prayer and fellowship in the upper room there occurred the very events which Christ had promised them.

Much as they hoped for these things and prayed for them it required a great sermon by Peter to give self-conscious direction to this movement inaugurated by the coming of the Holy Spirit. Now the Jesus whom they had learned to love and follow was with them once more through the Holy Spirit. They were no longer strayed and stranded in belief and life but were again under the sure guidance of another Comforter who came from the Father and the Son to guide them into all truth. This gave unity, certainty, confidence to their lives for Christ was still with them but through the medium of the Spirit. They were no longer scattered and strayed like sheep without a shepherd. Their shepherd had returned to them. In this they rejoiced and took confidence. Now they turned to the tasks before them with the clarity of purpose and constancy of heart that made them new men and women at the task of bringing in the kingdom of God among the needy men and women. Christ was now again their daily companion. So is he ours. "Lo, I am with you alway, even unto the end of the world."

In the early weeks of the new born church in the city of Jerusalem wondrous things were happening. "And they continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayer.' The activity within the new church was fourfold—learning, Christian fellowship, observing the rites of the church and prayer. This no doubt was the source of the zeal and power to live and achieve which the new church manifested on every hand. To the new members who had known Christ in person they retold his words of grace and power. The apostles taught their doctrines to the church which was rapidly attracting new believers. There was a fellowship among the Jerusalem Christians that made their companionship gracious and helpful, somewhat like that of the Master himself. It was a high privilege to come into this fellowship. No doubt this was one of the attractive features of the new church and won many new members to the cause. The spirit of sacrifice and helpfulness was so great among them that some sacrificed their earthly possessions in order to help their less favored members who had need. The life of Christ was regnent among them even though he had gone to the Father.

The records in the Acts of the Apostles seem to indicate that they frequently observed the Lord's supper. This was to them an act of worship and also of instruction to the church. The Lord's Supper illustrated the fact of the closeness of the relation between the communicant and his Lord. This relation was realized and enjoyed in this act of partaking of the bread and the wine in which Christ was remembered, honored and worshipped and the communicants developed a beautiful sense of being children of the same Lord and Master and brethren of one another. Prayer too was a natural expression of their faith in their Christ and belief that he hears the earnest, fervent prayers of his believing followers. Prayer ties the believer up with his Christ and also with his fellow Christians. This gave rise to a stimulating and most helpful church life in the early church.

There is one final thought that I wish to mention in conclusion to indicate that this pentecostal experience is not confined to the New Testament times. Great and wonderful as was the New Testament Christian movement with its onward sweep through Jerusalem, Judea, Samaria and unto the uttermost parts of the world. Great and satisfying as was the wonderful work of Paul, the missionary to the Gentiles and other leaders and helpers, this is not the whole story of the Pentecostal church. The onward march of the church through the centuries has been such that we must say that the pentecostal power is still with the church in some measure. At times it bursts forth with new energy so that the kingdom is greatly enlarged in a generation or two. Then again there are periods of weakness and lassitude spiritually to be followed by other periods of growth and victory. All this indicates that pentecost is and can be a continuous experience in the Christian church if we like the new born church "continue steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayer."

Announcement

1930 MENNONITE YOUNG PEOPLE'S RETREAT

PLACE. The Retreat will this year be held at Lake Shipshewana, Indiana, instead of the Bluffton College Campus. The Brethren Church has a splendid summer camp at Lake Shipshewana that they use for their own denominational purposes, and they have very graciously offered it to us for our 1930 Retreat.

TIME. The dates are, August 13 to 23. The Middle District Conference convenes at Nappanee, Indiana, August 24. Many will no doubt arrange to attend both the Retreat and the Conference since they succeed each other, and since Lake Shipshewana and Nappanee are in the same locality.

EXPENSES. The Brethren people have offered us board, room and the use of the buildings, grounds, and equipment for $12.50 per person for the ten (10) day period. The registration will be $2.50, thus making a total cost per person of $15.00.

Christian Endeavor Topic

By Mrs. Earl Salzman

June 22nd

HOW JESUS MADE LEADERS OF HIS DISCIPLES

Mark 1:17; 5:18-20; 6:7; Acts 1:4, 8.

"Follow me and I will make you fishers of men."

It had been customary before Jesus' time to choose as leaders only those men who were set apart in a special way because of their birth or station in life. Moses in his time chose one family and consecrated its members to perform the services in the Tabernacle. All the people were to support this one family. When Christ comes on the scene priests were still chosen only from those who were "born of the blood" and others were not considered fit to enter into spiritual service. The people looked upon these priests as their leaders and vested them with full power. Christ changes all this idea of spiritual leadership. As he was walking along the sea one day he saw two fishermen and no doubt according to the standard of the Jew they were very crude men and yet Jesus chose them to become the future spiritual leaders of the people. Again he passes the office of one of the hated tax collectors and says to him, "Follow me." Thus he chose his twelve disciples from the rank and file of people and he shows to the Jews of that day and to all since that day that God has placed possibilities within the breast of all of us which if developed may make leaders of the first rank. He revealed that anyone who is willing to follow him may become a spiritual leader.

Jesus is continually drawing away from the multitudes, the priests and rabbis in order that he might the more efficiently train his disciples how to live and to lead others after he has departed from them. The first thing that Jesus wanted to be clear in the minds of his disciples was the significance of his own person. He tries to teach them in various ways who he was and in order to see how successful he had been he comes to them with the question as to who they think he is. The thing that seems to giv him hope is the fact that hey have at least to some extent recognized his own significance after their experience with them. Now he is prepared to teach them more definitely things they should know. No one can become an effective spiritual leader until he is willing to say with Peter, "Thou are the Christ, the Son of the living God."

Jesus teaches his disciples that in order to be leaders of others they must have first of all the key to leadership and that is humility and service. This reveals itself through a readiness to take account of the other man, to seek nothing for oneself but always the good of others. This quality is found in the lives of all great leaders but we do not have the space to mention them. Jesus taught this principle to the disciples through his own life. He associated with the poor and outcasts, he was not too busy to go to the home of the publican and eat with him; he washed the disciples' feet in order that they might catch the significance of this great principle.

He taught his disciples the need of prayer. He spent much time himself in prayer until finally they came and asked him to teach them to pray. No doubt they felt that much of his success and power was due to the close relationship he had with his Father. He gives them a prayer which for them imbibes the essentials of all prayer and later on we find that these men prayed much for themselves and others.

Jesus tried to show his disciples through his teachings that it is the letter of the law that kills but the spirit gives life to those who will obey. He condemns the Scribes and Pharisees for their hypocrisy because they are so much interested in the letter and not in the spirit. He gives them a lesson on fasting, almsgiving, the observance of the Sabbath and the Good Samaritan. He would have them understand just what are the fundamentals and what things are secondary. In this connection he tells them to seek first the Kingdom of God and then the secondary things will follow.

Leadership calls for sacrifice. Bishop Brent has said, "Leaders must be prepared for pain, the pain of loneliness, the hardest of all discipline of the social nature; of visions ridiculed, enthusiasm misunderstood, plans rejected by those in whose interest they have been formulated." He tries to teach them to the disciples by telling them about his approaching death and suffering but it seems impossible for them to comprehend until after the act has taken place. Christ paid the supreme cost of leadership through his struggle in Gethsemane and His struggling and suffering on the Cross. Leaders ever since that time have been called upon to suffer and no doubt leaders always will.

Outline Study

1. Teaching them to pray. Matt. 6:9-15.
2. Lesson on living. Matt. 5: 21-26.
3. A time of testing. Matt. 10: 1-15.
4. Teaching by example. John 13:1-15.
5. Promise of help. Matt. 10: 16-20.
6. Giving the Spirit. John 20: 19-23.

Suggestive Topics

1. Leadership and sacrifice.
2. Prayer in the life of the leader.
3. The disciple forgiving sin.
4. The disciples' recognition of the significance of Jesus' person.
5. Jesus teaching his disciples to love.

Suggestive Questions

1. Why did not Jesus choose his disciples from those who "were born of the blood" (the priestly class)?
2. What was Jesus' teaching to his disciples in regard to their obedience to the law of the Jews?
3. What is the cost of leadership?
4. Why are humility and service often referred to as the key to leadership?
5. What are some lessons on leadership in Jesus' last message to his disciples? (John, Chapters 13-16.)
6. The significance of the pouring out of the Holy Spirit in making leaders of the disciples?
7. What place does love have in leadership?
8. Why is Jesus so anxious to have the disciples recognize the significance of his own person?

The Quiet Hour

J. N. Smucker

THE MARKS OF DISCIPLESHIP

"By this shall all men know that ye are my disciples; if ye have love to one another." John 13:35.

Many organizations have their marks of distinction or recognition. It may be a badge, button, password or trade mark. By a slight acquaintance with these various symbols we can identify individuals displaying them. We know something of their group.

During one of those intimate conversations that Jesus had with His followers, He also gave them a distinguishing mark whereby people might know them: "By this shall all men know that ye are my disciples; if ye have love one to another." This, then, is the mark of discipleship. It is living out the New Commandment Christ has given us; that we love one another even as He has loved us.

Among the early Christians this was a very noticeable distinguishing mark. So much so that their adversaries took notice of it and remarked, "See how these Christians love one another."

In these days we do well to ponder this thoughtfully. Do I the sincerity and depth of my heart and life? Am I known for the sincerity and depth of my love for others? Is this love my most outstanding and striking characteristic? Am I a specialist in the Love of God? Does its divine glow so fill my life that it radiates unconsciously from the purity of my heart to those about me? My mark of Discipleship should be so clear and distinct that there is no question of my identity.

At one time trouble arose between two tribes of ancient Israel. Jephtha and his followers drove the Ephraimites from their country. They tried to return in disguise but were halted and a simple test applied. All who

(Continued on page 7)

Coming Events

June 20-22
Young People's Retreat, Green Lane, Penna.

Aug. 13-23
Young People's Retreat, Lake Shipshewana, Ind.

Aug. 24-27
Middle District Conference, Nappanee, Ind.

Aug. 28-30
All-Mennonite Convention, Berne, Ind.

THE S. S. LESSON

June 29

Review. Devotional Reading, Isa. 2:2-4.

Golden Text: "Thou are the Christ, the Son of the living God." Matt. 16:16.

Lesson 1. The Law of the Cross. The question, "Whom say ye that I am?" is one that all must answer, whether they will or not. Some will accept him as Lord and others reject him. Peter's confession is an outstanding one in the New Testament. It definitely committed him and his associates to Jesus as the Saviour. Jesus states the conditions for being a follower of the Christ, the Son of God. Those who confess him must take up the cross. This is a confession that involves life service as well as lip service.

Lesson 2. The Child and the Kingdom. The disciples had to learn the lesson of humility, a quality in which they were lacking. They had also to learn that personal ambitions must be laid aside in the service of Jesus. Also, they had to be impressed with the need of a simple faith. The child in the midst of the disciples was the answer. They were to become as little children without pride, personal ambitions and in simple faith.

Lesson 3. Jesus Teaches Forgiveness. Peter brings a question, in which he suggests what he thinks a very liberal attitude of forgiveness. However, it is a forgiveness with a limit. Jesus replies that "seventy times seven" or an indefinite continuance of forgiveness is the proper attitude for one who follows Him. We note in the life of Jesus that there is nothing revengeful in it and that he can pray, even for his murderers from the cross. If God is continually overlooking our shortcomings we must also be ready to overlook the shortcomings of our fellow men. We pray forgive us our debts as we forgive our debtors. The consistent result of such a prayer for one who does not forgive is that he prays himself into hell.

Lesson 4. All for the Kingdom. The rich young ruler had many admirable qualities. He felt he has led a praiseworthy life in that he had kept the Commandments. Jesus laid his finger on the weak spot. "Go and sell all and give." If he had loved his neighbor as himself he would have been ready to do that. But he did not love his neighbor to that extent. The camel's eye is an exceedingly difficult thing through which to pass, but God can perform the miracle if necessary and lead one through, but he will be stripped of all his love for earthly possessions.

Lesson 5. Promotion in the Kingdom. Following the disputes among the disciples concerning who should be great in the Kingdom Jesus has another answer to give the disciples, particularly James and John, who through their mother made a bid for the overlordship. The answer of Jesus is that they must be prepared to endure terrible hardships, that it is not his to give favored places and that true greatness does not consist in overlordship but in service—even the humblest service.

Lesson 6. Jesus acclaimed King. This noteworthy entrance of Jesus into the Holy City, often referred to as Palm Sunday, has many important significances. We note his perfect knowledge in directing his disciples to the place where the beast upon which he should ride was to be found. It is this instance, as in many others in his life, that we note prophecy with reference to him and to a particular event in his life. It was at this time that Jesus entered Jerusalem as the Son of David and received kingly honors from his followers.

Lesson 7. Teaching in the Temple. Three parties, the Herodians, who were politically allied to the wicked family of the Herods; the Sadducees, who embraced the wealthy and aristocratic families but were not orthodox and the Pharisees who comprised the Rabbis and the common people and were orthodox all joined hands in an endeavor to entangle Jesus and thus bring on his destruction. Bitter enemies became allies so that they might injure the Lord. Their questions, they found were not so clever as they thought they would be and so they had to retire. Jesus could triumph over these parties because they were not honest and their askings were not with sincerity.

Lesson 8. The Future of the Kingdom. The central truth of this lesson is that Jesus the Bridegroom will come again, that the coming is sure, but the time uncertain. There is the gravest necessity for our being prepared for Him when He comes. Some will be found faithfully waiting, others will not be ready and there will be no time then for them to make ready to enter into His glory.

Lesson 9. Faithfulness and Slothfulness. The parable of the talents. We do not know the value of the talent, except that it was the highest money value and therefore a great treasure. God entrusts into the hands of all of us some precious talent that is to be used in his service, for we are all servants and all that we have is entrusted to us as stewards. What is not used becomes worthless. The talents we have are to be developed. There is surely a day of reckoning coming when we must give an account of our stewardship.

Lesson 10. Jesus in the Shadow of the Cross. Jesus prayed during the agony of the garden. The prayer was a submission to the will of the Father. He came from the garden strengthened and ready to face the cross. Submission to the will of the Father and prayer are the paths that lead to glorious victory.

Lesson 11. Jesus on the Cross. Here we have the great sacrifice. We see sin doing its worst. We note into what wickedness man may fall. We observe how that atonement was made for our sins. The cross is a portrayal of the love of God for mankind.

Lesson 12. The Risen Lord. We have assured to us a living Saviour. We are now sure that death has lost its sting. We shall live like him. We shall see our departed ones in glory. We shall know each other there. Our hope rises and falls with the resurrection.

PEACE PRINCIPLES IN WORLD RELIGIONS

Religion at Grips with War

Andrew T. Hoffert

(Concluded)

1. Religion seeks to restrain those attitudes which contribute to war. War psychology grows out of war-like attitudes. Fear, real or imagined, stimulates the war spirit. Aggressive warfare has been regarded as wrong; popular approval cannot be rallied to its support. But, let the psychology of fear get possession of a people and they can be led into an aggressive war under the conviction that they are fighting a war of self-defense. In this regard C. H. Hamlin says, "That its wars are defensive against an offensive enemy, is the war myth of every country." (The War Myth in United States History, p. 9).

Under the banner of patriotism and national honor, many fine young men have laid down their lives on the battle field. War must put forth a moral appeal to win popular support. Baser motives and selfish purposes do not come to light until months after the war is over. Clemenceau is quoted by "The World Tomorrow" (October, 1929, p.415), as saying, "I have seen too much and know too much. If I wrote my memoirs not a man would go to war if the security of his country demanded it." If that is the conclusion of a statesman who has seen the ugly side of war, is it not time for religious leaders and organized religious groups to take a positive stand that they will never again sanction, or support or bless war?

Unfortunately, religion has a checkered record in its relation with war. An excessive zeal for religion has led men to substitute force for persuasive methods in propagating their faith. Intolerance, on the part of the religious group in power, has utilized the sword in bringing minority groups into subjection. Intolerance and force have no place in religion. That is generally recognized by religious leaders. Furthermore, we are coming to recognize that force of arms as an arbiter between nations deserves neither moral nor legal standing. In his confession at St. Helena, Napoleon said, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable."*

dominant in the world the attitudes of love, trust, goodwill, and mutual respect of one race and nation for the peoples of other races and nations."

Religion must leave to statesmen and men of authority the task of perfecting the League of Nations, the International Court of Justice, the Kellogg Peace Pact, and such other instruments as will make possible a warless world. The united moral support of the churches and religious groups everywhere will greatly strengthen these methods for ef-

Religion is called upon to take a positive attitude in building a warless world. The psychology of peace must prevail over the psychology of war. The task of religion is to build attitudes favorable to peace. Speaking to a group of ministers and Christian leaders in New York, Ramsay MacDonald stated, "We will never be able to effect physical disarmament until we have succeeded in effecting moral disarmament."** Religion must make fecting peaceful relations between all nations. But the primary function of religion is to undergird the movement for permanent peace with those endur-

*Quoted by Charles Sumner, Published Works, Vol. II, p. 221.

**The Christian Herald, Oct. 26, 1929, p. 11.

ing qualities of mind and heart which will make the people of one nation more intelligent, sympathetic and brotherly in their attitude toward the people of every other nation. In the time of peace religion must take its stand for a warless world and educate for peace; thus doing it will fortify the minds of men against the psychology of war.

These pages are written to give a brief review of what various religions have done in the past; to set forth their peace ideals; and to indicate some things they still must do to assure us a warless world.

Chicago, Ill.

THE QUIET HOUR

(Continued from Page 5)

wished to pass were asked to repeat the word "Shibboleth." Those pronouncing it correctly were counted as friends, but the Ephraimites could not meet this test; they could only say, "Sibboleth." They were thus detected and slain without further ceremony.

If our great Captain were to suddenly halt all His avowed followers and put them to a similar test by asking them to say, "Love," could their hearts and lives repeat the word after Him and thus give full proof of their discipleship? Or would His followers, in an effort to repeat the password, find it not in their hearts to pronounce it properly? Would we welcome such a test? Would we, perhaps, frame our lips to say Love while our hearts would utter Self or Suspicion? Would we by outward form and appearance endeavor to repeat the password while our real self would pronounce it Intolerance or Jealousy or Self-righteousness? Perhaps there would be those who, when trying to say Love would find themselves saying Law. Or perhaps their attempt to utter the password could not even be heard because of the noise of their conduct.

No amount of Form or Ritualism or Creed can possibly take the place of Love. Nor is a mere profession of love sufficient, but we shall be recognized as belonging to Him when we really "have" love,—have it in the heart and have it expressed in our conduct.

We need, then, to come back to a renewed emphasis on Christ's New Commandment. If Love is fundamental, it must receive a fundamental emphasis:

"Beneath the shadow of the cross
As earthly hopes remove,
His New Commandment Jesus gives,
His blessed word of Love.

O bond of Union, strong and deep!
O bond of perfect peace!
Not e'en the lifted cross can harm,
If we but hold to this.

Then Jesus, be Thy spirit ours,
And swift our feet shall move
To deeds of pure self-sacrifice,
And the sweet tasks of love."

—Samuel Longfellow.

"O blessed Lord and Saviour who hast commanded us to love one another, grant us grace that, having received Thine undeserved bounty, we may love every man in Thee and for Thee. We implore Thy clemency for all; but especially for the friends whom Thy love has given us. Love Thou them, O Thou fountain of love, and make them to love Thee with all their heart, with all their mind, and with all their soul, that those things only which are pleasing to Thee they may will, and speak, and do. And though our prayer is cold, because our charity is so little fervent, yet Thou art rich in mercy. Measure not to them Thy goodness by the dullness of our devotion; but as Thy kindness surpasses all human affection, so let Thy hearing transcend our prayer. Do Thou to them what is expedient for them, according to Thy will, that they, being always and everywhere protected by Thee, may attain in the end to everlasting life; and to Thee, with the Father and Holy Spirit, be all the honor and praise for ever and ever. Amen."—Anselm (1033-1109).

CORRESPONDENCE

Barrville, Pa.—Just a line at this time from our little congregation at Barrville. We have much to praise the Lord for. Bro. Shaw of Altoona has been preaching for us each two weeks. Our Sunday School is prospering, and we have Sunday School each Sunday. On Sunday, May 25th, we had our communion when Rev. Jacob G. Snyder and family were with us for preparatory service in the morning and communion service in the afternoon. We would ask an interest in your prayers in behalf of the work at this place. Health is good in the community, while employment conditions are such as they are in other communities, many unemployed.

Your brother,
Wallace Smith.

DEATHS

Augspurger.—Eugene K. Augspurger, 28, son of Mrs. Julia Augspurger, widow, residing on Oxford road near Darrtown, Ohio, was killed instantly by electrocution, early Thursday night, May 1st, while working on a well in the corner of the yard. An iron pipe, 25 feet in length, which he had withdrawn from the well hole, came in contact with a wire of the Union Gas & Electric Co., carrying 2300 volts. He was working alone but the fatal accident was witnessed by a neighbor in an adjoining field. The neighbor saw the flash and heard a scream when the young man fell to the ground. All efforts to revive him were futile. Dr. F. M. Barden was called from Hamilton and for more than an hour resuscitation methods were practiced to no avail.

He was the son of Edward J. and Julia Augsburger. He was born near Trenton, Ohio, December 15, 1901, and attended the public schools at Trenton and the Hamilton high school.

He is survived by the widow, Cornelia Augsburger, a son, Eugene, Jr., age 2; the mother, two sisters and three brothers. His father preceded him in death two years ago.

In his youth he joined the Mennonite church at Trenton of which he was a member at the time of his death.

Services were held from the home of the mother Saturday, May 3rd, at 2 P. M. Interment was made in the Mennonite cemetery at Trenton, Rev. J. E. Amstutz officiating. 1 Thess. 4:18 was used as text.

Sprunger.—Mildred Anna Sprunger was born in Berne, Indiana, December 30, 1906, and died in Ann Arbor, Michigan, May 23, 1930, at the age of twenty-three years, four months and twenty-three days. Death followed an illness of approximately six months and a recent operation.

Mildred graduated from the Berne high school with the class of 1924 after which she attended Bluffton College for two years. Following this she taught two terms of school in French township. Last fall she entered nurses training at Robert Long Hospital in Indianapolis where she was stricken.

At the age of fourteen, Mildred was baptized and became a member of the First Mennonite Church in Berne of which she was a faithful member to the end. She took an active part in the Ladies Choir, the Christian Endeavor Society and the Sunday School where she taught a class. She also taught in the Daily Vacation Bible School last summer.

She is survived by her parents, Mr. and Mrs. J. F. Sprunger, four sisters, and two brothers.

Funeral services were held in the First Mennonite Church, Berne, Ind., in the afternoon of May 26th. Rev. v. d. Smissen read Ps. 91 and led in prayer. C. H. Suckau then spoke on the text from 1 Cor. 13:10 and 12.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR MAY, 1930

S. S. Ebenezer Ch., Gotebo, Okla., $66.86; Bethesda Ch., Marion, S. D., $48; C. E. Soc., Salem Ch., Ruff, Wash., $9.21; Emergency Committee, Newton, Kan., $75; Zion Ch., Donnellson, Iowa, $100; Bergthal Ch., Corn, Okla., $5; S. S. Menn. Ch., Buhler, Kan., $15.79; Mr. Nachtigal, Buhler, Kan., $2; Bergthal Ch., Pawnee-Rock, Kan., $32.53; Hoffnungsfeld Ch., Moundridge, Kan., $49.14; Hoffnungsau Ch., Inman, Kan., $53.90; Herold Ch., Bessie, Okla., $31.47; Bethel Ch., Inman, Kan., $71; Friend, Goessel, Kan., $5; First Ch., Aberdeen, Ida., $47.18; Henry A. Boese, Springfield, S. D., $5; Menn. Ch., Escondido, Cal., $18.15; G. Regier, Whitewater, Kan., $80; Bethel College Ch., Newton, Kan., $38.85; East Swamp Ch., Quakertown, Pa., $25; Bethany Ch., Freeman, S. D., $50; Grace Hill Ch., Whitewater, Kan., $27.46; Interest—Conf. Trust Fund., $52.25; Menn. Ch., Deer Creek, Okla., $15.79; West Zion Ch., Moundridge, Kan., $50; Philathea Class, Wayland, Iowa, $15; S. S. Brudertal Ch., Hillsboro, Kan., $67.74; Bethanien Ch., Kingman, Kan., $9; Ch. & S. S., Pratum, Ore., $28.25; First Ch., Mt. Lake, Minn., $90.02; Bethel Ch., Mt. Lake, Minn., $50; S. S. Johannestal Ch., Hillsboro, Kan., $38.40; Ebenezer Ch., Bluffton, Ohio, $200; S. S. & Miss., Chicago, Ill., $13.07; Hebron Ch., Buhler, Kan., $21.73; Scw. Soc., Bethesda Ch., Marion, S. D., $10; Menn. Ch., Wayland, Iowa, $125; Clara Ruth, Reedley, Cal., $100; Homestead Ch., Westbrook, Minn., $12; First Ch., Wadsworth, Ohio, $35.75; Salem Ch., Dalton, Ohio, $59.30; Salem Zion Ch., Marion, S. D., $114.29; Grace Ch., Pandora, Ohio, $41.89; Swiss Ch., Whitewater, Kan., $106.07; Maria Goertz Bal. Legacy, Hillsboro, Kan., $50; First Ch., Upland, Calif., $85.71; S. S. Bethlehem Ch., Bloomfield, Mont., $266; Menn. Ch., Hillsboro, Kan., $80.09; Menn. Ch., Medford, Okla., $12.55; Bethesda Ch., Henderson, Neb., $81.58; Menn. Ch., Pulaski, Iowa, $18.72; Friend, Marion, S. D., $500; Friend, Marion, S. D., $100; Upper Milford Ch., Zionsville, Pa., $100; A. M. Church, Milford, Neb., $25.35; Alberta Community Ch., Portland, Ore., $4.28; S. S. Alberta Community Ch., Portland, Ore., $4.31; Mission Friend, Mt. Lake, Minn., $50; Jr. C. E. Soc., Salem Ch., Dalton, O., $10; C. E. Soc., Eigenheim Ch., Laird, Sask., $4.63; Aletta Krehbiel, Clarence Center, N. Y., $20; Mattie Krehbiel, Clarence Center, N. Y., $20; First Christian Ch., Moundridge, Kan., $60.39; Mr. & Mrs. Karl Friesen, Beatrice, Neb., $12; First Ch., Philadelphia, Pa., $61.02; S. S. First Ch., Philadelphia, Pa., $15.08; First Ch., Berne, Ind., $328.63; Ex. Com. Miss. Soc., (Mrs. J. G. Regier, Treas.), $373.22; Total, $4395.65.

Bal. in bank, May 1, 1930		$ 62.02
Gifts for General Fund	$4060.61	
Gifts for Orphans, Teachers, etc	180.00	
Gifts for China Relief	75.00	
Gifts for Sundries	27.79	
Interest & Rent	52.25	$4395.65
Bal. and Total Receipts		$4457.67
Money Borrowed during month		13500.00
		$17957.67
Pd. on Orders during month	11048.02	
Pd. on Debt during month	5144.88	
Pd. on overdrafts	.75	16193.65
Bal. in bank, June 1, 1930		$1764.02

(On June 1, 1930 the Board has a debt of $15,000.00, with the India and China budgets, amounting to $21,885.-01, past due.)

Gratefully acknowledged.
J. G. Regier, Treas.
J. E. Regier, Ass't. Treas.
Newton, Kan.

JOTTINGS

Rev. J. W. Reimer, of Steinbach, Man., who conducted a very successful series of meetings in the First church, Newton, Kan., began a week's series in the Pretty Prairie church on Ascension Day.

The Men's Chorus of the Berne, Ind., Mennonite church and the Men's Chorus of the First Missionary church of Fort Wayne will present a joint offering of musical selections at the Indiana State Sunday School Convention to be held at Huntington, June 17 to 19.

Members of the choirs of the Deep Run and Grace Church, Lansdale, Pa., tendered Rev. D. J. Unruh of the Lansdale church a surprise in appreciation of the work with the musical organizations of the churches. The affair was held in the home of Rev. and Mrs. Unruh. Rev. Unruh was presented with a desk chair.

The thirty-fifth annual Convention of the Christian Endeavor Union of the Eastern District Conference was held in the West Swamp church on Memorial Day. The opening devotional exercises were in charge of the local pastor, A. S. Rosenberger. Robert Ross of Philadelphia was elected president of the Union, Florence Backenstoe, secretary and Daniel Stauffer, treasurer. Rev. Reed Landis gave an address on "The World's Greatest Business." Other speakers were Rev. D. J. Unruh, Warren G. Hoopes, Sec. of the Penna. C. E. Union, and William Cope, the retiring president who spoke on the theme, "Crusade with Christ." Musical selections were offered by the Bethany Chorus of Quakertown, the Souderton C. E. Society and the Men's Double Quartet of the Grace church, Lansdale, Pa. Clarence Shelly took charge of the discussion on World Peace and Christian Citizenship and the topic on Evangelism was in charge of Rev. W. H. Rivell. The East Swamp Society carried off the banner for the highest percentage of members present.

Bluffton College announces its admission into the membership of the Ohio College association effective April 5, 1930. The Thirtieth Annual Commencement of the College was held June 7-11. Governor Myers E. Cooper of Ohio was the Commencement orator. An outstanding feature of the Commencement was the dedication of the Musselman Memorial Library. A reception was given to Mr. and Mrs. Musselman, the donors of the Library by President and Mrs. Mosiman. Another reception was given in honor of Governor Cooper.

The Committee of Doctrine and Conduct of the General Conference calls your attention to the following list of churches and Conferences opposed to Secret Societies: 1. The Swedish Lutherans; 2. The Norwegian Lutherans; 3. The Ohio Synod Lutherans; 4. The Danish Lutherans; 5. The Seventh-Day Adventists; 6. The Christian Reformed Church; 7. The Primitive Baptists; 8. The Scandinavian Baptists; 9. The German Baptists; 10. The Dunkards; 11. The Friends or Quakers; 12. The Moravians; 13. The Mennonites; 14. The Plymouth Brethren; 15. The Associate Presbyterians; 16. The Reformed Presbyterians; 17. The Free Methodists; 18. The Wesleyan Methodists.

Bethany Church, Freeman, S. D., is conducting a Summer Bible School in the basement of Freeman College. The school is divided into grades to study the Bible and receive instruction in the German language and German writing.

Rev. and Mrs. W. S. Gottshall, while on their way to their Pennsylvania home from South Dakota stopped over at Bluffton, Ohio, where they visited many of their friends. A number of years ago Rev. Gottshall was pastor of the Bluffton church.

Dean Byers of Bluffton College and Mrs. Byers are making preparations for a year's stay in Europe. They expect to sail sometime during the latter part of this month. They expect to attend the seventh International Congress of Philosophy to be held at Oxford University. Later they will visit France and Germany. They will spend the greater portion of their stay in Europe in Germany.

Rev. W. S. Shelly, pastor of the First Mennonite Church of Wadsworth, Ohio, conducted a series of meetings at the Sugarcreek Mennonite church June 1 to 8. His sermon themes were: "The Confession of Peter", "Art Thou the Christ", "Is It Lawful to Give Tribute to Caesar", "Who Gave Thee This Authority", "What Shall I Do to Inherit Eternal Life", "A Religion for Young People", "How Can Those Things Be", "The Meaning of Pentecost", "What Shall I Do Then with Jesus which is Called Christ." Special music was provided for each service. The meetings were well attended and good interest was manifested. Rev. Lester Hostetler is pastor of the Sugarcreek charge.

Last Sunday evening the Atta Boys Quartet of the Hereford Mennonite church gave a program in the West Swamp church at the meeting of the C. E. society. The C. E. society of the West Swamp church visited the Old Folk's Home at Frederick, Pa., on May 31 and conducted an interesting service.

A Minister's and Deacon's Conference will be held in the Upper Milford church, Zionsville, Pa., June 23. The questions to be discussed will be (1) Ministers' Problems, (2) Congregational Problems. The treasurer of the Eastern District Conference, Bro. Erwin Weiss will talk on the 1930-31 Budget. Rev. C. M. DeLong, pastor of the new Goshenhoppen Reformed church will be the guest minister.

Special Services were held in the Hereford Mennonite church, Bally, Pa., last Sunday. This date marked the nineteen hundredth anniversary of the Day of Pentecost. Dr. E. E. S. Johnson's sermon was on the subject, "Fifty Years of the Working of the Spirit in Missions." Hereford church will observe Children's Day, June 15, at which time the Pageant entitled "The Golden Road," by Veleria Lehman will be presented.

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By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

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By

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Special Offer

In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLV BERNE, INDIANA, JUNE 19, 1930 No. 25

NOTES AND COMMENTS

The Bones of the Church

Church members, says an exchange, may be divided into three classes in a mere skeleton outline —wishbones, jawbones and back bones. The wish bones are always languidly hoping that the church will somehow grow without their efforts; the jawbones, of course, do the critical talking, and the backbones get under the heavy burdens and carry them.

If Christ Were Dead

"How do you know Christ is risen?" asked a scoffer of an old Christian. "Because I had an hour with him this morning," quietly replied the Christian. The believer has fellowship with a living Saviour.

Best

"Good, better, best.
Never let it rest
Till your good is better
And your better best."—Sel.

Do Spiritual People Dance?

Is it right for a church member to dance? No; Because (1) an active Christian will not have time to dance; (2) a sensible Christian will find something better to do than to dance; (3) a loving Christian will feel that he cannot dance; (4) a spiritually minded Christian will not have any desire to dance.

Progress on Unemployment Solutions

The United States Senate has passed three bills proposing measures for dealing with unemployment, introduced by Senator Robert F. Wagner of New York. They are as follows: S. 3059, providing for a system of long range planning of public works; S. 3060, establishing adequate federal-state employment bureaus; S. 3061, providing for the gathering of improved statistics on employment. These bills are now awaiting action by the House of Representatives. They have been endorsed by leading social agencies as well as by social scientific and prominent employers and labor leaders.

Increase of Church Membership at Same Rate as Population Is Shown by Study of Census Data

Out of every hundred persons over 13 years of age in the United States there are today 55 church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants belong to church as compared with 58 per cent of the people living in cities, and nearly half the Protestant ministers are not graduates of either college or seminary.

These facts, and many others that upset commonly-held opinions regarding the status of the church, have been brought to to light in an extended independent analysis of both published and unpublished census data made for the Institute of Social and Religious Research by Dr. C. Luther Fry, who also prepared the official analysis of church figures for he summary volume of the 1926 census of Religious Bodies which is soon to be published by the Government.

In his report of the findings issued today by the Institute under the title, "The U. S. Looks at Its Churches," Dr. Fry shows that at least 62 of every hundred adult church members belong to a Protestant church, while 30 are Roman Catholics, and 6 are Jews. Women predominate in church membership; 48 per cent. of the males of the country over 13 years of age, and 63 per cent. of the females being members.

There is not a single state in which either Jews or Roman Catholics constitute a majority of the inhabitants, but there are nine southern states in which the Protestants make up more than half the population. The record, however, is held by Utah, where more than 82 per cent. of the people are members of the Church of Jesus Christ of Latter-day Saints.

One of the most arresting discoveries made by the study is that so large a proportion of ministers have had little or no academic training. More than three-eighths of the ministers of the 18 largest white denominations, including the Roman Catholic, and more than three-fourths of the ministers of the three leading Negro bodies, are not graduates of either college or seminary.

In his investigation of the training of ministers, the Institute caused an analysis to be made of hitherto unpublished census returns from the 105,000 ministers of the 21 leading denominations, representing three-fourths of the churches in the United States, including those of the Roman Catholic Church.

Of the 71,500 ministers of the 17 white Protestant bodies studied, almost 29,500, or 41 per cent., did not claim to be graduates of either college or seminary, while only 33 per cent. claimed to be graduates of both.

"The Roman Catholic Church," the report says, "makes a far better showing, and the Negro bodies a far worse showing. Instead of 41 per cent. falling into the group of non-graduates, only 6.6 per cent. of the Roman Catholic priests were so classified. On the other hand, 68 per cent. of the priests claimed to be graduates of both college and seminary.

"Of the ministers of the three Negro denominations, 78 per cent. reported themselves as not graduates of either college or seminary, while only 7.4 per cent. claimed to be graduates of both."

Among Protestant bodies, rural-urban differences are especially striking. Of the 25,000 city ministers among the 17 white denominations, only 20 per cent. reported that they were not graduates of either college or seminary, as compared with 53 per cent. of the 46,000 country pastors; while 52 per cent. of the city, and only 23 per cent. of the country, pastors were graduates of both.

In 1926, when the last religious census was taken, the value of church edifices, not including church-owned property used for purposes other than religious service, was equivalent to an investment of $48 for every person over 13 years of age in the United States, a sevenfold increase in the preceding 76 years. In 1850 the investment was only $6.44 for every adult.

Yet in relation to the population the number of churches has been decreasing. In 1906 there was a church for every 270 inhabitants over 13 years of age, in 1916 there was one for every 300, and in 1926 one for every 334.

Nevertheless the analysis of the census returns from the 172,000 churches of the 21 selected denominations show that only half had pastors with but a single charge, while 4,130 reported that their pastors were serving seven or more churches.

Church expenditures, which represented $8.70 per adult member in 1916 amounted to $18.44 in 1926; and even when this figure is adjusted to allow for changes in the price level during the past decade, it becomes $13.06, or an increase of 50 per cent. in the purchasing power of the church member's average annual contribution.

Sunday school enrollments have been increasing less rapidly than formerly. In 1906 the pupils in Sunday Schools were equivalent to 40 per cent. of the youth population under 19 years of age. By 1916 this per cent. had reached 48, but is now 44.

The Roman Catholic Church has had a decided decline in the number of Sunday School scholars along with a defiite increase in the enrollment of its parochial schools. From 1906 to 1926 the rate of increase in the enrollment of parochial schools was nearly twice that of public elementary and secondary schools.

Within recent years there has been a significant tendency for Protestant bodies to combine. Between 1916 and 1926 no fewer than 18 denominations were involved in mergers and amalgamations.

AT PENTECOST AND AFTER

In general it is understood that Pentecost is the birthday of the Church of Jesus Christ. It is true that the church had life a good while before that day, the same as a child has life before it is born. When the time was fulfilled the Comforter came just as Jesus had said. It is expedient, etc. The Holy Ghost dispensation had then begun. In the old covenant God came and dwelt among men and in the tabernacle

but Jesus said He that dwelleth with you He shall be in you. If the church had been born before Pentecost than John the Baptist would be a part of the bride but he admits in John 3:29 that he is only a friend of the bridegroom. That is why John is the greatest prophet ever born of women, yet the least in the kingdom of heaven is greater than he. John belongs to the Old Testament saints and was privileged to proclaim the new.

The kingdom of heaven seems to begin at the Cross and will end by the ushering in of the Millennium reign—it includes all Christendom. The church was born and also will go up in the rapture between these two events. The kingdom of God is from eternity to eternity.

The Spirit never manifested Himself before as He did at Pentecost; He did repeatedly after. Once to the Gentiles at Cornelius house. And Peter reported at the meeting in Jerusalem that the Holy Ghost fell on them as He did on us in the beginning. Then at Samaria Simon saw and wanted to buy the gift with money. Also to the believers at Ephesus about twenty years later. In every instance they had the same evidence: it could be seen and heard. Nowadays it has become a guest, it's invisible don't know when the Holy Ghost baptism a guest, it's invisible, don't know the Spirit has departed. And the Lord departed from Samson and he wist it not.

In the beginning there were cloven tongues. Cloven means divided in two parts. It tells us that God has a part and man a part. If man will speak for Him God will speak through him. I believe that the Holy Ghost baptism is for every individual, Acts 2:39. While the gifts of tongues is not. When Paul writes about the gifts of the Spirit in Corinthians he is not writing about the baptism of the Holy Ghost at all. But he holds all gifts equally sacred, I Cor. 14:2. For he that speaketh in an unknown tongue speaketh not unto men but unto God. Satan has raised havoc along this line of praying and speaking that it has become obnoxious to even God's people. Although we ought not belittle God's Word because Satan beguiles many and produces a counterfeit in place of the real. The Spirit of God is above the wisdom of man.

The Holy Ghost baptism is not essential to salvation. The new birth is. When one is born of the Spirit he receives the Spirit of Christ. Jesus breathed on His disciples and said, receive ye the Holy Ghost. Yet He tells them go and tarry until ye are endued with power. Baptism of the Spirit is power for service. Peter received the Spirit while Jesus was with him but he was still afraid of one little maid. After Pentecost the gates of hell could not prevail against him. To hear of the fountain and to see it is not enough, we must drink to get relief. Shall we expect God to speak in thunder tones from the mountain tops or look for angels to visit at our cottage doors? Shall we listen for a voice to speak out of heaven and hope for a dove to light upon us? No. Those times are past. At Pentecost the Spirit was given, the whole world was baptized, the Spirit is everywhere. Only we must yield and let Him in just as he came to the disciples and His followers. So will He come into all believers today because we are still living in the Holy Ghost dispensation. In a German church history, Sour's History of the Christian Church, Vol. 3 page 406, the following words are found: "Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter in one person, endowed with all the gifts of the Spirit."

Modern Pentecost of today may sound better or have no sound at all I do not know, but I do know that when His Spirit beareth witness with our spirit then are we the children of God.

O. G. Risser.

Aberdeen, Idaho.

INSTALLMENT NO. 4 OF TRIP ACROSS CONTINENT

By Rev. H. J. Krehbiel

(Continued).

Two large stores conducted in a novel and curious way claimed our interest. The one has 3 basements, one below the other. In the lowest of these they have a sign with the statement that all goods in this basement are for sale 30 days. After the first ten days it is reduced in price by 25 per cent; after 15 days the price is reduced 50 per cent, after 20 days the reduction is 75 per cent and at the end of 30 days it is given away. When I saw the crowd of people milling around in that basement I wondered what kind of pandemonium would reign here on the day when they gave the things away but I was told they give them not to the public but to benevolent institutions. I wonder if they really do what that motto says. The other is a store in which is sold all kind of stock which the proprietors bought at bankrupt sales. Mrs. Krehbiel and Ruth went to the Ladies Dress Dept. and I went along. There were thousands of dresses on hundreds of racks, the price marked on each rack and it was a help yourself proposition. A lady would select any dress go to a mirror, strip it over her dress and look at herself in the mirror. If she found a dress that would suit her and fit she would take it to an attendant who would go with her to the desk where the purchase would be completed. I watched an elderly lady who would neither take off her hat nor lay down her purse. Notwithstanding the two hindrances she succeeded in getting into a dress, but after viewing herself in the mirror the getting off the dress with the head gear on and one hand holding the purse lightly she found to be an acrobatic feat that was beyond her so she had to call a lady clerk to assist her.

In this store I noticed that men, too, are bargain hunters, but they do not seem as nervous about it as some of the ladies, who act as though their life or salvation depended upon getting a dress at a certain bargain sale. New England gave us a cold reception. For the first few days it rained and I was never warm except at night when in bed covered with a double blanket or a heavy woolen comforter. But now New England is showing us that she can be a delight and a joy forever or at least for a certain time. The weather now is delightful and the country has always been. All the roads wind over hills and around lakes, the former covered the latter sourrounded with trees 20 to 30 feet high and tangled underbrush and suddenly you come out of this enchanting wilderness into a city with a population of 50 to 100,000, having a fine business section and palatial residences and a number of factories. Much of the wealth here was inherited and came and still comes from industries and not from agriculture like in the Middle West or California.

The people here, too, complain about the financial depression and unemployment, but on the whole, I think from what I have observed, the commercial east is not suffering from the depression as much as the agricultural west.

CORRESPONDENCE

Butterfield, Minnesota, June 6, 1930—It will probably interest readers of the Mennonite to read a report from our little congregation.

There is not much of special interest to mention, but through the grace of God we have been able to hold regular meetings except on National Hospital Day our congregation was invited to join with the Mountain Lake churches in union services and again while the Northern District Conference convened there we were again partakers with them of the many blessings God bestowed on us during those days.

Our Sunday School has held regular sessions.

During the time our Supt. Erwin J. Linscheid was absent on account of scarlet fever quarantine in the home, Mrs. R. E. Casey, the assistant, very ably took care of the work.

On the evening of Ascension Day Rev. J. B. Epp from Oklahoma spoke very interestingly on what Ascension Day meant for Christ—what it means for us.

The Mountain Lake Easter cantata was appreciated very much by a large audience here. Today the Ladies Aid held its regular monthly meeting in the church basement. Mrs. John Enns and Miss Katie Penner were hostesses. It was voted to send $10 to Mrs. Katie Kiel who has been a patient sufferer at the Mountain Lake hospital for over a month, as a token of love and sympathy, also a house plant was sent to Miss Susie Miller, one of our members who was so severely burned some time ago when her clothes accidentally caught fire while she was tending the chicks in the brooder house.

Our sympathy and prayers go to the stricken sufferers. May the dear Lord give them much patience and strength to endure.

Our pastor Rev. L. H. Linscheid preached a very fitting and much merited baccalaureate sermon for the graduates of Butterfield high school.

Mrs. E. Friesen.

Deer Creek, Oklahoma, June 9, 1930—We like to hear what you are doing ad take it for granted that you like to hear what others are doing. An interchange of reports of activities, we believe is mutually helpful. We have not attempted anything extraordinary or spectacular here in our work. We have endeavored to keep ourselves well occupied in making our usual services of a helpful and interesting nature.

We had a well-attended Good Friday evening service and on Easter Sunday morning had the best attended holy communion service for many years. On Easter Sunday evening our choir, under the direction of Mrs. Ruth Moyer, rendered a fine Easter

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

A LITTLE JOURNEY TO THE OLD FOLKS

Sunday afternoon, June 8 and the trip was on. It had been announced that the service at the Home for the Aged at Frederick for that day would be in charge of the Second Mennonite Church of Philadelphia. At 1 o'clock the little caravan of autos assembled at the church and word was given to start. The distance was thirty miles, the day was fair and the roads clear. In an hour and a half the dining room of the Home was crowded with visitors and home guests. All was ready, but the minister was missing. The auto needed the usual attention it insists upon getting when one is in a hurry. Tire troubleitis and other auto afflictions have spoiled many an otherwise excellent date. However, the belated auto came up the drive twenty-five minutes behind schedule and the works were started. First came music, then speaking, then more music and the benediction after which several mysterious packages were given to the steward to be distributed equally among the home dwellers for their comfort and enjoyment.

Many people who are interested in the Home and who regularly contribute towards its support are not familiar with the home and the excellent work it is doing for the happiness and comfort of the guests it is entertaining during the declining days of their lives. It is situated on a high spot in one of the garden localities of this section of the country. A hard road that leads from Perkiomen to Reading passes it. Nearby is the post office and and a little group of beautiful and excellently kept homes. Though four miles from the railroad Frederick is by no means a lonesome place.

Formerly the building was a normal school, known as Frederick Institute. The rise of state normal schools many years ago put the Institute and many others of similar nature out of business. For many years the building was occupied by a number of families and finally passed into possession of the Eastern District Conference. It was then renovated and made into a Home. Recently the addition of a new wing doubled the capacity of the home which at present has, besides the help, 27 persons living under its roof. The old people were hearty in their reception of the visitors and entered lustily into the service. The meeting being over and the visitors having inspected the institution, returned to their homes feeling that the afternoon was well spent and that they had as much pleasure in making the trip as did those whom they visited and so came the end of a perfect day.

REPLY TO AN EDITORIAL

If I may be allowed, I would like to comment on the editorial in the Mennonite of May 29th, concerning the underpaid minister, the minister without support in old age, etc.

I sympathize with the those conditions and they are all true. However, are not practically the same conditions true in many other walks of life? The middle aged and old find themselves pushed aside with little ceremony or consideration. And those who have spent time, energy and money in service, beyond the usual, are often the first to meet that fate. Those who thriftily save, for the proverbial rainy day, only by means of strict economy and sacifice are taxed heavily (and unjustly) by our government at the same rates as those who are wealthy and save only their surplus.

When a private income is less than enough to live on economically—several hundred dollars perhaps, it should not be taxed. Then the government wonders why there are so many people who are not self-supporting. How can they be when young as well as old, can not be sure of employment.

As you may have surmised I am writing largely from experience. I have been a teacher for thirty years. The market for teachers is over crowded as practically every other work. So I am out of a position. Conditions in the teaching profession closely parallels that of the ministers.

I often wonder where-in lies the difference between so-called success and faliure.

"Man looketh on the outward but the Lord looketh on the heart," may be the answer in part.

And we know that man judges by clothes, show and outward appearance. Perhaps this cannot well be otherwise as human kind can not see the heart or motive.

Today there is much stress on Service, Service Clubs (so-called) etc. Yet hearts and lives sorely in need of friendship, kindness and the wherewithal to live are numerous all around us.

Kindest regards and best wishes.

Fraternally,
Fannie E. Landis.
Perkasie, Pa.

CORRESPONDENCE

(Continued from page 2.)

service of story and song entitled, "The Dawn Immortal."

Our Christian Endeavor Program Committee has been doing especially praise-worthy work this while past in arranging for the usual C. E. services and frequently with unusual programs. In all of them they have given a large place to singing, group singing and special singing. This committee prepared a fine Mother's Day program for the evening of May 11th. Mother's Day was also observed in the morning service of that day, the pastor using for his sermon subject, "What Makes a Home?" Our Christian Endeavor committee also arranged for an outdoor meeting on a recent Sunday evening, from seven to eight, or rather until too dark. This was largely attended and much appreciated. It was held at the home of one of our members and afforded an opportunity for a nice social time following the meeting. We plan to have more outdoor meetings during the summer months.

Recently one Sunday evening service was devoted entirely to music. This was arranged by our pastor; hymns, special vocal and instrumental numbers and a hymn story constituted the service and it was much appreciated. We frequently have a hymn story of one of the hymns used in the evening service. At another evening service we had a "Hymn Sermon," using a number of hymns to bring out the development of the theme, "God's Love," with short remarks between the hymns. Such services not only add variety to our services but they also help us to appreciate the fine thoughts of our hymns better and they frequently bring us a better message than would be brought through a regular sermon. We should study our fine hymns more than we do.

Children's Day we observed with a fine program by the children and young folks on Sunday morning, June 8th. The children gave a program of recitations, exercises and singing and a choir of all of our younger folks sang a number of selections as given in the service used for the day. The church house was beautifully decorated with pretty flowers for this service. On the evening of the same day we had our Pentecost service.

Our Sunday School Superintendent has introduced a pleasing variety in the opening part of our Sunday School worship service. From time to time he has been having special worship features that add greatly to the service. Short talks after the lesson study period have also been introduced at times.

Our Women's Mission Society has been quite busy during the past year. Just a few weeks ago we packed and shipped seventy-two garments and different articles which completed the list of things to make for the Dr. Dester hospital in Basna, India. Besides his sewing we also did quite a bit of quilting work for different people during the year. Our women have the reputation of being good quilters and so we have had all we could do during the year. We have earned considerable money for mission purposes in this way.

As a whole our people have been blessed with good health and strength and a willingness to do things in and for the church. For this we give our good Father in Heaven our hearty praise and thank Him. The busy summer time is upon us. We plan to be just as busy in His work as in our work.

Mrs. A. S. Bechtel.

JOTTING

The eighteenth wedding anniversary of Rev. and Mrs. H. T. Unruh was celebrated Sunday, June 1, when over two hundred friends gathered in the dining room of the Mennonite church, Halstead, Kansas, to enjoy a bountiful dinner which had been brought in well-filled baskets. Daisies were used in decorations and the color scheme of yellow and white was carried out in the decorations as well as the wedding cake which contained eighteen candles and which were lighted during the dinner hour.

Tables were set to form a "U" and during the dinner several songs were sung and speeches made, and a purse presented to Rev. and Mrs. Unruh, after which Mrs. Unruh cut the wedding cake. The afternoon was spent in social conversation and extending congratulations to Rev. and Mrs. Unruh.

Some Religious Problems of College Students

By H. A. Fast, Newton, Kansas

It is a good sign when college students have religious problems. It shows that they are taking religion seriously enough to have problems.

Most of these are not problems peculiar to college students. They are problems of youth as such. The college environment often simply serves to bring them to the surface and into clearer focus.

Furthermore, many of these same questions are raised long before young people come to college. I have heard them raised by high school young people in their conferences. I have heard them raised in my catechism class by young people 14-15 years old. Some of these questions are raised even earlier than that. I recall, for instance, how surprised I was to discover that some of these religious problems which in my own college days came to me with a new clearness and meaning and with a larger scope and reality I had already vaguely felt and vaguely realized when I was but a mere lad. The atmosphere of college, intellectually frank and stimulating, had simply led me to see these problems with more clearness and in truer and larger perspective.

Of course college raises some new problems. It wouldn't be worth the time and money of students if it didn't. To me it seems it should raise a good many more in order to lead students to think more deeply and with greater conviction on the great facts of religion. I have often been dismayed to find that college students have so few religious problems and that sometimes these are so superficial in character.

You will notice that the subject of this article is not "the" religious problems of college students but "some" religious problems. To speak of "the" religious problems of college students, even if only of the students of one college, besides being quite a presumptuous undertaking, would require an exceedingly intimate acquaintance with students; and then in the course of a year those same problems might not be "the" problems at all. But I know of some problems which are perplexing and vital to many students. I know they are student problems because they raised them themselves and among themselves.

It is not my purpose in this article to try to solve these problems. That would be too ambitious a task for this article. We shall do little more than state some of the problems. That is already worth while in itself. In the main we are going to try to state their problems in their own way but for the sake of clearness we shall have to make an attempt to interpret some of their questions.

Here are some of the problems that concern them:

1. The nature and use of the Bible. What do you mean by the inspiration of the Bible? How much does that include? How do you explain the apparent contradictions or disagreements in the Bible? How do you explain the sanction of war in the Old Testament in the light of what Jesus teaches God is eternally? What do you say about passages where the ethical standards are obviously low?

They are wondering whether it is necessary to use discrimination in their study and reading of the Bible. "Is the Bible to be taken literally or may some portions be taken figuratively?" one student asked. Questions like these indicate that students find it difficult to approach the reading of the Bible with any sense of reality. To them the Book seems to be lacking the human element. It is not a Book of experience but a Book of mystery. Unless they are able to discover hidden, mysterious, allegorical meanings in the Bible they feel they are not getting its real meaning. What really is the Bible and how are they to use it? Any natural and spontaneous approach to the reading of the Bible they find difficult.

2. The problem of prayer. This is perhaps one of the most common of the religious problems of students and they raise a great variety of questions about prayer. "What is the meaning of prayer and how does it operate?" "How important is prayer, public and private?" "Why should one pray? What does or what should prayer accomplish? Does God hear prayer? What evidence do you have? How can a God who has a universe to rule and order pay any attention to the prayer of a mere man? Can God share the infinite resources of his Being with man? How? How can one know God's presence? For what should one pray and how should one pray? Then they raise questions about methods of praying, etc. The above questions are but a suggestive list of questions they raise.

3. The problem of science versus religion. Are science and religion inherently antagonistic? What shall we do when there seems to be a conflict between science and religion or between some teachings of the Bible and the teaching of the theory of evolution? If we accept the one must we reject the other or vice versa? Can a man believe in evolution and still be a Christian? If it is true, as some contend, that evolution is dangerous teaching, just wherein lies that danger? (Whether we like it or not, young people raise questions like these and oftentimes long before they ever see a college. Good sound practical sense guided by sympathetic insight and understanding will go much farther in helping young people to solve this problem than heat and denunciation or hasty and ill-informed criticism.)

4. The problem of the relation between the sexes. College students are eager to know what light the teachings of Jesus have to throw upon the whole realm of young men and young women relationships with the great variety of questions it raises in their mind, including such things as petting, finding a life partner, long engagements, marriage and marriage relationships, divorce, etc. What are wholesome and what unwholesome relations between the sexes? That brings up the whole question of wholesome and unwholesome recreation, games and amusements.

5. The problem of finding a standard for evaluating life and conduct. In other words, when is a thing right and when is it wrong? In this connection they frequently raise the whole question of Sunday observance. How can we judge what is right and what is wrong on Sunday? They frequently also raise the whole question of amusements,—dancing, card playing, pool, etc.," etc. Are they wrong? When are they wrong? Why are they wrong?

In an environment where the standards of the home and the home community are quite easily thrown overboard in the effort to become quickly one with the college group there arise many situations where the student must evaluate the rightness or wrongness of an act for himself. What measuring rod can he apply to these varying life situations? He wants a relational Christian basis for his conduct.

6. The constant problem of choosing a life work. What things should I as a Christian consider in choosing a life work? Does it make any difference to God what kind of life work I choose? Does He call men to any other vocations except to definitely religious vocations? How can I know what He wants me to do? How does He lead men?

7. Then they ask questions like these: "What is God like?" "What do you mean by the divinity of Christ?" (The whole question of the incarnation is perplexing to them.) "What is religion?" "What is salvation?" "How are we saved?" "Does anything I can do help toward salvation?" "What is immortality?" "What reason do you have for believing in it?" "What do you mean when you speak of a bodily resurrection?" "What is the nature of life after death?" etc.

Students are often quite eager to read an article that promises real help on these questions. About two years ago there appeared a very able even though somewhat cynical and sarcastic article in a prominent literary magazine by Clarence Darrow on the myth of immortality. The students must have discovered it very soon for when I accidentally heard of the article a couple of weeks later the thumb marks on the magazine showed that it had been widely read. They want a frank, fearless and honest facing of the difficulties in their own thinking.

8. The problem of divisions in the church of Christ. Why do we have so many divisions in the church? What reason is there for continuing these divisions? What is there so vitally distinctive between the different groups? Why do we not stand together in the face of a tremendous need?

Students are also perplexed, although not as much as they used to be, about this thing called modernism and fundamentalism. One student put it this way: "Shall we believe in modernism or fundamentalism?" They do not know what to make of it. They certainly do not like the controversy, and, let me add, they are no more ready to accept the word or criticism of extremists in this question whether they are on one side or the other than they are to accept the word or criticism of extremists in other questions.

9. I merely take time to mention two other problems which students did not raise in exactly these words but which are fundamental problems in their religious life. The problem of finding reality in their religious life, the problem of struggling through to a God whose presence is real and transforming. The problem of finding control in modern high-powered life and in the midst of the great multitude of distractions that play upon their emotions.

Hardly any of these problems are new but they are new to these young people. They are glad and even eager for help if we proceed in an understanding way. They want some one who will lead them out rather than one who will preach them down. They want directions, not solutions. They want us to show them the way, not to carry them to the goal.

Science and God

Vernon Smucker

Does Science aim to displace God? Are our great scientists unbelievers who are plotting and scheming to destroy faith in a personal God and Father? Is it true that modern scientific theories and discoveries tend toward atheism, and that those who study and accept them must be looked upon with suspicion and mistrust? Does God become unnecessary and superfluous in the thinking of the individual who delves into the mysteries of the universe and who comes to see an orderly scientific arrangement in many things which previously have had no logical explanation of any kind and whose mysteries were only to be accounted for by attributing them to the fiat of an arbitrary God?

The thoughtful and honest individual can hardly answer the above questions in the affirmative. That there are some who claim to be scientists and who frankly repudiate belief in a divine and a superhuman existence is of course only too true, just as there are men in all other walks of life who take a similar attitude. But that the rank and file of those who delve into the mysteries of the universe are unbelievers, or that science itself leads one to take such a position is quite a different assertion and one that is entirely unwarranted by the facts in the case.

It is true, of course, that frequently settled opinions and long accepted dogmas prove to be incompatible with the findings of science, but in every case in the past things finally come to be regarded in their proper light by practically everyone, and those things which were most fiercely opposed are now no longer questioned. A moment's reflection will no doubt serve to recall a number of things of which this is true. The man who first discovered and announced the circulation of the blood in the body was put to death as an arch deceiver and a foe to mankind. The Copernican theory of the universe was considered heresy of the worst sort. Printing was considered an invention of the Devil. Traveling on railroad trains at the speed of fifteen miles per hour was considered by many as a direct insult to God. Epidemics of Yellow Fever and other diseases were considered direct visitation of Divine wrath upon humanity which were not to be questioned or averted. There are still in existence many pious people who have religious scruples against the use of such common scientific and labor-saving inventions as the telephone, electric lights, automobiles, and even buttons. Yet many of us who feel ourselves considerably enlightened with reference to the above mentioned things apparently take the position that the limit has been reached, that God has made His final revelations, and that is is our Christian duty to oppose and condemn those findings of science which cannot easily be reconciled with our present way of thinking. If history teaches us anything at all it ought to be that it is dangerous to take such attitudes, and that the heretics of today are often the heroes of tomorrow. The real enemies of Christianity are those who in its name seek to close themselves to the revelation of new truth and to suppress it from others, and not the scientists who are constantly seeking to discover some of the secrets of the universe which are still locked in the bosom of mystery.

The experience of thinking and open-minded men generally proves that real Science does not make one's conception of God smaller, but much greater and more wonderful. Just one illustration of this fact can be here noted. Astronomers have recently been making some striking discoveries. By the aid of a new 100-inch telescope it has been possible to photograph two million island universes, up to 800 million million million miles distant. This distance, practically meaningless to the average individual, is just about fifty times as great as astronomers held the stellar world to extend only four or five years ago. Light, traveling at the equivalent of eight times around the earth in one second, requires 100,000,000 years to travel from these farthest known stars to the earth. Does the knowledge that we are living in such a universe tend to lessen our idea of God? Does not the God of such a universe and such a creation, who holds all of these things in the hollow of His hand, become a thousand times more wonderful and more powerful in our consciousness, especially when we remember His individual care and concern about each one of us, than one who has all He can do to regulate this comparatively small and insignficant universe of ours? Surely, such knowledge adds to, rather than detracts from, our ideas and conceptions of God. The same thing is true in practically any other field of science today.

Careful inquiry has proved, also, that the really great scientists are not unbelievers, but men who stand in awe and reverence as they see the greatness and the wonderfulness of God, and who can worship with a sense of reality which perhaps many of us never experience. Many of them spend years of effort in the interests of a degree of accuracy and a faithfulness to facts which are not impossible for the average person to comprehend. Truth becomes almost an obession for them. It is not true that they are schemers, perverters, and servants of the Devil. We do wrong to picture them as such. They may sometimes be mistaken, but no one is more eager to correct mistakes or to acknowledge error than they, and in this respect they offer a marked contrast to the glib and smug pronouncements of many zealous defenders of the faith whose only claim for fitness for pronouncing judgment, apparently, is the ignorance in which they so often pride themselves.

We do well to remind ourselves often that the Creator is lord of His creation, and that true science is nothing but a study and an orderly arrangement on the part of the man in his weakness of the greatness and the wonders of God's creation. Let us not discount, either by word or by deed, the sacredness and the wonderfulness of this task.

Wooster, Ohio.

Christian Endeavor Topic

By Mrs. Earl Salzman

JUNE 29TH

Great Missionary Leaders

Eph. 3:7, 8; 4:11-13

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Paul was the first missionary after Jesus' time and has often been given the title of the master missionary. He at one time expressed the desire that he might go to Spain and at that time Spain was considered the end of the then known world. Beyond that all was empty space. Probably the reason that Paul was such a great missionary was because he says he professes to know nothing except Jesus Christ and him crucified. In other words Paul recognized the significance of the person of Christ and was willing to say with Peter "Thou are the Christ the Son of the Living God." This at once made him a leader. Then we also know that Paul seemed to feel at home everywhere and with all classes of people. When with the Greeks Paul became as a Greek, to a Roman as a Roman, to a philosopher as a philosopher, a king as a king and to a peasant as a peasant. He sympathized with all classes of people and this sympathy made it possible for him to reach the hearts of men and women everywhere.

Many men and women could be mentioned who have become great missionary leaders because of some phase in their life which has given them an eagerness to serve; however we have space to mention only a few of these. For instance if we had time we could mention such missionaries in the Bible as Jonah, John the Baptist, Peter and others.

Adoniram Judson is a missionary to Burma who seems to be noted for his great faith. His first problem after reaching Burma was to learn the language and to try to construct some form of grammar and translate the Bible. He worked for seven years before he had any converts and the church on the home field grew weary and very nearly despaired when he baptized Moung Ing his first convert. Many were the difficulties which followed which Judson says "I do not know that I shall live to see a single convert but I feel that I would not leave my present situation to be a king." Mission work is a work of faith and missionaries today owe much to this great leader who kept on in spite of all hindrances such as losing son, wife and daughter by death.

Livingstone was another great missionary leader. He opened up the country of Africa to not only missionary work but also to the influence of civilization in general. No doubt we may best judge his success by his own words "If God has accepted my service,

(Continued on page 7)

THE S. S. LESSON

July 6

Abraham (A Pioneer of Faith). Gen. 12:1-5; 13:7-12; Heb. 11:18-10.

By faith Abraham, when he was called, obeyed to go into a place which he was to receive for an inheritance; and he went out, not knowing whither he went. Heb. 11:8.

Recent explorations in the East throw considerable light on the times and the country in which Abraham was born and grew to manhood. Ur of the Chaldees has been uncovered and while we learn that the people of that ancient city had a high degree of culture we also learn that they had a very degrading form of religion that involved human sacrifices. From such a race God could call one who came to bring blessings to all the generations following him. But not only in Abraham's time and city does God find men who become his children after his own heart. In many haunts of vice and sin men and women have heard the call of God and heeded it to become saints to bring to others many blessings and a better knowledge of God and his love. We know nothing more of Abraham's antecedants than that the Bible tells us, but we do know that when God called he went, obeying without question, believing God's promises though they were concerning things in the vague future. From the beginning he is the outstanding pioneer of faith.

The immediate obedience of Abraham is inspiring. We must ever be told that God demands obedience and that he demands immediate obedience. It must be an obedience that seeks to make no bargain with God but takes him at his word and acts accordingly.

Because Abraham was one of the first of those who gave God their love and service he is a distinguished figure in history. But we know him better than just a patriarch. We know God better because we know Abraham. Indeed, if the world is to increase its knowledge of God, it must learn about him through those who confess being his followers and obedient children. Not only does the human race know God better because it knows Abraham, but it knows how to serve him because Abraham was a great servant of God. Abraham is by no means a perfect man in the light of the revelation we now have, but, he is the man who kept God ever in mind. He was a wanderer living in tents, but he also was a worshipper because wherever he stopped to pitch his tent he erected an altar. His life was symbolic of ours. We have no abiding city here. We are aliens and strangers, but, we may also be worshippers and being that, no matter how strange and wicked the world may be, we may have a continual sense of nearness to God.

As we study the life of Abraham as revealed to us in the Bible we cannot but feel that he was a man different from all the men of his age. He stands out in contrast, not only with the world in which he moved, but, also in contrast to his own immediate family. Lot, Sarah, and his father are mentioned. All of them in some way are benefitted by their relation to Abraham, but, none of them rise up to his height. What might have been the fate of the world had there never been an Abraham we can never guess, but we are sure that because of Abraham the promise of God was realized and future generations continue to rise up to call him blessed. The life of any good man—one who lives the faith life—is sure to add to the sum of goodness in the world and, though that one may not be conscious of it, there will be many who have been uplifted by what that life was and accomplished. The secret of Abraham's outstanding difference from the world was that his was a life of separation. He had to separate from his country, his father, Lot, his beloved Sarah, etc. But he always was conscious that God was with him and therefore these separations were not so hard to bear, especially since he had entirely separated himself from the world in which he lived to be closer to God.

"It is easy to trace the influence which faith had on the life of Abraham. His faith grew in comprehension, in strength, widened in its application to life. Humble in faith he gave way to his nephew Lot; mighty in faith he smote the four kings from the East; steadfast in faith he rested in the word of promise for a son; bold in faith he besought God for the deliverance of Sodom. His faith grew from strength to strength until we see him standing by the altar of Moriah victor over his own natural affection, over his opinion about how God's promise was to be fulfilled, and victor over himself. 'He lived as seeing him who is invisible.' So long as the story of Abraham remains all men may be assured of this fact—a man can live his life on earth in confidence that God is guiding that life."—Doran.

A LETTER READ AT A MISSIONARY MEETING AT ABERDEEN, IDAHO

Lame Deer, Mont.,
May 21, 1930.

Dear Mission Friends:

Your request for a letter came, and in order to get to you for the 25th, it must go out in the morning. Will you pardon just a simple newsy letter of things uppermost on my mind? I have not time now for a more carefully written article.

As you perhaps know, Lame Deer is 65 miles south of Forsyth, until recently our nearest railroad station. We are on an enclosed Indian reservation reserved for about 1400 Cheyenne Indians, after they had refused to remain in Oklahoma, where they were all taken after the hostilities which followed the Custer massacre led to their defeat. Accustomed to the northern climate, they chafed at the heat of Oklahoma, and many sickened there with fever, so that several bands of them escaped the authorities and fled back to the Dakotas and Montana. Soldiers were ordered to pursue them, but the Cheyenne leaders who led the flight were keen in strategy. Some of them were finally cornered at Ft. Robinson, Nebraska, where the authorities placed them in a barricaded building and tried to starve them into submission. However, the Indians somehow made their escape, but were overtaken and the most of them perished. A few are still living who there suffered so intensely rather than live in a country that was uncongenial. After that terrible experience, the Government relented, and let all such who preferred to live in the north to do so, and they were even brought with military escort and abundant food supply to their former home places here in the north. This reservation was then set apart for them and has ever since been their home. In 1926, Congress passed a law that they should be allotted, which means that the land is to be divided and each Indian given a certain portion. In 1927, surveyors were sent out to survey the reservation so that the allotment could actually take place. It is now four years since the allotment bill was passed, and it is possible that the actual allotting will take place this summer, yet no one seems to know definitely. The most of the reservation is grazing land, with only small agricultural patches along the creeks and rivers, so that the problem of allotting is greater than it was in Oklahoma with the Southern Cheyennes, who were content to remain there. Even now a big crew of foresters are here looking after the preservation of that part of the reservation, so it often seems that things are still in considerable of a muddle as to what is immediately before us in the Government's dealings with these Indians. The present administration has as yet made no great changes, except that the policy now is to send out highly trained employees for the various phases of the work with the Indians. More is being done for the physical welfare of the Indians. For instance here at Lame Deer, the Government began last winter the erection of a fine hospital, which we are told would cost $120,000. While the roads were still frozen, big trucks brought in material and dumped it on the alfalfa field just a few hundred yards south of our mission station. It seemed an immense pile of sand, brick, tiles, lumber, etc., etc. Finally on Good Friday, the actual work began. The place began to look like an ant hill, with Indians and white men as busy workmen in excavating and constructing. The hospital is to be three stories high, with a total length of 190 feet and a width of 40 feet. It will be modern in every respect with an elevator service and an up-to-date X-ray machine. There will be 47 beds, 33 for ordinary hospital cases and 14 in the tubercular wing. The other wing will serve as quarters for the nurses. Oil burners will heat the building, and it is hoped that the Montana Power Company will run a power line into Lame Deer to supply the needed power. A deep well is also under construction for this hospital. A depth of 400 ft. has been reached, but the purpose is to go still deeper for soft water. Thus as I look from my study window, I can daily watch the crew of men at work. It was told us that 13 wheel-barrows had been brought for assembling and it is an interesting sight to see these pushed by Indians. A big mixing machine is also on the place. The big bosses keep things lively, and no Indian can sit down for a smoke or a chat. Everybody keeps moving at a lively pace.

(To be concluded)

The three days session of the Northern Conference, held at Mt. Lake, Minn., was marked with an unusual attendance. Interest in the Ministers Meeting, the Sunday School Convention and Sewing Society program as well as the conference proper was keen. The main sessions of the Conference were held in the Tabernacle Auditorium, which seats twenty-five hundred people.

CHRISTIAN ENDEAVOR TOPICS

(Continued from Page 5)

then my life is charmed till my work is done. . . . . I will place no value on anything I have or may possess except in relation to the Kingdom of Christ. . . I will try and remember always to approach God in secret with as much reverence in speech, posture and behavior as in public."

"He knew not that the trumpet he had blown
Out of the darkness of that dismal land,
Had reached and roused an army of its own
To strike the chains from the slave's fettered hand."

William Carey should be mentioned among these leaders because of the fact that he may be termed the leader in the modern missionary movment. He for a time preached in the Baptist Church and then became so profoundly interested in the missionary cause that he went to India and remained there until his death. He established a printing house and published 200,000 Bibles in forty different languages. This was a great contribution to the missionary work of that time and of even our own time.

Women have proven themselves as capable leaders as men. Among them might be mentioned such women as Mary Reed who while working in India was stricken with leprosy. She returned to India to spend her life there and to do missionary work among the lepers. Eleanor Chestnut was sent to South China as a medical missionary and a small hospital was built upon her arrival. However after a number of years of service there she lost her life in a massacre but someone has said that to know her was a call to higher living, to noble serving.

Our missionary work today has taken a slightly different trend but we have leaders today whose names compare well with the names of the greatest missionaries of the past. The problems are different so of course their leadership has taken a slightly different trend. Judson at one time said, "If the Lord wants you for missionaries, He will send that word to your hearts. If He does so, you neglect it at your peril."

Outline Study

1. Jonah's mission. Jonah 1:1-3.
2. A home missionary. Amos 7:14-15.
3. John the Baptist. Luke 3: 1-18.
4. Peter's mission. Acts 10:34-48.
5. Philip in Samaria. Acts 8:5-8.
6. The master missionary. Acts 9:10-18.

Suggestive Topics

1. Jane Adams as a missionary leader.
2. Wherein lay Paul's success as a missionary.
3. The work of David Livingstone.
4. Women as missionary leaders.
5. Missionary leaders today.

Suggestive Questions

1. Was Jonah a successful missionary? Explain.
2. How do ancient and modern missionaries differ?
3. What opportunities for leadership are there in missions today?
4. What contribution did William Carey make to the missionary movement?
5. What is the greatest need on our own mission field today?
6. Is there a need for missionary leaders in the home church?
7. To what extent is faith necessary to missionary leadership?
8. Is it possible for a person to be a missionary and not have the missionary spirit?

MIDDLE DISTRICT CONFERENCE

The following is the tentative program of the Middle District Conference to be held in Nappanee, Indiana, August 23-26.

The Ministerial session is being planned for Saturday afternoon, this should be of great interest and all leaders should plan to be present.

The Young People will hold their sessions on Saturday evening and Sunday afternoon.

Sunday Forenoon Session

Devotional Half Hour with the Sunday School Lesson.
Fiftieth Anniversary of Mennonite Missions.
Conference Sermon by the Conference President.

The Sunday evening service will be a union service with the churches of the city.

Conference Theme—"The Holy Spirit and the Mennonite Church."

Monday Forenoon

9:00—Devotional Service.
9:15—Business.
a. Reception of delegates' certificates.
b. Minutes of preceding session.
c. Order of the day.
d. Appointment of Committees.
10:15—Music.
10:20—Report of the Educational Committee.
10:30—Address by State Religious Education Council Worker.
11:30—Closing Service.

Monday Afternoon

1:30—Devotional Service.
1:45—Business.
a. Granting of Complimentary votes.
b. Report of the Evangelization Committee.
c. Report of the Trustees.
d. Report of Bluffton College.
e. Report of the Seminary.
f. Election of Officers.
2:45—Music.
2:50—Topic: "The Holy Spirit and Mennonite Church Unity."
3:25—Music.
3:30—Topic: "The Holy Spirit in Daily Life."
4:00—Closing Service.

The Women's Missionary Society will be in charge of the Monday evening service and will prepare the program for the same.

Tuesday Forenoon

9:00—Devotional Service.
9:15—Business
a. Election of new Committee Members.
b. Choosing Place for next Conference.
c. Other Business.
10:10—Music.
10:15—Topic: "The Holy Spirit and Evangelism."
11:00—Topic: "The Holy Spirit and the Bible."

Tuesday Afternoon

1:30—Devotional Service.
1:45—Topic: "The Holy Spirit in Missions."
2:15—Resolutions and any other unfinished business.
2:45—Topic: "Perpetuating Pentecost."
3:15—Closing Service.

A. R. Keiser, Ch.
E. S. Mullett.
J. E. Amstutz.
Program Com.

MINISTERIAL MEETING

The first quarterly ministerial meeting of the 1930-31 Eastern District Conference Year, on Monday, June 23rd, in the Upper Milford Mennonite Church, Zionsville. This gathering is not only held for Ministers and Deacons, but for all who can possibly find it convenient to attend. There will be afternoon and evening programs.

Afternoon, 3:00 (D. S. T.)

Devotional Service—Rev. Howard G. Nyce.
Business Period.
"Congregational Problems"—
a. "From the Ministerial Point of View"—Rev. S. M. Grubb.
b. "From the Layman's Point of View"—Monroe Geissinger.
General Discussion.
Benediction.

Evening, 8 o'clock

Song Service.
Devotional Exercises—Rev. W. S. Gottshall.
Paper: "The 1930-31 Budget"—Erwin S. Weiss.
Address: "A Message to Young People"—Rev. Calvin DeLong.
Benediction.

Freeman H. Schwartz.
Conference Secretary.

CONTRIBUTIONS

CONTRIBUTIONS EMERGENCY RELIEF BOARD, MONTH MAY, 1930

Russia and Siberia:

Mrs. Elisabeth Schumacher, Decatur, Ill., $5; First Menn. Church, Bluffton, Ohio, $116.32; Anton Knak, Hillsboro, Kan., $21; Jacob H. Schroeder, Canton, Kan., $10; Menn. S. S., Hutchinson, Kan., $28.66; First Menn. Church, Berne, Ind., $25; D. W. Friesen, Altona Man. Canada, $1; Bethel S. S., Inman, Kan., $35.99; Miss Hulda Leisy, Marshalltown, Iowa, $5.

Canada:

Ex. Com. of Mission Societies per Mrs. J. G. Regier, Newton, Kan., $5.-42; J. H. Regier, Newton, Kan., $25; First Menn. Church, Mt. Lake, Minn., $53.50; Brudertal Church, Hillsboro, Kan., $37.30; Christian Ch., Moundridge, Kan., $85.

General Fund:

Ex. Com. of Mission Societies, per Mrs. J. G. Regier, Newton, Kan., $50; Zion Menn. Church, Donnellson, Ia., $16.77; Bergtal Church, Pawnee Rock, Kan., $146.25; Zion Church, Elbing, Kan., $103.60; Bethany Church, Freeman, S. D., $41.43; Friedenstal Ch., Tampa, Kan., $18.20; Emmaus Ch., Whitewater, Kan., $159.55; Maria Bestvater, Newton, Kan., $10; Emma Latschar, Blackwell, Okla., $5; Wayland Menn. Church, Iowa, $50; J. P. Bartel, Turpin, Okla., $5; J. F. Schmutz, Sedgwick, Kan., $50; Menn. Church, Greensburg, Kan., $12; First Menn. Church, Upland, Calif., $25.70; West Zion Menn. Church, Moundridge, Kan., $38; Medford Menn. Ch., Medford, Okla., $12.37; Bergtal Ch., Pawnee Rock, Kan., $14.51; Hillsboro Menn. Church, Hillsboro, Kan., $46.-54; Alexanderwohl Church, Goessel, Kan., $96.72; A member of the Wayland Menn. Church, Iowa, $100; Abraham Boese, Avon, S. D., $15; Marie Boese, Avon, S. O., $3; Anonymous, Goessel, Kan., $6; Tabor Church, Goessel, Kan., $8; First Menn. Church, Philadelphia, Pa., $14.64; Zion Church, Elbing, Kan., $149.95; Anonymous, Newton, Kan., $50; Members of the Bergtal Church, Corn, Okla., $15; Jacob F. Schmidt, Buhler, Kan., $100; An elderly sister, Bridgewater, S. D., $5; Mrs. Jacob Suderman, Newton, Kan., $10; Hillsboro Menn. Church, Hillsboro, Kan., $60.58; First Menn. Church, Newton, Kan., $107.46.

Harbin Refugees:

Menn. S. S. Class No. 33, Berne, Ind., $18.60; Anonymous, Springfield, S. D., $5.

Refugees in Germany:

Ex. Com. of Mission Societies, per Mrs. J. G. Regier, Newton, Kan., $70; First Menn. Church, Allentown, Pa., $100; East Swamp Church, Quakertown, Pa., $25; Roaring Spring Ch., Roaring Spring, Pa., $32; Menn. Ch., near Beatrice, Neb., $340.88; Sunday School near Shafter, Calif., $23.50; Bethel Church, Mt. Lake, Minn., $120; Menn. Church of Butterfield, Minn., $14; Sister Hillegonda v. d. Smissen, Newton, Kan., $50; J. F. Schmutz, Sedgwick, Kan., $50; Zion Menn Ch., Souderton, Pa., $175.86; W. P. Rempel, Pasadena, Calif., $15; Christian Reformed Church, north of Mt. Lake, Minn., $20; West Swamp Church, Quakertown, Pa., $5; Upper Milford Church, Macungie, Pa., $10.50; First Menn. Church, Philadelphia, Pa., $261.64; German Presbyterian Church, Philadelphia, Pa., $20.75; Elisabeth & Mrs. and Mr. Wirkler, Los Angeles, Calif., $40; Bethany Menn. Church, Quakertown, Pa., $50.88.

China Relief:

A small boy, did not give his name, Newton, Kan., $1.35; Hebron Church, Buhler, Kan., $31.19; Elisabeth and Mrs. & Mr. Wirkler, Los Angeles, Calif., $10.

May 1st Bal. on hand	$ 36.76
Received during month for	
Russia	$ 247.97
Canada	$ 206.22
General Fund	$1546.37
Harbin Refugees	$ 23.60
Russians in Germany	$1425.01
China	$ 42.54
Total	$3528.37
Paid out during month	$3479.34
Balance on hand June 1st	$ 49.03

Gratefully acknowledged,
C. F. Claassen, Treas.

JOTTINGS

The Summer Vacation Bible School of Berne, Ind., of which Rev. C. H. Suckau is superintendent, is the largest on record for Berne. The enrollment is 395.

Later information following the report that a child of the Missionaries Mr. and Mrs. F. J. Isaac died, brings the intelligence that little Paul was taken sick with dysentery shortly after leaving Palestine and that he died in Brindisi where he was buried.

One hundred and eighteen persons were present at the Mother and Daughter banquet held in the Souderton church. A group of young men served as waiters on that occasion. A goodly number of men attended the monthly meeting of the Men's Brotherhood, when Mr. Charles Lee Nelson gave a stereoptican lecture on a Bible subject. The lecture was so interesting that the men voted in favor of having Mr. Nelson present his entire series of lectures in the church in fall.

East Swamp, Pa., church will give a reception to the new pastor, Rev. W. S. Gottschall, on the evening of June 17. Children's Day will be observed in the Sunday School, June 29 when an interesting program will be offered. The annual musical program of the Young People's Society will be an attractive affair in charge of Mrs. Earl Hallman and Lewis Rosenberger on June 22. The East Swamp Society won the C. E. Attendance Award Banner for the third successive time at the Young People's Convention of the Eastern District Conference.

The annual Young People's Conference of the four General Conference churches in Iowa: Pulaski, Wayland, Noble, and Donnellson, was held at Donnellson, Iowa, May 24-25.

On the evening of the 24th, a short meeting was held during which a report by the president of each C. E. Society was given; followed by a discussion of the problems of the different societies. After the meeting a social hour was spent in getting acquainted, playing games, and roasting weiners.

Sunday morning, the 25th, the regular Sunday School and Church services were held; Rev. Welty, the local pastor, delivering the sermon. A basket dinner was served at noon.

In the afternoon the program consisted of special musical selections, and talks by members of the different societies on the following subjects: Temperance in Drinking, Evils of Tobacco, Temperance in Eating, and Temperance in the Use of Time. This was followed by an open forum, and a number of attendants took part in the discussion.

In the evening the regular C. E. meeting was held; the discussion of the topic, How Missionaries Advance World Peace, was led by Rev. Welty, A short business session followed the C. E. meeting. The Young People's Conference then closed with an address by Rev. Schrag from Noble.

Though this meeting had been preceded by five rainy Sundays, we were blest with a very beautiful Saturday and Sunday. Many people attended and enjoyed the Conference; both the messages and the fellowship with each other.

The young people of the Mennonite churches of Washington and Idaho are planning a two days' Retreat this year and those of California a five days' one. In the two sections approximately 150 young people attended the retreat of last year.

Several weeks ago a total of 33 persons met in the immigrant house in Washington where a number of Russian Mennonite refugees from Harbin, Manchuria, are now living and organized a Sunday School. Rev. Galle, pastor of the Lind, Wash. Mennonite church has arranged to visit these brethren and preach for them in the German language once a month.

The Grace Church Pandora, Ohio, is in the midst of its celebration of the fiftieth anniversary of the beginning of missions among the General Conference Mennonites. The Woman's Missionary Society rendered a special program on Sunday evening of June 8th at which time Mrs. John J. Thiessen and Mrs. Paul E. Whitmer gave addresses. Special music was a feature of the evening's program. A large audience was present. On June 15th the anniversary was further commemorated by a forenoon and an evening program. At the morning service Dr. Edmund G. Kaufman gave a historical address out of his rich fund of information on the beginning of missions in the Mennonite Church. In the evening three foreign missionaries spoke: Rev. Walter Schutz, Rev. Lester Bixel and Rev. John J. Thiessen. A deep and lastive impression was made by these services on all who were fortunate enough to be present.

Word was received by the family of Rev. and Mrs. Jacob Isaac, missionaries to India who are returning to America on a furlough with Rev. and Mrs. P. W. Penner, that their son Paul had died. The message came by radio and the family and friends of Rev. and Mrs. Isaac are waiting for further information.

Six Sunday Schools of the Pacific District Conference report having had a vacation school of their own or participated in a community school last year. They were Monroe, and Almota, Wash., San Marcos, at Paso Robles, Los Angeles, Upland and Reedley, Calif. A total of 285 were enrolled. Plans are being made for this year's work in this field.

The Third Annual Retreat of the Eastern District Conference will be held as usual at Girl's Camp, Green Lane, Pa., June 20 to 22. The lecturers for this year will be Rev. A. S. Rosenberger, Quakertown, Pa., Rev. Lester Hostetler, Sugar Creek, Ohio, Rev. J. H. Langenwalter, D. D. Wichita, Kan., Rev. E. E. S. Johnson, Ph. D., Pennsburg, Pa.

May 18 was a festive day in the Hoffnungsau church, Inman, Kansas, when the congregation met to celebrate the fifty years of service of the Revs. Abraham Ratzlaff and Peter Flaming and the twenty-five years of service of Rev. D. D. Unruh. Nineteen persons were present who witnessed the ordinations of fifty years ago and seventy-nine were present at the one twenty-five years ago.

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Late President of Bethel College

Translated by Dr. Theodore O. Wedel

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By

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In 1925 there was celebrated in Switzerland by an ecumenical conference the 400th Anniversary of the founding of the Mennonite Church. A very interesting report of this conference was published in Germany. We have some copies of this report "Die 400-jährige Jubilaeums-Feier" left.

Several years ago Rev. H. J. Krehbiel made a trip to Europe visiting six countries and wrote a very fascinating report of his experiences and observations. Of this pamphlet we also have a few copies left.

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The Mennonite

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VOL. XLV BERNE, INDIANA, JUNE 26, 1930 No. 26

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NOTES AND COMMENTS

A little while ago a group of young men preparing to enter the ministry drew up a statement that now doubt comes as a decided shock to persons who are well satisfied with things as they are but is decidedly thought provoking. In this statement they raise the following questions:

"What matters how loyal one's profession when one can still hold it and be on the same side that favors excluding an elderly lady of exemplary life from American citizenship because she will not show her readiness to kill somebody in the next war; when innocent men are kept in prison on perjured testimony; when freedom of speech is so endangered in our cities that law-abiding assemblies are dispersed without reason; when race prejudice is still sufficiently violent to cause the lynching of human beings with no form of trial whatever; when the labor situation is such that organization is prohibited and human values are ignored; when labor-saving machinery gives not potentially valuable leisure but only makes more acute the unemployment situation? What matters what the interpretation of the faith when a protective tariff continues to breed enemies for our nation; when international organizations of nations, in part created by American statesmen, are shunned by the nation of which we are a part; when an economic imperialism holds sway in the Philippines and Nicaragua; when immense public utilities are held in the hands of private power interests which exploit them for personal gain; when these same private interests are robbing the nation of natural beauty to which all Americans are heir?"

In 1929, a new record was established in the number of volumes of embossed Scriptures distributed to the blind, the figure being 3,725. As the average annual distribution for the preceding five years was 2,260 the increase for 1929 is seen to be considerable. The annual report of the American Bible Society calls attention to the fact that embossed Scriptures in any system may now be obtained at fifty cents a volume. An entire Bible in revised Braille may be secured for only $10.50. Since 1835, when the Society began its service of providing embossed Scriptures for the blind, the Society has issued 78,614 volumes, the largest continuously rendered service of this kind by any organization in the United States.

Professor Emile Sergent, a member of the French Academy of Medicine, is making war on the cocktail. According to a cable in the New York Times, Doctor Sergent finds that the ravages of rum are transferred from the lower ranks of society to the highest social and intellectual classes.

In the old days, according to this French medical authority, the workman got drunk and clung to the lamp post. But the harmfulness of his drinking was not to be compared with results today when large numbers of people absorb a dozen cocktails in a day without becoming drunk. However, the cocktail drinker in reality quickly becomes physically and nervously undermined. And eventually psycopathic, if not completely insane."

Doctor Sergent especially called attention to the effects of the cocktail upon women. He warns the government that "unless preventive action is taken against the cocktail, France, in ten years, will be faced with an army of degenerates, inebriates and half-witted children and these will be found in what should be the nation's best social strata."

Four trainloads of famine grain have just reached the famine sections in Shensi, according to a cable received yesterday by David A. Brown, chairman of the Board of China Famine Relief U. S. A. at its headquarters in New York City, from John Earl Baker, director of Relief Operations in China, which read as follows:

"Four trainloads famine grain have reached Shensi famine district. Fifth trainload now passing military zone Shensiward. Forty-seven hundred sacks of seed beans have been distributed."

"Getting this grain and beans from railhead into the Shensi famine zone is a real accomplishment, and this successful administration of relief," Mr. Brown said, "further vindicates the claims of our organization. The defeatists who have obstructed the sending of money to China to be used in giving food to the starving because of the bogeys of seizures and transportation difficulties should publicly acknowledge their mistake.

"As far as I have been informed, in the expenditure of $1,275,000.00 we have sent to China, the losses were so insignificant that they were not worthy of mention."

In making the cable public, Mr. Brown stated that China Famine Relief U. S. A. has since January cabled $525,000.00 to China.

The records of the family welfare societies of America present "a positive demonstration of the exhilarating fact that life is now being lived heroically by people who are hard hit by misfortune and that the power to rise superior to the buffets of fate remains intact," declared Mrs. John M. Glenn, president of the Family Welfare Association of America at a dinner here tonight (June 13) attended by social workers from every state in the union.

The Association is a federation of 234 societies in as many cities which are helping not only poverty-stricken or disorganized families to get back on the road to self-support and self-respect but assisting also so-called "white collar families" throughout America to overcome an endless variety of difficulties—economic, social, and health.

Citing five instances—typical of thousands—in which the records of the welfare societies tell the dramatic story of families emerging triumphant out of situations which had involved personal disgrace, extreme ill-health, financial or moral bankruptcy, Mrs. Glenn said these records prove "the primary function of family social work is not to pick up fragments of broken families and to hold the members apart or, by way of patchwork, put them together again; the primary function of social work is rather to draw on and develop the power to survive as a family unit which seems inherent in the American family."

THE PENNERS ARRIVE TO GREET US

Our dear friends in America:

Here on American soil we want to greet you for the first time since almost nine years, and thank you at the same time most heartily giving us this privilege to come and personally tell of what the Lord has done for dear India, your brethren and sisters yonder, also for us, etc. This all must be construed to the wonderful grace of Him Who died for us. Join with us in this praise of His name!

Undoubtedly some of you will have read how hard it was to separate from our home, our people in India, that many prayers were assured us. These prayers we felt perceptibly on the way. Furthermore the welcome letters meeting us while enroute to U. S. A. at different places. All this created feelings which must be experienced in order to understand them fully. However, in spite of that all, the Lord did not spare us from sad experiences which will undoubtedly serve the final outcome favorably. While in the Holy Land we expected to meet our dear fellow-missionaries from China, Brother and Sister Schrag and a single Sister Gerber who had called at our home in India just a few weeks before our departure. They were on the way to America after 12 years of service. How glad they were, especially the brother, to see the land where our Master once walked. When visiting us he suffered quite severely from earache. Now in a private home in Jerusalem we met the two sisters, Sister Schrag in deep sorrow, because her husband had not been permitted to enter the gates of Jerusalem, to which he looked forward so much, but had to dismiss his spirit into the

hands of the Master and pass on to glory. His body was prepared and sent to America, while these lines are drafted the body is on the way from New York to Freeman, S. Dak. Little did we dream that a few weeks later out of our close circle little Paul Isaac ere long would be gone and laid aside in the lonely graveyard at Brindisi, Italy, where the parents had none to attend to the little body, only a few understood their language. They had to be undertakers, conductors of the funeral, but, on account of quarantine conditions, not even could attend the funeral procession. What a joy he was to us on the first boat from Bombay to Suez when being our cabin-mate during resting hours! When changing from the boat to the train, later from train to train, he would ask so cute, "Is this now America?" In Nazareth we entered the hotel for the noon intermission, seeing an elderly man with a white beard, he inquired in his attractive way, "Is this now grandpa's house, and is that grandpa?" It could not be that this joy should be fulfilled for him and his parents, our dear brother and sister. Why? yes, Why not? God alone knows very definitely!

On June 6th at about 12 noon it was our great joy not only to see the star-spangled banner flutter above us, notice the Liberty Statue in the distance, but to actually step from the huge ocean liner, "Bremen," yes, a floating city, on our native soil once more. That was a welcome greeting indeed. We had left the slow East behind, entered rushing America where one should almost dispense with breathing in order to save time.

After having all matters with the custom and other officers settled, we rushed with the evening train onward to Chicago. To our disappointment our letters sent ahead failed to reach the parties in time to meet us along the line and in Chicago, in spite of having sent them per airplane from the liner fully 22 hours prior our landing.

Our first Sunday in America happened to be the 1900th anniversary of the first Pentecost, at the same time the 50th anniversary of the General Conference foreign mission activities. These we were privileged to commemorate with the First Mennonite Church of Chicago. The pastor and others could not have welcomed us more cordially as what they did. Our last Sunday in India ended with a magnificent program prepared by our church in Janjgir, the first Sunday in America ended with a beautiful Children's program. All this will remain as a lasting impression.

On the 11th we actually arrived at the end of this long journey, being once more permitted to embrace our dear aged father 88 years old, still being so fresh in spirit, in body also more so than others often with 20 or 25 years less. Another immediate joy was to be ours this day. When reaching the church at 8:00 in the evening our eyes beheld a large cloud of witnesses assembled on the steps and platform in front of the entrance, from scores of voices greeted us with "Groszer Gott wir loben dich" before we ever alighted from the auto. After having had many a handshake the church was entered, a nice program followed assuring and re-assuring the sincere welcome. Could this have been better and more appropriate? We dare say emphatically no and again no. This warm welcome convinced us again that our loved ones had thought of us in the foreign field while facing on the front lines encouragements and disappointments, their prayers have been strongly instrumental to keep the work of saving souls going. Our hearts filled again with such sensations to make it exceedingly hard retaining the tears. Praise unto him who knows how to gladden the innermost. Thanks to all dear ones preparing such a home-coming.

Yours for the Master,

P. W. and Mathilde Penner.

Marion, Kansas,
June 12, 1930.

INSTALLMENT NO. 5 OF OUR TRIP ACROSS THE CONTINENT

By H. J. Krehbiel

Commencement at Bluffton College, written at Beatrice, Nebraska June 15th.

About 31 years ago on a cold day in December I, as a member of a committee of three, climbed over a snow covered rail fence into the Eaton Grove, a site which with two others was offered to the Middle District Conference as a location for the college which this conference proposed to erect at Bluffton, Ohio. We had not gone very far into this stately primeval forest west of Riley Creek until we unanimously decided that this should be the location for the college. If at that time some one had predicted that after 31 years this grove would be enlarged, beautified with eight magnificent buildings, including that gem of architectural beauty, the Musselman Library, dedicated at this commencement and that the college to be erected here would graduate in 1930 a class more than twice as large as the whole student body of the first year, it would have been incredible and would have seemed impossible. Yet these and more than these were the things which I was privileged to see at the Commencement Exercises this year. In my first article I said that the main object of our trip across the continent was to visit once more all of our children who are now scattered from coast to coast. As two of our boys were at Bluffton College, one of them was to graduate, as well as a niece of ours, we arranged our trip so that we could be present on that occasion. Returning from Massachusetts we arrived at Dr. Mosiman's home in Bluffton at nine o'clock Saturday evening, June 7th. We were hardly seated when Bro. Carl Landes, who was to be ordained to the ministry next morning before going to Philadelphia to take charge of the First Church, phoned me and requested me to preach the ordination sermon. I asked him to please excuse me which he was very reluctant to do and when Rev. Musselman called and added his importunity to that of Bro. Landes I consented to do so and in consequence had to do considerable work that night to get ready for the ordination service next morning. This ordination service formed the beginning of the commencement exercises, which came to a fitting climax and close on Wednesday evening when the class of 1930 deposited a bronze treasure box in the side walk at the entrance of the main building. Into this box each member of the class had placed some sentiment in writing and the class has agreed that after ten years they will return to Bluffton for a class reunion, exhume the box, have a class celebration in connection with the commencement of 1940. Prof. Berkey, the class advisor, made a very fitting and touching speech as the box was being placed into the receptacle.

During these days so many functions and exercises took place that it would make my report too long should I attempt to mention and describe them all; so I shall content myself by mentioning the four which to me were the most impressive. The outstanding occasion, of course, was when the last standing room was taken in the First Mennonite church for the graduating exercises. The program started promptly on time but Governor Cooper, who was to deliver the commencement address had not yet arrived, nor had he appeared at the time when he was to speak. Dr. Mosiman being called out by one of the ushers I had the audience sing a song while we waited in great suspense. When the Governor, who had been delayed by a detour, did appear on the scene I, and I am sure many others, breathed a sigh of relief.

His address to the graduating class, in which he presented to them a high idealism seasoned with a generous portion of common sense was worth waiting for and listening to and heeding. To make his acquaintance was a great pleasure to me, for though he is a man of many attainments he is neither conceited nor proud. Mrs. Cooper who accompanied him is a fine lady and equally modest. Bluffton College can feel highly honored by their visit for out of fifty invitations the one to Bluffton was one of the six which he accepted.

I said a moment ago that the outstanding occasion was the graduating exercises, but perhaps the supreme moment of the whole commencement was the dedication of the Musselman Library. It is a building of charming beauty erected at a cost of $57,000 with an endownment of $50,000 given to the college by Mr. and Mrs. C. H. Musselman of Pa. The several addresses delivered on that occasion were good but the best was the reception given in honor of the donor in the Mennonite Historical Room of the Library. I could see in the joyful faces of these delightfully unassuming people the satisfaction they had in making this magnificent gift to the college.

One brother thought that with all these congratulations they might get too proud. But having learned to know them I see no danger in that direction and will repeat here what I said to them at the reception: "You have erected here for yourselves a wonderful, living memorial that will be a blessing to many generations." In case they should happen to read this I desire to thank them once more for their generous gift.

Another event equally enjoyable was the evening concert given by the Vesper Choir of the college. The church on this occasion was filled as at the graduating exercises. This splendidly trained choir sang such classical numbers as the "Church Song from the Church Russian" arranged by Tschaikowsky and "Blessing, Glory, Wisdom and Thanks" a double chorus by Bach with such precision and devotion that I am certain this

(Continued on page 6)

THE MENNONITE

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EDITORIAL

A recent mail to the editor brought the following request over the signature of George Henry Payne, Chairman of the Citizen's Committee on Naval Defense: "Will you kindly print the appeal of Ralph Beaver Strassberger, publisher, and prominent business man? This Committee would appreciate having your views as to whether the Naval Treaty should be rushed through the Senate. If possible, we would like to be at liberty to print your opinion of this unseemly haste."

We are glad to comply with Mr. Payne's request with regard to printing Mr. Strassberger's letter. Here it is.

To the Editor,
Dear Sir:

Should not a protest be made by the American people against stampeding us into the London Naval Treaty, which distinguished and high minded naval officers have declared is "wicked" and a great disadvantage to the United states? The prosperity of a country frequently depends on the adequate protection of our trade routes and this Treaty does not protect us according to the statement of these officers.

If a treaty is beneficial, no harm will come in giving the people an opportunity to study it. It can be ratified in the fall if it is shown that the people want it. Secret diplomacy is a thing of the past and when naval officers warn us of a danger, should we not give respectful attention to the men who in war must do the fighting?

Our Navy has been one of the glories of America. There has never been any corruption or cowardice in our Navy. Does not this splendid record of nearly one hundred and fifty years entitle the warning of the Navy to be considered with respect?

Respectfully,

Ralph Beaver Strassburger.

Our reaction to the above is that Ralph Beaver Strassburger of Mennonite descent on one side of his house is a graduate of Annapolis Naval Academy and a former officer in the United States. He is also a very rich man and generally quite liberal in his financial support of ventures that interest him. Naturally, having served for a number of years in the navy, he presents the point of view of one who by training and tradition cannot do anything but "see red". It is just the kind of an attitude that assumes that the people of this country are not respected in their judgment as to whether it is worth while to make sincere efforts to assure peace or not. Mr. Strassburger tells us that the opinion of the naval officers who must do the fighting should be respected. The actual fighting is generally done by the men whose lives the officers have at their command and a large portion of the officers are generally occupying comfortable office chairs instead of quarter deck positions. Military officers of all kind seem to feel that it is their duty to defeat the will of a large portion of the people who are not hankering for war when their judgment is in any way questioned.

The attitude of the membership of the Christian churches toward the radification is aptly expressed in an article in Federal Council Bulletin which we here take the privilege of reprinting:

The membership of the churches has reason to be greatly interested in the debate which is now under way on the London Naval Treaty. The attacks upon it have given opportunity to the delegates to the Conference to present more fully than they otherwise would have done the many facts and considerations which led the Conference to its final results.

The "big navy" advocates in Japan and Britain, as well as in the United States, they come out vigorously against the treaty. They all say the same thing—the treaty dishonors and endangers their own country. More convincing evidence of the essential fairness of the treaty could hardly be asked than this chorus of attacks by those who demand bigger and better navies for their respective lands.

In reading the voluminous discussion carried on between admirals and members of the delegation and among the admirals themselves, one is impressed afresh with the slight place given to the World Peace Pact. It apparently has not figured in the Conference, in the General Board, among the rear admirals, or in Congress. This is disappointing. Apparently if the Pact is to have weight in our national councils it is the people who must exalt it—even as it was the people who, we have been repeatedly told, made the Pact possible and when insisted on its ratification.

To a plain civilian much of the discussion of the experts seems irrelevant and petty. War between the United States and Great Britain is unthinkable. The 3,000 mile frontier between the United States and Canada as well as the solid codmon sense of the American and British people are valid guarantees for this. What vital difference does it make if the United States has 8-inch or 6-inch guns? Or cruisers of 10,000 tons or 7,000 tons? Or whether she has 15 or 18 10,000-ton cruisers by 1935? Peace on the Pacific is assured. Who but an abstract theorist can for a moment imagine that Japan will attack the United States or the United States attack Japan? What earthly difference does it make, then, if Japan has 70 per cent or 65 per cent of the tonnage of American cruisers? What is the use of haggling over such meaningless nothings? Why should the United States spend in the next ten years a billion dollars preparing for such an imaginary thing as war with Great Britain or with Japan?

How one wishes that even a small part of the energy and thought being given to these naval matters were devoted to the promotion of mutual understanding, appreciation, good-will and justice among the nations!

Great would be the results in banishing not only the bogies of fear and suspicion, but also the heavy economic loads that still delay the recovery of the world from the orgies of the World War.

Friends of the London Treaty and of the general program of reduction of armaments by international agreements must promptly and vigorously get behind the treaty. Failure to ratify it would be a colossal calamity. It would mean renewed rivalry in naval building, renewed recriminations and ill-will. It would lead to renewed squandering of the world's wealth. It would create the conviction that international conferences on armament limitation and reduction are useless.

Ratification, on the other hand, will be a real step forward. The constructive peace-loving forces will be able to move forward to their next objectives in organizing the world for justice and peace such as membership of the United States in the World Court and ratifiaction of the Pan-American Arbitration Treaty, and progressive reduction of our huge budgets for military and naval programs.

The Administrative Committee of the Federal Council has unanimously voted that it "heartily welcomes the substantial achievements of the Conference," and it urges the churches "to study with care the treaty negotiated at the (London) Conference and to give their support to its ratification even though some of the important objectives for which the Conference was held remain yet to be achieved."

A LETTER READ AT A MISSIONARY MEETING AT ABERDEEN, IDAHO

(Concluded)

We were told yesterday that the expense of this hospital is greater than similar hospitals among other Indians because the freighting of all the material is so very expensive here. With all this interest in our Indians from the side of the general public and the Government, we sincerely hope that now every Indian medicine man who practices his art without a physician's license, be brought to terms. However, little has been done along that line, since within the past few years even the heathen sun dance and Indian ceremonials of immoral character have again been allowed. While we welcome all these efforts to benefit our Indians physically, the bulk of them will hardly appreciate such a fine hospital, when they still trust more in the supposed skill and power of the medicine man. Still, since hospital work was begun more definitely four years ago, especially this winter with our present physician in charge, he and the two nurses have for the most part been kept very busy. I am further thinking that with such a fine hospital within a few steps of our mission station, our log chapel will need some creosote stain and paint, as also the old barn will need some attention just for appearance sake. As for the house and the premises, they show improvements of a desirable kind. Our trees and bushes, planted when we came in 1911, and watered with a poor irrigation system, (a better one has

(Continued on page 7)

The Christian Exponent "Chat"

THE YOUNG PEOPLE'S DEPARTMENT

A year and a half ago the Young People's Department of The Mennonite was discontinued. With the next issue it will again appear under the editorship of the Young People's Committee of the General Conference. There were many readers who missed it when it was discontinued. Many will welcome its reappearance. It constitutes practically the only attempt that is made by the church to supply reading matter that is of special interest to young people. In the meantime the present writer supplied two pages of material for the paper in accordance with the arrangements agreed upon by the Christian Exponent Board of Directors and the Publication Board of the General Conference when the Christian Exponent ceased publication and its mailing list was taken over by The Mennonite. It was a matter of regret to me from the beginning that this arrangement necessitated the crowding out of the Young People's pages. It was done, however upon the generous suggestion of the Young People's Committee itself.

My work has been a real pleasure to me and before I lay down my pen I wish to thank the readers of the Mennonite for their indulgence. Some occasionally wrote a note of appreciation. To such I am doubly grateful. As was to be expected, my paragraphs were not always in harmony with the viewpoint of others and on one or two occasions I expressed opinions which, judging from replies, were somewhat offensive to some. I believe, however, that most readers are tolerant and are ready to grant freedom of expression to anyone who writes out of conviction and sincerity of purpose. This attitude on the part of the Publication Board as well as Rev. Grubb, the editor, I have greatly appreciated during these eighteen months.

WHAT OF THE FUTURE?

On another page is found the minutes of a meeting which was held to consider advisability of merging the Mennonite and the Christian Evangel. The latter is the organ of the Central Conference of Mennonites. The Conference is composed of twenty-nine churches with a total membership of approximately 3,000, the majority of whom are located in Illinois. In their faith and conduct they differ in no essential matters from the General Conference. They have for several years gone on record as favoring closer co-operation with other bodies of Mennonites. The proposal to merge the two official papers is a step in that direction. If adopted, it should result not only in economy of publishing but in a wider interest in the church paper and the forming of new associations mutually helpfull to both conferences. At the joint meeting of the two committees the matter was thoroughly discussed and there appeared to be no practical reasons why the two papers could not unite providing there is the will on the part of all concerned to have it so.

ONE HUNDRED AND FIFTY YEARS OF S. S.

One hundred and fifty years ago this month, Robert Raikes began the first Sunday School work in Gloucester, England. And this is the way he happened to begin. Wanting to hire a gardener, he went to the part of the city where the humblest people dwelt. The man he went to see was not at home and while waiting his return he was disturbed by crowds of noisy boys about him. He made inquiry about them. "Ah, sir," said the woman to whom he spoke, "could you take a view of this part of the town on Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell, rather than of any other place."

This picture made a vivid impression. And this spot became to Robert Raikes and to England and to the entire Christian world more sacred and worthy of note than most places that history has stamped with fame.

It is hard for us to believe that the work of the Sunday School found bitter opposition among many of the clergy and church authorities. An old minister shook his ivory headed cane at a teacher and her scholars and said: "You imps of Satan doing the devil's work." A Scotch clergyman feared that Sunday schools would destroy all family religion.

One hundred years later Horace Bushnell said to a young man engaged in Sunday School work "Now I've come to see that the work you are doing is the greatest work there is in the world. Sometimes I think it is the only work there is in the world."

Robert Raikes died on April 5, 1811. A tablet erected to his memory read:

Sacred to the memory
of
Robert Raikes, Esq.,
Late of this city
Founder of Sunday Schools
Who departed this life
April 5, 1811, Aged 75 years.

"When the ear heard him, then it blessed him, and when the eye saw him it gave witness to him. Because he delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy." Job 24:11-13.

Lester Hostetler.

MINUTES OF A MEETING OF THE JOINT COMMITTEE ON PUBLICATION INTERESTS

Representing the Publication Board of the Central Conference of Mennonites and the Publication Board of the General Conference of the Mennonite Church of North America.
Hotel Anthony, Ft. Wayne, Ind., May 14, 1930

The meeting was organized by electing William B. Weaver, Danvers, Illinois, as chairman, and S. K. Mosiman, Bluffton, Ohio, as Secretary.

Present: Representing the Publication Board of Central Conference:

Rev. W. B. Weaver, Danvers, Ill., M. L. Ramseyer, Bloomington, Ill., Rev. Allen Yoder, Goshen, Ind., Rev. I. R. Detweiler, Goshen, Ind. (Guest).

Representing the General Conference Publication interests: J. F. Lehman, Berne, Ind., Rev. Lester Hostetler, Sugar Creek, Ohio, S. K. Mosiman, Bluffton, Ohio.

The Chairman, W. B. Weaver, called upon Rev. Allen Yoder and J. F. Lehman to lead in prayer.

Hereupon followed a general discussion on the present status of the publication interests of both conferences represented.

1. It was moved by Rev. Allen Yoder and seconded by Rev. Lester Hostetler that this joint committee go on record as favoring the merging of our two church papers, namely, "The Mennonite" and the "Christian Evangel" which motion was unanimously carried.

2. It was moved by M. L. Ramseyer nad seconded by J. F. Lehman that this joint committee recommend that the name "Mennonite Evangel" would be a fitting name for the merged "Mennonite and "Christian Evangel", which motion was unanimously carried.

3. It was moved by Rev. Allen Yoder and seconded by Rev. Lester Hostetler that the new paper, "The Mennonite Evangel", be published as a weekly paper, which motion was unanimously carried. (It was the sense of the committee that a 16-page paper as a minimum would be suitable).

4. It was moved by J. F. Lehman and seconded by Allen Yoder that a full time editor be appointed by the two participating Publication Boards, which motion was unanimously carried.

5. It was moved by S. K. Mosiman and seconded by M. L. Ramseyer that the two participating Boards in co-operation with the editor to be appointed shall appoint a staff of contributing editors representing the participating groups.

6. It was moved by J. F. Lehman and seconded by Rev. Allen Yoder that the new paper shall be committed to the building up of the Christian faith and the spiritual needs of the participating groups. It shall be open to church news from the participating groups and from other branches of the Church as well. It shall receive reports and official announcements from any an all institutions of the co-operating churches. It shall keep its readers informed on missionary, educational, and other institutional activities of the participating groups. It shall be open to material that reflects the life and the activities of the participating groups. The interests and work of the young people of the Church shall be given due consideration. It shall also give due consideration to all Mennonite interests, which motion was unanimously carried.

7. It was moved by M. L. Ramseyer and seconded by J. F. Lehman that on the abve mentioned conditions as embodied in resoluions 1 to 6, both inclusive, the joint committee representing the Publication interests, recommends to the two Boards of Publications that the two papers, namely, "The Mennonite" and the "Christian Evangel", be merged.

8. It was moved by J. F. Lehman and seconded by Rev. Lester Hostetler that the meeting adjourn to be called together again by the Chairman in case developments warrant another meeting of the committee.

After prayer was offered by Rev. I. R. Detweiler and Rev. Lester Hostetler, the meeting was declared adjourned.

S. K. Mosiman, Sec'y.

Christian Endeavor Topic

By Mrs. Earl Salzman

July 6th

JOYS AND DANGERS WHEN AWAY FROM HOME

(Consecration Meeting)
Gen. 28:10-22.

"Behold I am with thee and will keep thee in all places whither thou goest."

When children go away from home to play they are often warned by their parents to be very careful and not get hurt. The parent knows that they are in a strange place and that there may be pitfalls and dangers which they are not accustomed to and which might cause them to become injured. The same thing is true of many people when they go away from home and from home influences. There are new temptations and pitfalls just around every corner and unless on their guard they are liable to come to destruction.

Jacob when he left his father's home and traveled toward Haran felt that he was going away from the presence of God as well. In these early days the idea of Jehovah as the God of the universe and not of the nation only was not yet held. However, as he lay down to rest a vision came to him and through this vision he realized that he was still in the presence of God and he says, "Surely the Lord is in this place and I knew it not." God tells him that he will go with him and bless him wherever he may go. Today the idea of a universal God is quite prevalent and yet there are many people who like Jacob think when they get away from their home surroundings that they are getting away from the presence of God.

The prodigal son is another illustration of what happens when a young man gets away from home and takes his fling at life. He wishes to have his inheritance in order that he might the more make merry with his friends. He went with his friends and as long as his money lasted his friends were with him but when that was gone his friends vanished and he was in real want. Home to him at one time was irksome and there was too much restraint to suit him. He craved the liberty and freedom which lay just beyond the discipline of his home. The thing happened to him which happens to anyone who feels that getting away from home they are getting away from the presence of God.

There is evidently nothing wrong in getting away from home. Most people who do strenuous work need to get away from home and home duties occasionally and become refreshed for the work which awaits them when they return. However, one of the first dangers which confronts those who are taking a vacation is to neglect going to the house of worship. A vacation from duties to many also means a vacation from religion. God never takes a vacation and we cannot neglect our spiritual natures for a month or six weeks during the summer any more than we can neglect our physical bodies without feeling the effect. Supposing we should say because of the fact that we are on our vacation we'll not take the time to feed our physical bodies; we'll wait to do that until we get home. Soon our energy would lag and we would come back physical wrecks. However, this is the same principle we apply to our spiritual natures We wish to wait to feed them until we get back home and as a result we return to our work and to our church with a weakened moral fibre. The best place to find new friends wherever we may be is in the church. There are always churches and Christian Endeavor Societies who gladly welcome the tourist and stranger in their midst.

There is also danger of indulging in questionable things when we get away from the presence of those who know us best. This as was stated above comes from the fact that we forget that we are always in the presence of God. We feel because we are away from those who know us that we can indulge in things which are shady and questionable just for a few times but this cannot be done without coming away feeling that one has been besmirched as a result of the past. The real purpose of a vacation is not to see how fast we can live or how idle we can be but we should fill our vacations brim full with worth-while and definite things to do. There are so many legitimate things which one may do and there are so many beautiful things to engage in that there is no reason why a person should let down and take in anything else. If the mind and soul are kept clean through the vacation months the life will be refreshed and all the more ready for duty at the return.

Outline Study

1. A meeting with God. Gen. 32:9-12, 24-32.
2. A lost boy. Gen. 37:9-20.
3. Danger of temptations. Matt. 6:13.
4. Joys of worship. Acts 16: 12-15.
5. Prodigal practices. Luke 15: 11-16.
6. Joy of soul-winning. John 4: 39-42.

Suggestive Topics

1. The experience of Jacob when away from home.
2. Neglect of the church.
3. Vacation pastimes which are legitimate.
4. Purpose of a vacation.
5. The life of the prodigal son when away from home.
6. Finding God when away from home.

Suggestive Questions

1. Is it best to spend a vacation at home or away from home? Why?
2. What are some present day dangers which spoil vacations?
3. Why do people feel less restraint when away from home?
4. Is it justifiable to neglect the church when on a vacation?
5. How should one decide what to do during vacation?
6. Is Jacob's idea of God still prevalent today?
7. Is a vacation necessary for everyone?
8. What are some vacation joys?

July 13th

WORTH WHILE HOBBIES

Ps. 8:3-9.

"Whatsoever thy hand findeth to do, do it with thy might."

In our last Sunday night's discussion we noticed that it is perfectly legitimate and necessary to take a vacation every once in a while in order that one may come back to his work refreshed and with new vigor and new ideas. The same thing might be said of hobbies. Webster tells us that a hobby is something in which one takes extravagant interest and we usually think of this being something aside from our regular daily task or our chosen profession. Thus while one is making an extravagant study of this thing he is getting a change from his regular task and at the same time if he takes the right kind of attitude toward the hobby he is gaining information.

Some people are unusually fond of nature and like to take it up as a hobby. Jesus himself was a great lover of nature and as he unfolded to the people the great truths which were close to his heart he often did it by calling attention not to some book but by calling their attention to nature itself. He would say, "Look at the flowers!" "Look at the birds!" "Look at the fields of waving grain!" "Look at the sunbeams and the passing showers!" He loved to sit out under the open sky, seated on the grass, with the birds about him and the sea at his feet and there he would preach to the multitude and to the disciples. He seemed to make nature a hobby and from it taught us some of the greatest truths. Consider his teaching on worry when he said, "Consider the lily"; or when he spoke of the sparrows who are numbered in the sight of God, etc. To the Hebrews before Christ nature was a means of revelation. This is especially revealed to us through the writer of the Psalms. "The heavens declare the glory of God"; "Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains"; "Praise the Lord . . . fire and hail, snow and vapours; stormy wind fulfilling his word." Would it not be wonderful then for us to make a hobby of the study of birds, animals, treesore ven the stars which are the wonderful revelation of the power and majesty of God. Any of these will if approached in the right way and if given extravagant interest draw us closer to the divine maker and ruler of the universe.

Sometimes we laugh at children for being so foolish as to indulge in the hobby of stamp collecting. However, when we stop to think of it this may open up for them an interest in the study of history and geography and give them a new grip on the subject. As they study their stamps they often become interested in the countries which they represent and in the life of that country. There are other things which are collected which may be beneficial. Some young people may take an interest in making a collection of butterflies, leaves or flowers. This may lead them to become efficient in the study of botany and later to make some valuable contribution along that line. I know a certain young man whose hobby when in school seemed to be flowers and bugs. This hobby opened up to him new fields of interest and he has made some very worth while contributions to society already

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THE S. S. LESSON
July 13

Jacob. (A selfish man transformed.) Gen. 25:29-34; 28:18-22;29:18-20; 33:1-4, 18.

Golden Text: For what shall a man be profited, if he gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? Matt. 16:26.

The picture we get of Jacob is that of a shrewd bargainer who stopped at no ends to gain his point. Esau, his brother, was no better than Jacob and, lacking the shrewdness of Jacob, would have resorted to violence to get square with him. However, there is this difference to be noted from the beginning, Jacob had an appreciation of spiritual things that was entirely lacking in Esau. The birthright, that was the subject of their bargaining, conferred upon the holder not only the right to inherit a double share of the Father's goods, but, it also made the holder the family priest. To Esau the birthright was but something to be valued or given away as circumstances might make desirable. To Jacob the possession of the birthright was worth risking the wrath and injury of his stronger brother. As it involved a vital relation to Jehovah, the God of his fathers, it is but natural that, of these two imperfect men, Jacob should have been chosen for the future preservation of the faith. Let us not get out of sight of the fact, however, that the emphasis in this lesson is to be placed upon Esau's rejection of his birthright. When God gives special privileges or responsibilties to any one he will hold that one in strict accountability for properly using and appreciating the gift. Bad as Jacob was, how much worse must have been Esau in the eyes of God to be rejected in favor of the younger of them?

Jacob did take a mean advantage of his brother's discomfort. Let us see whether there is not a great deal of Jacob in most of us. The merchant raises his price when there is no way but for the customer to pay. The riches of this world are generally built up on the ruin of others. The successes in nearly every line of endeavor are built up on the failures of less fortunate ones. When there is an opportunity to advance at the cost of some one else's position, possessions or opportunities someone seems always ready to take the advantage. However, we must admit that Jacob won whatever he had by fraud and he had to pay the penalty of his cheating. He was forced to face a cold world penniless and alone. He had to leave his mother, whom he never saw again, and, instead of enjoying the comforts of a rich man's home, he was destined to live by his wits and gain whatever might be his by his wits. Moreover, as diamond cuts diamond so he had to match wits against his uncle Laban and come out of the venture with doubtful advantages, if there were any at all.

The night at Bethel saw a crisis in Jacob's life. Perhaps he had given little thought to God before, now he saw how God was taking care of him, through the protection of his angels, though he deserved nothing of this sort of a thing. But God is gracious. He is continually showing his care and protection to unworthy ones. All of us must say, "By the grace of God I am what I am." The name of Bethel is significant. It means the House of God. There was no house there, but, the entire surroundings showed God's presence. No wonder that Jacob was awed. No wonder that he wanted to mark the place as of special sanctity. Yet, with it all, the bargainer comes to the surface. He asks great things of God and then offers ten per cent in payment. God is not to be bought and surely not with a price that sets the value of his gifts so low. Time and again, men must be reminded that just giving worldly gifts, and often a small portion of what one has for his favors in not a fair price, even in the way men hold values.

The second portion of the lesson gives a glimpse of the romance that entered into the life of Jacob. It pictures a match of hearts. It shows how far one will go when he is in love. Seven years were a long while to serve. It shows us that the course of love does not run smoothly and that the deception of others may place one under great trial. Jacob loved sincerely and was willing to continue until that love was rewardded with Rachel for his wife. Because he labored for love his labors were lightened. But earthly love is nothing compared to the love of our Heavenly Father who is patient and longsuffering with us, even though we do not deserve what he does for us.

The meeting of the two brothers after years of separation, is impressive. Jacob's conscience is not at ease. He fears for his own and craftily cares best for the safety of those dearest to him. He is prepared to buy peace with Esau. Esau proves generous and does not proceed to execute his wrath on the one whom he thought had wronged him. Time is a great healer. But the thing to be noticed is that Jacob is a changed man. God has spoken to him. He is no more the supplanter but a prince with God. Nearness to God always changes men. Their old natures are taken away and they become new creatures.

INSTALLMENT NO. 5 OF OUR TRIP ACROSS THE CONTINENT

(Continued from page 2.)

wonderful music found an echo in many hearts and was for all present an inspiration and spiritual uplift.

Another event which made a profound impression upon me was the joint farewell meeting of the Y. M. C. A. and Y. W. C. A. held on the campus north of the main building. Here a group of young people gathered to discuss the topic: "Facing Life's Realities" under such headings as the following: "Life's Open Vistae," "Facing Life with Christ," "Self-realization in Service for Others." I was agreeably surprised to see the earnestness and sincerity with which these young people spoke and the comprehensive views they have of what the realities of life are. I doubt not that the commencement at Bethel College which took place about the same time was equally impressive and inspiring. As long as we have these two institutions of learning to prepare our young people for the great task of Christian living we can have confidence in the future of our Mennonite church and its usefulness and influence in the betterment of humanity, the realization of the Kingdom of God.

A DOLLAR A MONTH FOR MISSIONS

In a letter to the writer Missionary John Thiessen raised the question whether it would be possible to make it the goal of our conference churches to contribute one dollar each month per member for foreign and home missions. We passed this suggestion on to the Pacific District Conference in session in Los Angeles. The Evangelization Committee picked this up as a recommendation to the Conference, which adopted it as one of their resolutions. Thus a new high goal has been set.

If all the churches of the whole General Conference would make this their slogan and reach their goal, this would bring $300,000 into the treasuries annually. Dividing this in the ratio of three to one between foreign and home missions, we would not be compelled to retrench, but even expand our work. To make such a beginning would be a wonderful way of celebrating the 1900th anniversary of Pentecost.

J. M. Regier.

INSTINCTS AND HOW TO MAKE USE OF THEM IN CHILD TRAINING

By A. R. Eschliman, Freeman, S. D.

There is a great deal of discussion at the present time on the subject of instincts. Some would say that most of our behavior was originally instinctive, that the instinct was there at birth, and when we found it and began to act upon it, it tended to go over into habit. Others would ascribe very little to instinct and give a behavioristic explanation to our activities. Watson says, "There are then for us no instincts. We no longer need the term in psychology. Everything we have been in the habit of calling an instinct today is a result largely of training, belongs to man's learned behavior." But whatever the explanation, there is a general agreement that there are in the infant certain tendencies to act, and it is with these very early tendencies and activities that we must acquaint ourselves, for they are of great importance in preschool education.

The race has, no doubt, gone through a long history of progress, and the instincts of the child are a product of this history; consequently one of the first problems that confronts the guider of early childhood is the problem of selecting from the great number of instinctive tendencies the ones that can be unfolded in such a way that they will be of most use to the individual, in the society in which he operates. This already suggests that there are some tendencies to be discarded, while there are others to be carefully trained and developed into attitudes of mind and modes of action.

We shall first discuss the problem of getting rid of impulses that bring undesirable results. It is an accepted fact that, if the child is carefully guarded from birth, there will be no undesirable traits to eradicate, but since very few are so guarded, and since the preschool teacher is sure to have some of this eradication to do, it is important. Many parents and teachers, not knowing of the undesirable consequences, continually resort to a negative procedure, and are continually hampering the child's

environment. This only arouses anger and results in a very unfortunate personality. Whitely says, "What wonder that we find nervous children of two to three years old who frequently fly into a rage. Consider the stimulus to anger they receive all day long." The only method some parents know is to "knock it out of them," and many warped and twisted personalities are the result. Watson says, "Our civilization is built on dont's and taboos of many kinds."

I had the privilege of observing two children, girls between the ages of two and three. They had never met before, and as far as I could learn their environment had been entirely different. The mother of one of the children had been trained in discipline, child psychology, etc., and had, since her child was born, specialized in the study of child nature, her child was contented and happy, not lacking in the play and fun of childhood. This child gave one the impression of being free and contented. During the three days of my observation I never heard her scolded; suggesting and reasoning was all that was necessary. However, on a few occasions it took persistent reasoning, which showed that the child had maintained its individuality. I heard her cry only once, and that was soon over and she was back at her play. For her nap after the noon meal, the mother put her to bed and went about her work, and the child, without a question, went off for a three hour nap. The same process was used in putting the child to bed in the evening. This child would wake laughing and talking, sometimes singing. One of her chief delights in the morning was the singing of the birds in the trees, or listening to the woodpecker's merry tap. It reminded her of the little song "Rap Tap Tap" which her mother had taught her, and so her happy life went on from day to day.

The other child's experiences were entirely the opposite. The first thing in the morning was a fierce cry and "the fight was on" for the day. One heard a continuous "don't do this or don't do that" with threats to spank, etc. Occasionally the spank was forthcoming with the natural response on the part of the child. The climax came the second evening when the child was to go to bed. It kicked and cried until the mother severely spanked it, then held its mouth shut so it could not scream. Finally out of sheer exhaustion the child went to sleep and the whole household was relieved. The only thing that surprised me was that this child had anything pleasant left in its personality. One time when I met her I caressed her and spoke in a loving tone of voice, and she responded beautifully.

Both these mothers meant the best for their children, but what a difference in intelligence! The one knew how to encourage and develop responses that brought favorable results, and how, skillfully to discourage the opposite. The other worked only on the latter phase and did not know the correct process. The result was two children with personalities almost opposite. Since then I have had opportunity to observe many children, occasionally having groups of them on my yard in play groups. My observations since then have corresponded to the one mentioned above. (To be concluded)

CHRISTIAN ENDEAVOR TOPICS

(Continued from Page 5)

because of his interest in the subject. I believe he is in Europe at the present to further pursue his hobby.

Many instances could be mentioned of men who took up a hobby in their younger life and later found that it helped them in their work. The American magazine came out some time ago with the story of a young farmer who, as he called it, had the airplane bug and made airplanes his hobby. Later on he used these to do his errands which had to be done in connection with his farm work. Faber began the study of spiders and as a result became famous through this study. Some men and women who have become handicapped physically have taken up such work as whittling, embroidery or needlework and have made a real contribution to the world as a result of it.

The idle soul is the devil's workshop and the men who have a regular profession and a hobby has very little time in which to be idle. He is continually in touch with excellent things and is learning something while others are in idleness.

Outline Study

1. Study of animals. Prov. 6: 6-11.
2. Study of birds. Song of Sol. 2:11-13.
3. Study of trees. I Kings 4: 29-34.
4. Study of recreation. Matt. 11:16-19.
5. Fishing. John 21:1-3.
6. Music. Ps. 33:1-4.

Suggestive Topics

1. The value of fishing as a hobby for the disciples.
2. Nature as a revelation of God.
3. The hobby of collecting and its value.
4. Men and women who have become great through their hobbies.
5. Value of music as a hobby.

Suggestive Questions

1. What is meant by a hobby?
2. What is the value of a hobby?
3. Can one make a hobby of church work? Should one?
4. Are there any dangers connected in having a hobby?
5. When is a person justified in making a hobby primary in life?
6. Did Jesus have any hobby? If so what would you say it was?
7. What was David's hobby and of what use was it to him?

A LETTER READ AT A MISSIONARY MEETING AT ABERDEEN, IDAHO

(Continued from page 3.)

now been installed), have nevertheless rewarded us, and our lilac bushes, now in full bloom, are a delight to the eye.

But you, as we, are not interested so much in the outward improvements as we look much more for the answer to our prayers, "Thy kingdom come," You want to know whether God's kingdom has come to the hearts of our Cheyennes. We are glad to say that the Word of God faithfully proclaimed is ever the power that transforms lives, and this we have experienced over and over. We rejoice in a Vohokass, who so sincerely turned to the Lord and served Him with all the fervour of his being. As Cheyenne chief, and more so as Christian, Vohokass was a shining light. The memory of his devotion still stirs our hearts. Anna, whom we knew best by her Cheyenne name, which the reader of this letter could not pronounce, was a rare jewel in her faithfulness to us and to her Lord. With a meager education in English, Anna nevertheless learned to work Mr. Petter's Remington typewriter, and before her death, gave excellent service in typing all his Bible translations, besides copying other manuscripts, so they could more readily be set up on the printing machine. You have heard that Ernest, our faithful brother in the Lord who has printed two books of Bible translations, in many days and weeks of confining work. Besides Ernest has served faithfully with us in giving regular public messages from the Word. You have read of Yellowfox, our Nathanael without guile, who has now served for a number of years in pulpit messages. You know also of Frank, who has for several years given all the Bible messages in the Birney pulpit, vacated when the Kliewers, the Wiebes and Pankratzes left the field. Just now we are studying especially the book of Acts with our various congregations, as this was translated last year and printed this winter, so that now also this Bible material is available. You have read in the church papers that Mr. Petter was translating the book of Romans. That too has been finished and is being printed now. Our Mennonite missionaries who go to India or China need do none of this fundamental work there. Missionaries who preceded them by many years have made the translations, which can now be purchased and used in the study of the language, and in the Bible work with their people. Some forget that among the Cheyenne Indians this fundamental work must go hand in hand with the direct work, and thus it has seemed too slow for some good mission friends. They need to be reminded that the translating of the Bible into the language of a people is the very foundation work of the right kind of mission work, and where this foundation has not yet been laid, it demands the very highest kind of effort and ability consecrated to the service of the Lord. I rejoice in the good health with which God has sustained Mr. Petter in this highly important work, and ask your prayers that he may be sustained yet for many years of service to finish the New Testament and to give to the public all the valuable material he has gathered as missionary to the Cheyenne Indians. We thank you one and all for your interest and helpfulness, and assure you that having been called to the plow, there has at no time been the least temptation to look back.

In His glad service,

Sincerely,

Bertha E. K. Petter.

Franconia Township Montgomery County, Pa. 200 Years Old, 1931

"The Perkiomen Region," Pennsburg, Pa., October, 1930, will be an illustrated Franconia double number giving data of the establishment and early history of the township, including all the patents, the names and ages of all the inhabitants 1850, all the tombstone incriptions of the Franconia Mennonite Cemetery, genealogy of the Clemmer family and other unpublished material. Price One Dollar per copy. For additional particulars and special rates good until August 15th, address as above.

H. W. KRIEBEL, Editor,
H. H. KRAUSS, Cir. Mgr.
26, 27, 29, 31

JOTTINGS

Twenty-one people, 9 girls and 12 boys were admitted into the membership of the Alexanderwohl church, Goessel, Kansas. The pastor, Rev. P. H. Unruh, officiated.

During the absence of Dean N. E. Byers, of Bluffton College, who will spend a year in Europe, Dr. Ed. G. Kaufman will act as dean of that institution.

While the pastor of the West Swamp, Pa., church was absent at the Young People's Retreat, Paul Stauffer of Bluffton College conducted the services and also those in the Bethany church, Quakertown. Dr. J. Langenwalter spoke at the Young People's Meeting at West Swamp on Sunday evening.

Ferdinand J. Wiens, who will succeed J. F. Lehman as manager of the Mennonite Book Concern, was recently married at Halstead, Kansas, to Miss Dorothy Vesper. The marriage is the result of a romance that began in Bethel College, the institution of which both are graduates. They will make their home in Berne, Indiana.

The regular service at the Home for the Aged at Frederick, Pa., was in charge of the Second Church, Philadelphia, Sunday, June 8th. About 50 persons journeyed by auto to the Home where the pastor, Rev. S. M. Grubb, and the brethren Weiss and Bergey made addresses. Music was furnished by the Choir under the direction of William Shelly. On the morning of June 8 the Sunday School and the congregation held a joint service at which time a Children's Day program was offered.

Thirty-five members were added to the roll of the Berne, Ind., Mennonite church by baptism on June 15. The pastor, Rev. C. Suckau, administered the rite.

The Regier family of Kansas held another reunion in the Moundridge Park. The program consisted of music, duets, solos, and readings as well as addresses by various members of the family. A bountiful dinner was naturally a conspicuous part of the celebration.

The West Zion Mennonite church of Moundridge, Kan., and the First Mennonite church of Christian jointly celebrated Pentecost as well as the 50th anniversary of the opening of Missionary work by the General Conference.

During a recent visit to Oklahoma, Rev. M. M. Horsch, a former missionary and now a member of the Mission Board, led the Missionaries Workers' Conference in Bible Study. Mrs. Linscheid also gave the historical sketch of the Mennonite missions among the Cheyennes and Arapaho Indians.

The Soug Festival held at the Alexanderwohl, Kan. church, June 8, in which 26 Mennonite churches participated, was attended by 5,000 people. The crowds filled the church building and a large tent. Plans are on foot to make next year's festival larger, if possible, and hold it in some large hall, such as the one at Hutchinson. The Festival gives promise of becoming the largest Mennonite gathering in Kansas if not in the country.

Canton, Kan., church added 17 young people to its membership at a recent baptismal service conducted by Rev. J. J. Ratzlaff. The Canton church had now a membership of 104.

The Mennonite Young People's Retreat of the Eastern istrict Conference was held at Green Lane June 20 to 22. The instructors were Revs. A. S. Rosenberger of Quakertown, Pa., Dr. J. H. Langenwalter, of Wichita, Kan., Lester Hostetler, of Sugar Creek, Ohio, and Dr. E. S. Johnson of Pennsburg, Pa. Various courses in Bible and Church History were pursued.

Miss Martha Graber, former superintendent of Bluffton, O., Community hospital, who twice was refused American citizenship because she would not commit herself to bear arms in a future war won a fight for a new hearing last week in the Common Pleas court at Lima, Ohio. Miss Graber is a native of Alsace-Lorraine and came to America when a child in 1910. Her first application was denied on the ground that she would not bear arms. At that time she asserted that she was planning to go to Africa as a missionary and without citizenship she would not be under the usual protection afforded by the United States to its citizens in foreign countries. The denial of citizenship to Miss Graber has been denounced as an outrage in many quarters. The law would not permit Miss Graber, or any other woman for that matter, to bear arms in the defense of the country and for that reason the barring of Miss Graber is unwarranted.

An interesting gathering took place in Kirchhofer's Grove, near Dalton, Ohio, on June 7 when 85 young men and their families, who had been together at Camp Sherman thirteen years ago as members of some branch of the Mennonite church, met in reunion. About 300 persons were present and an interesting program was followed. Rev. I. W. Royer, of Orrville, O., was the main speaker.

Rev. G. T. Soldner, of the Souderton, Pa., church, has secured a leave of absence from his congregation for the months of July and August during which time he will be doing field work in the interest of Witmarsum Theological Seminary. During the absence of Rev. Soldner, the congregation will be served by Forrest Musser, a student of Hartford Theological Seminary and a graduate of Bluffton College.

Sunday, June 8th, at the First Mennonite church, Chicago, had a blessed time in the Lord. At both services all had the privilege of hearing from Mr. and Mrs. P. W. Penner, returned missionaries from India. At the eleven o'clock hour Mr. Penner spoke on "The Anniversary of Pentecost", after which six children were dedicated to the Lord by the pastor assisted by Mr. Penner. Mr. Penner then told us something of child dedication in India.

Children's Day was observed in the evening with a program by the Sunday School, and the main auditorium was crowded to the limit. At this time Mrs. Penner brought a short message to the children.

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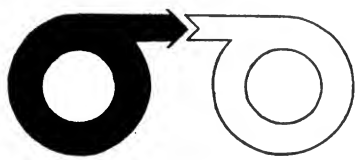

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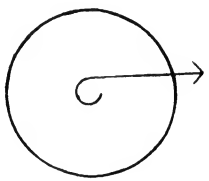
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